





DUKE  
UNIVERSITY



LIBRARY

















Digitized by the Internet Archive  
in 2014

<https://archive.org/details/freewillbaptists68free>

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., JANUARY 7, 1953

NUMBER 1

"Suppose..."

If all that we say  
In a single day,  
With never a word left out,  
Were printed each night  
In clear black and white,  
'Twould prove queer reading, no doubt.

And then just suppose  
Ere one's eyes he could close,  
He must read the day's record through,  
Then wouldn't one sigh,  
And wouldn't one try  
A great deal less talking to do?

And I more than half think  
That many a kink  
Would be smothered in life's tangled thread,  
If one-half that we say  
In a single day  
Were left forever unsaid.

—Pacific.

FREE WILL :: FREE GRACE :: FREE SALVATION



## OUR OBJECTIVES FOR '53

As we look back over the past year, we see some things that make us ashamed. We have made so many mistakes. Some of these mistakes have been routine, mistakes that anyone might have made. Others have been errors of judgment that a wiser person might not have made. Regardless of the number and kind of mistakes we have made, our desire has been to serve our Lord by serving Free Will Baptists.

Realizing that we do make mistakes, we stand ready to correct them. However, we ask our readers to remember that Free Will Baptists do not agree on many things; therefore, we do not agree with everything that we publish in this paper. We do not feel that it would be fair to turn down every article with which we are not in complete agreement. As long as an article does not deal in an unkind way with personalities nor conflict with the faith and practices of Free Will Baptists, we propose to publish it whether we agree or not. So if you do not agree with some statement in an article confer directly with the author. We may not agree either.

With the exception of news articles and our regular features, we do not feel that it is fair to allow the same person to write each week. If you have several articles do not expect them to be published in succeeding issues. We reserve the right to space their publication as we see fit.

Many have written in to ask about the use of the new Revised Standard Version of the Bible in Sunday School Literature. Word has reached us that it is being told on the field that we are not using the King James Version any more. My dear friend, why not just take a piece of our literature and compare the Scriptures quoted with your King James Bible. The *Free Will Baptist Press* has never nor has any plans in the future to use anything except the King James version of the Bible in the preparation of Sunday School lessons.

Join us in prayer that with your cooperation and the blessings of the Lord, we may make 1953 the best year yet for THE FREE WILL BAPTIST.

## The Mail Box

### THANK YOU

"You will find two dollars enclosed for another year's subscription to THE FREE WILL BAPTIST. I like your paper."—T. D. Puckett, Dunham, Ky.

### ENJOYS ALL THE PAPER

"I have intended writing you for sometime to tell you that I certainly enjoy every issue of the paper. I especially love the children's stories also the articles. In fact I enjoy it all.

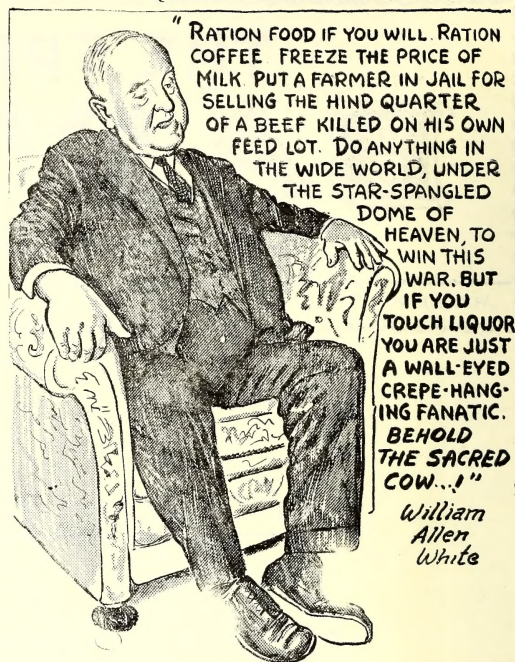
"My father, who was a Baptist preacher and hymn writer, used to take your paper when I was just a little girl, some 40 years ago. I had forgotten about it until I saw a copy at a home in North Carolina on my way to Florida three years ago. I subscribed to the paper then and have enjoyed it ever since.

"I am enclosing \$3.00 to cover three six-months gift subscriptions which I wish you would send, beginning with the Christmas issue."—Mrs. Wm. M. O. Tessman, Arden, Wilmington, Del.

### RENEWS SUBSCRIPTION

"I sure do enjoy reading THE FREE WILL BAPTIST. It is just like a visitor every Friday to my home. I read it through and then give it to

## QUOTES OF DISTINCTION



my friends and neighbors to read. I just would not do without it for anything. I am renewing my subscription for another year."—Mrs. R. C. Bell, Blounts Creek, N. C.

### LIKES PICTURE IN SERMON NOTES

"Sorry you dropped your picture from the Pastor's Notebook. A young lady told me Sunday that when she saw in THE BAPTIST that some Georgia preacher had criticized you for running your picture along with your notes, that it made her fighting mad. She said, 'The picture was the most interesting feature of your column.' Now, how about that? Well, as for me, I always appreciate a picture more if it has a name and a name more if it has a picture.

"I have no criticism to offer in any way you are running the paper, in fact, I think you deserve a great deal of praise. I did, however, like the Sermon Notes best the way you first ran them, that is, on both sides of the page. It made it easier to build up a looseleaf notebook."—Rev. E. C. Morris, Tifton, Ga.

### AVAILABLE FOR SERVICE

"I am available for service to any church in the Central Conference of North Carolina desiring my aid in organizing a league.

"The league movie projector is now in my possession and any church desiring the use of it should contact me at the following address."—Jimmie Lee Jones, Hookerton, N. C.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



D. v. Sch  
J 284.265  
F 853  
W 689X  
v. 68  
1953

167. P. O. C. Feb.

# POWER from on HIGH

DR. A. C. DIXON

What was that power? Certainly not an increase of knowledge, numbers, money, social position, or organization. These are mere influences, and important. They should all be used for Christ. But influences are not sufficient for the needs of the church. The word "influence" occurs only once in the Bible, and that in the question of Jehovah to the patriarch Job, "Canst thou bind the sweet influences of Pleiades?" (Job 38:31). "The sweet influences of Pleiades," which bring the spring with its bloom of flowers and song of birds, are to be welcomed and prized, but for the most effective Christian service we need more than genial influences. The need of every young Christian is in the New Testament word "power," which has in it the omnipotence of God.

The power which came on the Day of Pentecost was God Himself in the Person of the Holy Spirit, who like a rushing mighty wind filled all the house where they were sitting, and as tongues of fire sat upon each of them (Acts 2:2, 3). Power is God at work. He uses the Word as a sword, and the Christian as an agent. Power, however, is not in the sword, but in the arm that wields it. Nor is it in the agent, but in the Master whose servant he is. God delegates power to no one. Jesus said, "Go ye \* \* and teach (disciple) all nations, \* \* and, lo, I am with you" (Matt. 28:19, 20). In other words, "I will go with you and do the work Myself, provided you fulfill the conditions I impose. You are to pray, trust, preach and live the Truth, while you depend upon Me for power."

The redeemed in Glory sing, "Worthy is the Lamb that was slain to receive power" (Rev. 5:12), and every Christian, however weak in himself, has no right to give weakness in his service to Christ, for power is within the reach of all who believe. At Pentecost, the Holy Spirit, the "Comforter," the "Paraclete," one who comes to our aid when we call, came to stay, and He has been with the Church ever since. He is often grieved, and, like Jesus, unable to do mighty works because of our unbelief, but He is never absent.

The baptism of the Spirit is mentioned only in connection with Pentecost. Jesus said, "Ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5, R.V.). And John said of Jesus, "He shall baptize you in the Holy Spirit, and in fire" (Matt. 9:11, R.V.). The baptism at Pentecost seems to have been once for all, and the endowment of the Holy Spirit for service is our entering upon the fullness of this baptism. The Holy Spirit, like a mighty rushing wind of Pentecost, is today the atmosphere of the Church in which we live and move and have our spiritual being. But every man appropriates that atmosphere in which

he lives according to his lung capacity. If he has only one lung, he appropriates only half as much as the man with two lungs. The consumption of unbelief and self-seeking, may so congest our capacity for receiving the Spirit that He can occupy only a part of our being.

The sun every day fills the world with its light from every room in my house, or admit it only to one room. So the Spirit of God, whose presence is light filling the Church, may be admitted to only one or two rooms of our being.

The power house is built once for all, and the motorman on the trolley uses the power furnished by the company according to the capacity of the wire for transmitting and the machinery on his car for utilizing it. At Pentecost the coming of the Spirit was like the building of the power house once for all. We have not to pray the Spirit out of Heaven; He is with us all the time, but the measure of His power depends upon the wire of faith and consecration through which He may work the machinery of our lives and bring things to pass.

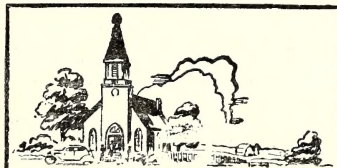
The city builds the reservoir once for all, but the supply of water for every house depends on the pipe which connects with the reservoir, and the water will do the people no good unless the channels are open through which it may flow into their houses. Pentecost was the building of the reservoir once for all. The Holy Spirit is to be ever with the Church, but His power depends upon the channels of faith and faithfulness through which He flows into our lives.

All illustrations fail at some point, but it is clear that the Holy Spirit is the atmosphere in which we live, and abundant life is possible only when we let Him fill our being. The Holy Spirit is the sun always shining but He will fill our souls only as we keep the windows open. The Holy Spirit is the dynamo which furnishes all the power we need through the wires of faith and consecration. The Holy Spirit is the reservoir from which we obtain constant supplies through the channels of faith and faithfulness. To drop all figures of speech and state a blessed fact, the Holy Spirit is God with us all the time, inviting us to work with Him in omnipotent power for

the salvation of the lost and the upbuilding of the saved.

Charles G. Finney, D. L. Moody, Evan Roberts, R. A. Torrey, and many others, distinguished as soul winners, passed from an experience of weakness to power with God and men by definitely yielding to the Holy Spirit for service. It means the beginning of a more rapid growth in grace, with such a realization of unworthiness as never had before. The pure atmosphere to which we wholly commit ourselves cures the soul's congestion of lungs and enables it to give to the Holy Spirit a larger place in its life. The light in the house leads us to lift the curtains that all the rooms may be illuminated and, as the light increases, the shoddiness of the furniture and even the dust motes in the air begin to be revealed leading us to seek renovation and cleansing. The wires from the dynamo supply such power as to make easy what seemed before to be impossible, so that we cease to depend upon the handworked machinery in our church activities, while we seek to have all our organizations controlled by the Holy Spirit. The pipes from the reservoir bring such refreshing streams into our lives that we turn from all earthly cisterns and commend only these life-giving waters.

The Spirit-filled life is the Christian's normal condition, and we should be satisfied with nothing less than the best God has for us. In John 7:38, 39 (R.V.), we read: "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." In chapter 4, verse 14, Jesus tells us that the Water He gives becomes "a well of water springing up unto eternal life" (R.V.). Now, a well is a fountain curbed in. There is no overflow. The life in us is living water springing up, but not overflowing. The Spirit-filled man, however, is a fountain of blessing to others. The well overflows its curb, and sends out refreshing and life-giving streams. This takes place only when Jesus Christ is glorified. "The Holy Spirit was not yet given, because Jesus was not yet glorified," and the Holy Spirit is always not yet given when Jesus has not been glorified. He testifies of Jesus: He takes the things of Christ and shows them unto us. None of those, therefore, who take from Christ the glory of His Deity, or refuse to enthroned Him in their lives, need expect the fullness and power of the Holy Spirit. Christ must be glorified, if we would have "power from on high."—The Wonderful Word.



# Lifting the Y O K E of Feudalism

By the Hon. WILLIAM O. DOUGLAS  
*Associate Justice of the U. S. Supreme Court*

Author of "Strange Lands and Friendly People"

The mark of government "of the landlords, for the landlords, and by the landlords" is heavy on the Arab and Moslem lands of the Near and Middle East. People live in squalor with no opportunity of escape. Some men own every piece of property in these villages: the mud houses, the community bath house, the fields, the animals, the water in the irrigation ditch. They even own the people who, for all practical purposes, are their serfs. The peasants vote as their landlord dictates. Some landlords control 500,000 votes and cast them so as to perpetuate their control.

Israel tolerates no such condition. Israel has a social and economic base that is demo-

cratic, not feudal; healthy, not sick. Israel is a land "of the people, by the people, for the people." Israel is a land in which human beings count.

On the world scene, Israel is also a symbol of hope and of strength. Israel is a strong addition to the growing force of nations who seek to uphold and defend the sanctity of the individual and his freedom. Israel is a vital link in a free association of freedom-loving nations and peoples. When we preserve Israel, we make that link stronger and forge a stronger union of the free world.

I have been alarmed and distressed at the way we have been wasting our inheritance by

mass spending of money abroad. Our purpose has been fine; the aim worthy. "Stop Communism" has been our goal, and none can quarrel with that. But we have thought that dollars could do it. That was the most egregious and the most expensive error we have made in our history. The growth of Communism is due to the existence in large areas of the world of feudal systems. A feudal system begat Communism in Russia; and a feudal system in any country will beget Communism, unless the feudal system itself is supplanted by an honorable one, a democratic one. When we, as a nation, loan money to a feudal country, we prop up that system, give it strength and vitality, and perpetuate the causes that breed Communism. Unless our loans and grants are discriminating, unless we tie to democratic leaders who will work in their own country to abolish feudalism or ameliorate its vices, we waste our money.

Let's make plain that our money follows democratic programs, not feudal ones. Let's help make Israel an example of what democracy can do in a continent ridden with feudalism.

Already, Israel has proven itself. It has conquered the main problems that plague the Middle East—land tenure, illiteracy, disease, and corrupt government. It seeks to provide schools for every child and medical care for every family. Malaria has been wiped out and other public health programs flourish. Workers have strong unions; and the agricultural economy is organized so as to give every farm laborer a stake in his country. There are no landlords. The standards of public service are high. David Ben-Gurion and Chaim Weizmann are public servants who would honor any country. They are courageous leaders—and honest, too. Honesty in government is a new and inspiring example in many parts of the world.

There is the problem of making a just peace with the Arabs so that taxes can go to the land rather than to armaments—a problem that in many respects surpasses all others.

Also, Israel has many internal political problems, not all of which are easy of solution, for there are eleven political parties, which have made necessary a coalition government.

There is the problem of water and top soil and the development of productivity so that the economy need not be subsidized. Israel needs food and the development of industries that can manufacture for export.

These are the reasons why Israel, though rich in achievement, will be on a subsidy basis for a long time. It is costly to restore productivity of the earth and keep standards of living high. It can be done, but it takes time, patience, and money. Moreover, cost of immigration is heavy.

Israel is an inspiration to many who know no home but camps and prisons. Israel is hope to many yet to return. Israel is not only a democratic society where tolerance and understanding flourish; it is the pattern whereby the yoke of feudalism may be lifted.—Reprinted from *Land Reborn* (Sept.-Oct. 1952)

## Finance Group Meets

The 1953 annual meeting of the Church Finance Association, Inc., will be held on Tuesday, January 13, 1953, at Saints Delight Free Will Baptist Church at Ormondville, North Carolina. The meeting will begin at 10:30 a.m., and lunch will be served by the host church.

Saints Delight is on North Carolina highway 102 between Maury and Ayden.

All active memberships in the association should be represented either by delegate or proxy. All members are being notified by mail, but if you should fail to receive the notice, you are hereby notified of the meeting. Proxy blanks may be had by writing to the secretary-treasurer.

M. L. JOHNSON, Secretary-Treasurer

## N. C. Ministers Meet

The regular mid-winter meeting of the North Carolina State Ministerial Association of Free Will Baptist Ministers will be held on Thursday, January 22, 1953, at Hopewell Free Will Baptist Church located just off North Carolina highway 210, five miles west of Smithfield. The meeting will open at 10:00 a. m. Lunch will be served by the host church.

All Free Will Baptist ministers of the state are urged to be present and to bring their wives as "honored guests" for this meeting. Visitors are also invited.

This meeting will be a "fellowship meeting" for the purpose of discussing together the problems and opportunities of our church. An interesting program is being arranged for the day.

M. L. JOHNSON, Promotional Director

N. C. State Convention of  
Free Will Baptists



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

## Completes First Year

The Woman's Auxiliary of the Satilla Free Will Baptist Church, Hazlehurst, Georgia, held its regular monthly meeting at the church, Thursday, December 4 at two o'clock. This marked the completion of the first year since organized. All members have been very faithful and much good has been accomplished through this organization.

The new officers elected for the coming year are: President, Mrs. Woodrow Burrows; Vice-president, Mrs. W. A. Quinn; Recording Secretary, Mrs. Jimmie Williams; Treasurer, Mrs. Brady Summerlin; Membership Chairman, Mrs. Grover Herrington; Youth Chairman, Mrs. Wilson Fussell; Mrs. Girtman Phillips, Assistant; Study Course Chairman, Mrs. Gaines Quinn; Program and Publicity Chairman, Mrs. R. F. Connell; Benevolence Chairman, Mrs. L. A. Brown; Mrs. O. V. Hughes, Assistant; Sunshine Chairman, Mrs. O. V. Hughes; Placement Committee, Mrs. Emory Harrison and Mrs. Hugh Pearson; Refresh-

ment Committee, Mrs. Charles Pace and Mrs. Buck Cain.

We appreciate the prayers that have been made in the behalf of this work, and we would like to ask for your continued prayers that God may work through this group for His glory and kingdom.

Mrs. R. F. Cornell

Hazlehurst, Georgia

## Florida Auxiliary Report

Our church is doing fine in Jacksonville, Florida. We have a good Sunday School, mid-week prayer meeting, and woman's auxiliary. Rev. Elton D. Coleman is our pastor.

At this time, we are constructing a new church. Even though we are small in number, we are trying to erect a building that will be a credit to our denomination and glorify our Lord. Any help that anyone could give us would be appreciated.

You may send your offerings to help with this work to Mrs. D. D. Pinkston, 3005 W. Fifth St., Jacksonville, Florida.

Mrs. D. D. Pinkston

## An Open Letter

*To The Pastors and Churches of the Central Conference (North Carolina)*

Dear Friends:

At the last sitting of the Central Conference we were happy to receive into our fellowship two newly organized Free Will Baptist Churches, Williamston and Grifton. These two churches are both small, but they are carrying on an inspiring program. Each of these churches has great possibilities for growth and expansion. But just now they need our help.

The Grifton and Williamston Churches are undertaking building programs, so as to have suitable places for worship. Quite naturally they find it difficult to meet their local expenses, when their membership is small, and at the same time have a surplus for building programs. So, the North Carolina State Mission Board has approved a plan whereby the Central Conference would designate January, 1953, as Home Mission month. The Central Conference Mission Board is asking all churches in our conference to make a special contribution or offering to the Williamston and Grifton Churches. Our goal is \$2,000.00.

Please send your money to our State Mission Treasurer, Reverend Bruce Barrow, Lucama, North Carolina. Be sure to indicate that this money is to be used for Home Missions in the Central Conference. All contributions will be divided equally between the Grifton and Wil-

liamston Churches. By sending our money through our State Mission Treasurer our state will receive credit for this work.

Will you not help to show the Williamston and Grifton Churches that we are glad to have them in our conference? We who are strong ought to help the weaker. May God bless you as you give in January to our two new sister churches.

Sincerely yours,

WILLIAM BURKETTE RAPER, *Secretary*  
North Carolina Board of Missions  
of the Central Conference

## What's in Your Suitcase?

A young Christian packing his bag for a journey said to a friend, "I have nearly finished packing. All I have to put in are a guidebook, a lamp, a mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer and set of tools I have been studying." "But you cannot put all that into your bag," objected the friend. "Oh, yes," said the Christian, "here it is." And he placed his Bible in the corner of the suitcase and closed the lid.—Author unknown.

## The Great Destroyer

I've A Right - I'm Licensed

I've a right to sell headaches and heartaches,  
A right to sell pain and cause grief.  
I've a right to crush hearts with deep sorrow,  
Sell trouble - but sell no relief.

I've a right to send children out barefooted,  
Put rags on you women and men.  
I've a right to place homes under mortgage;  
A right to sell death and - what then?

I've a right to turn men into demons;  
Roll men in streets, gutters, and mud.  
I've a right to cut throats and hang culprits;  
To lie, steal, and traffic in blood!

I've a right to sell murder to fathers,  
Sell blows to take home to the wife.  
I've a right to sell oaths and contention;  
A right to cause bloodshed and strife.

I've a right to sell shame and madness,  
Then why do you scorn and abuse?  
I'm under the state license quite lawful;  
The State wants my money to use.

I'll help pay for preachers and churches,  
For Satan has money to lend.  
He'll get it back with good interest,  
We care not for your life - your end.

That weak, sotted wretch reeling yonder  
Once own that fine house over there.  
I made him a poor, homeless outcast;  
I did it, and yet I didn't care.

I've a right to debauch our women,  
Our mothers, and our daughters so fair.  
To send them to hell with the drunkards,  
To teach them to curse and to swear.

I've a right to come into God's judgment,  
I've a right to be cast into hell.  
I'm licensed to take others with me;  
How many? Oh, no one can tell.

Selected by Mrs. R. C. Bell

Blounts Creek, North Carolina

## Who Pays the Beer Tax?

The United States Brewers Foundation claims that in "paying to the U. S. Treasury more than \$700,000,000 a year, the brewing industry is the nation's fourth largest federal excise taxpayer."

Rather, the brewers should claim they are the fourth largest tax-collectors. They merely collect tax on beer from the beer drinker. He is the one who really pays the tax.

The petroleum industry does not pay gasoline tax. The motorist pays!

The jeweler does not pay tax on jewelry. The ultimate buyer pays!

The telephone company does not pay the tax on phone calls. The consumer pays!

Neither does the brewer nor the tavern-keeper nor the beer distributor pay the beer tax. The beer drinker pays and pays as he downs glass after glass after glass. He is the fourth largest federal excise taxpayer, whether he knows it or not.—Tomorrow.

The production of wealth is the only source of economic strength and prosperity. Does the liquor traffic produce wealth? If not, all the expenditures for liquor must be regarded as loss.

# NEWS NOTES

## N. C. ORPHANAGE GETS GIFTS

An organ with chimenes has recently been given to the orphanage at Middlesex, North Carolina, by Dr. and Mrs. M. Hinnant of Micro. The gift will be used in the Memorial Chapel; superintendent, Rev. S. A. Smith, announces.

## EVANGELISTIC CONFERENCE

Plans are underway for an eight-day evangelistic conference at the Highland Park, Michigan, Church according to the pastor, Rev. Raymond Riggs. The conference will be held June 7-14 and will be led by Dr. Bob Jones, Sr. Other Free Will Baptist Churches in the Detroit area will cooperate.

## CURTIS GAY FAMILY NAMED MASTER FARM FAMILY

The Curtis Gay family of Hartsfield, Georgia, Route 1, has been named the Master Farm Family in their county by the county agriculture planning committee.

The Gays got their start in 1941 when they quit the grocery business and bought their present farm under the tenant-purchase plans of Farm Home Administration.

Within three years the Gays had paid out of debt and had acquired additional interests. They still have a small operation with a good balance between row crops and live stock farming.

This past season the Gays had eight acres of tobacco and 16 acres of peanuts. At present they have about 40 cows, and they market annually about 75 hogs.

Mr. Gay is president of Hartsfield Farm Bureau Chapter. He is also Sunday School Superintendent and deacon in the Bay Free Will Baptist Church.

## REV. HILL IN MISSOURI REVIVAL

Rev. Harvey E. Hill, South Side Church, St. Louis, Missouri, recently conducted a revival at the Hickory Grove Church near Kansas City. There were thirteen additions to the church. Rev. Marie Hyatt is the pastor.

## MRS. JEFFREYS ILL

Mrs. Opal Jeffreys, wife of Rev. Lloyd T. Jeffreys, editor of The Free Will Baptist Gem of Monett, Missouri, has been confined to her bed for sometime. God's people will want to pray for her rapid recovery.

## GRIMSLEY GOES ON HALF-TIME

The Grimsley Free Will Baptist Church, Greene County, North Carolina, announces morning and evening services each second and fourth Sunday. Rev. L. E. Ballard of Ayden is pastor. The church invites you to worship with them.

## N. C. ORPHANAGE REPORTS

Receipts have been mailed to each individual auxiliary or person contributing but totals here are shown for all amounts from each conference regardless of organization from which it came for the period covered. The books and files are open at all times for inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, November 29, will appear in the December report.

General Fund	
Western Conference	\$5,840.57
Eastern Conference	9,436.83
Central Conference	9,382.32
Piedmont Association	1,136.86
Rockfish Conference	81.62
Cape Fear Conference	2,307.55
French Broad Association	574.89
Jack's Creek Association	121.50
Pee Dee Conference	451.08
Toe River Association	151.21
Miscellaneous	5,844.35
Chapel Fund	
Miscellaneous	375.00
Central Conference	513.77
Eastern Conference	120.00
Music Fund	
Western Conference	10.00
Central Conference	7.00
Bed and Furnishing Fund	
Albemarle Conference	9.53
Coats Fund	
Western Conference	22.27
Central Conference	46.58
Albemarle Conference	30.00
Eastern Conference	60.00
Clothing Fund	
Western Conference	80.00
Cape Fear Conference	50.00
Cottage Fund	
Albemarle Conference	1,300.46
Grand Total	
General Fund	\$35,328.78
Chapel Fund	1,008.77
Music Fund	17.00
Bed and Furnishing Fund	9.53
Coats Fund	158.85
Clothing Fund	130.00
Cottage Fund	1,300.46
Total	\$37,953.39

## MOUNT ALLEN JUNIOR COLLEGE REPRESENTATIVE ITINERARY

Rev. W. L. Moretz, field worker for Mt. Allen Junior College, will appear at the following churches on the dates listed below in the interest of the college.

French Broad Association—Madison and Buncombe counties: Red Hill, Monday, Jan. 5, 7:30; Marshall, Tuesday, Jan. 6, 7:30; Ray's Chapel, Wednesday, Jan. 7, 7:30; Walnut, Thursday, Jan. 8, 7:30; and East Black Mountain, Friday, Jan. 9, at 7:30.

Eastern Conference—Pamlico and Craven counties: Bridgeton, Monday, Jan. 12, 7:30; New Bethlehem, Tuesday, Jan. 13, 7:30; Rock of Zion, Wednesday, Jan. 14, 7:30; Sts. Delight, Thursday, Jan. 15, 7:30; Spring Hope, Friday, Jan. 16 at 7:30 p. m.

## MOUNT ALLEN JUNIOR COLLEGE

Report of Rev. Willet L. Moretz, Field Representative, through November 30, 1952

Below is a complete report of my work as Field Representative beginning October 27, 1952 and running through November 30, 1952:

Pilgrim's Rest F. W. B. Church,	
Lola, N. C.	\$ 6.40
Free Union F. W. B. Church, Sea Level, N. C.	12.63
St. John's Chapel F. W. B. Church, Stacy, N. C.	10.29
Edward's Chapel F. W. B. Church, Merrimon, N. C.	42.35
Davis F. W. B. Church, Davis, N. C.	12.91
Old Fort F. W. B. Church, Old Fort, N. C.	2.75
Canton F. W. B. Church	5.50
Miss Juanita Roper, Canton, N. C.	1.00
Charles Eugene Milner, Canton, N. C.	1.00
Asheville F. W. B. Church, R-1, Asheville, N. C.	5.00
Swannanoa F. W. B. Church, Swannanoa, N. C.	25.00
Russell's Creek F. W. B. Church, R-1, Beaufort, N. C.	15.10
Morehead City F. W. B. Church, Morehead City, N. C.	13.44
Mr. and Mrs. Robert E. Wood, Sr., Canton, N. C.	2.00
Mr. & Mrs. W. G. Murphy, Davis, North Carolina	1.00
Sound View F. W. B. Church, Newport, N. C.	15.56
Holly Springs F. W. B. Church, R-1, Newport, N. C.	43.83
H. H. Goodwin, R-1, Newport, N. C.	1.00
Welcome Home F. W. B. Church, R-1, Beaufort, N. C.	16.45
Mrs. Willet L. Moretz, Swannanoa, North Carolina	1.00
Cedar Hill F. W. B. Church, R-3, Asheville, N. C.	3.10
Mt. Bethel F. W. B. Church, R-2, Alexander, N. C.	2.00
Miss Ruth Cadida, Swannanoa, N. C.	1.00
Harold Thompson, Canton, N. C.	1.00
Rev. W. O. Adcock, 102 Pa. Ave., West Asheville, N. C.	15.00
Morehead City F. W. B. Church, (by Mrs. Joe Hall) Morehead City, North Carolina	1.00
Mr. and Mrs. C. P. Pringle, Newport, North Carolina	2.00
Mr. and Mrs. R. S. Pringle, Newport, North Carolina	5.00
Woman's S. S. Class of Asheville F. W. B. Ch., R-1, Asheville, N. C.	7.00
Master Eugene Bradley, R-1, Asheville, N. C.	2.19
Rev. Willet L. Moretz, Swannanoa, North Carolina	37.50
Total	\$311.00

Paid to Rev. M. L. Johnson, Promotional Director \$311.00  
Those who wish to have a part in this great and much needed project are asked to send your donations to,

Rev. Willet L. Moretz,  
Field Representative  
Mount Allen Junior College  
Swannanoa, North Carolina

## 300 HEAR BIBLE COLLEGE STUDENTS

More than 300 persons from twenty-two churches in eastern North Carolina came to Antioch Church, New Bern, North Carolina, Sunday afternoon, December 28, to hear students from the Free Will Baptist Bible College, Nashville, Tennessee, conduct a youth rally.

Students who participated in the program were: Roger Tripp, Jane Smith, Alton Hines, Carroll Alexander, Leslie Rowe, Willis Wilson, and Lewellyn Murphy. Many other young



people took part in the testimony meeting.

The program consisted of chorus singing conducted by Roger Tripp, a reading by Jane Smith, a missionary skit by Carroll Alexander and Roger Tripp, testimonies led by Willis Wilson, a solo by Lewellyn Murphy, and a brief sermon by Carroll Alexander. The program put the emphasis on missions.

Mr. David Gaskins, director of the youth rally for the area, announced that the next rally would be at Reunion Chapel Church, Saturday night, January 10.

\* \* \*

## SERMONS TO STRESS THRIFT IN PERSONAL, NATIONAL AFFAIRS

Thrift Sunday, a high point of National Thrift Week, will be observed by congregations throughout the country on January 18. Ministers, rabbis and priests of all denominations will turn to the scriptures for evidence that thrift in personal and civic life is a fundamental of religious teaching.

The Thrift Sunday sermons will be a part of week-long community emphasis on thrift. Celebration of National Thrift Week, January 17 to 23, will begin with a nation-wide broadcast, January 17. Locally, dinners sponsored by civic groups and other organizations will honor the anniversary of the birth of Benjamin Franklin, "Father of Thrift."

Throughout the week, banks and other financial institutions, libraries, schools, labor unions, young people's organizations, as well as church groups, will have displays and meetings emphasizing the thrift theme. The National Thrift Week slogan, "Save—It's Your Future!" will keynote displays of posters, banners and educational materials.

National Thrift Week is an annual event sponsored by the National Thrift Committee, 121 West Wacker Drive, Chicago 1, Illinois. Church and civic groups may obtain Thrift Week materials from this headquarters.

\* \* \*

## SHAW HEADS MOODY CORRESPONDENCE DEPT.

Chicago: Dr. William Culbertson, president of Moody Bible Institute, recently announced the appointment of Harold Shaw as new director of the Institute's correspondence school.

Shaw, a WMBI staff announcer, succeeds Philip R. Newell, now dean of student affairs. The new director holds a bachelor of science degree in business management from Boston University. He was associated with the sales department of the Sylvania Electric Company and during World War II served as captain with the U. S. Army in England.

The correspondence school offers over 20 courses to more than 10,000 active students each year from all over the world. The aim of the school is to help the believer become better prepared for Christian service.

\* \* \*

## DODDS HAVE NEW ARRIVAL

Reverend and Mrs. Damon C. Dodd announce the arrival of a daughter on December 22. The new baby weighed eight pounds and eleven ounces, and is named Barbara Ruth. Both Mr. and Mrs. Dodd are graduates of Free Will Baptist Bible College. Mr. Dodd is Promotional Secretary of the National Association.

## PRAY FOR OUR PRESIDENT

On January 20, 1953, the newly elected President of these United States will take the oath of office in the nation's capitol. Although Christians everywhere would have been pleased had he been more outspoken in affirming his faith in Christ, in the Bible and in the importance of national and personal righteousness as the solution to world problems, we do rejoice that a man was elected who respects his marriage vows and the sanctity of the home.

Without doubt, every Christian should pray earnestly for the man who shall fill so important an office. No man, no matter how skilled in statesmanship or political science, can hope for success without Divine aid. We should pray for him and for others in governmental authority because the very critical state of national and international affairs does have a very important bearing on our homes, churches and world-wide missionary effort. The welfare of the entire world is bound up in such exercise of our Divine right as Christian intercessors. Biblical history reveals the wisdom of such prayer. If in our day the carrying out of the Great Commission for world evangelization will be favorably or adversely affected by an elected government, it will be because of the attitude of the Lord's people.

The men elected may not have been your choice. We must remember, however, that "the most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:17). Then, in Romans 13:1, we are exhorted: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." So, then, our duty is plain: pray and continue praying that we as a nation and individually, may fulfill our sacred obligation to a world that needs Christ as it never needed Him before. There is no way a Christian can make a better contribution to the solution of the world's needs than in the dedication of his life to the program of world evangelization. Why? Because the Church alone has the message which strikes at the root of all our problems, human sin.—Clipped.

\* \* \*

## TEXAS CHURCH TO BUILD

The Community Church of Fort Worth, Texas, to begin a new building soon. This church was organized May 25, 1952, with 22 charter members. Rev. C. J. Hearron is the pastor. According to Andrew Stom, church reporter, work on the new building will begin soon.

\* \* \*

## CHANGE OF ADDRESS

Please note the change of Rev. P. C. Wiggs' address from Rocky Mount, North Carolina, to 708 West Main Street, Washington, North Carolina.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	82
Louis H. Moulton, Richmond, Va.	35
Mrs. John R. Murphy, Snow Hill, N. C.	32
E. C. Morris, Tifton, Ga.	27
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
J. C. Griffin, New Bern, N. C.	22
Ray Doc Gay, Walstonburg, N. C.	21
Mrs. Lester Mills, Greenville, N. C.	20
Oma Owens, Chipley, Fla.	19

Mrs. B. H. Matthews, Spring Hope, N. C.	18
Mrs. Raymond Hancock, Timmonsville, S. C.	18
Mrs. Lloyd M. Edwards, Kenly, N. C.	18
Mrs. Martha M. Braxton, Winterville, N. C.	17
C. R. Houston, Colquitt, Ga.	16
R. H. Jackson, Davis, N. C.	16
W. C. Hill, Mt. Olive, N. C.	15
Mrs. J. C. Edmundson, Pikeville, N. C.	15
W. C. Sutton, Cove City, N. C.	15
Mrs. Elton Harper, Deep Run, N. C.	15
Mrs. Guy Deans, Sims, N. C.	14
Owen Thomas, Four Oaks, N. C.	14
Miss Mattie Mae Beacham, Arapahoe, N. C.	14
Wm. Webster, Pinetown, N. C.	13
Mrs. J. S. Hardison, Grifton, N. C.	13
R. N. Hinnant, Micro, N. C.	12
D. W. Alexander, Bethel, N. C.	12
J. D. Vemelson, Washington, N. C.	12
Mrs. G. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
James S. Boyd, Plymouth, N. C.	11
C. J. Harvey, Camilla, Ga.	11
Mrs. Cecil W. Holland, Pikeville, N. C.	11
Mrs. Alice Lupton, New Bern, N. C.	11
E. G. Dennis, Coward, S. C.	11
Mrs. O. M. Hilburn, Darlington, S. C.	10
M. B. Hutchison, McArthur, Ohio	10
H. L. Catrett, Colquitt, Ga.	10
Mrs. Henry Barefield, Pikeville, N. C.	10
Mrs. J. R. Cayton, Aurora, N. C.	10
Mrs. G. F. Ableson, Macedonia, N. C.	10
Mrs. Leslie Kennedy, Beaulieu, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
Mrs. J. W. Hinds, Pamlico, S. C.	9
N. P. Gates, Detroit, Mich.	9
Mrs. Jack Flowers, Hyman, S. C.	9
J. R. Bennett, Bridgeton, N. C.	9
Mrs. F. A. Edwards, Chocowinity, N. C.	9
J. N. Barnes, Blakely, Ga.	9
R. W. Allman, Saratoga, N. C.	9
John Komegay, Seven Springs, N. C.	9
C. J. Harris, Greenville, N. C.	9
Mrs. J. C. Carter, Sr., Surrency, Ga.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. C. M. Whaley, Deep Run, N. C.	8
Mrs. Ada Holley, Blountstown, Fla.	8
Mrs. C. T. Brock, Kenansville, N. C.	8
Mrs. J. J. Carroll, Greenville, N. C.	8
Mrs. Alton Suggs, Kinston, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
W. H. Calvert, N. Belmont, N. C.	7
Milford Hales, Kenly, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
Mrs. C. F. Heath, Cove City, N. C.	7
G. W. Nobles, Cottontown, Ala.	7
Lois Coward Windham, Coward, S. C.	7
Mrs. Marion Lee, Darlington, S. C.	7
Ralph Stanton, Pocahontas, Ark.	6
Mrs. J. T. Paramore, Enfield, N. C.	6
Mrs. H. S. Swain, Columbia, N. C.	6
I. J. Blackwelder, Blackshear, Ga.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mozingo, Kenly, N. C.	6
Mrs. E. L. McPherson, Chadbourne, N. C.	6
Mrs. Agatha Brown, Timmonsville, S. C.	6
Mrs. Mae Rouse, Dudley, N. C.	6
Chester Huckleba, Chipley, Fla.	6
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Millard Watson, Lufkin, N. C.	5
Mrs. Floyd Parsons, Wilson, N. C.	5
J. D. Coffman, Hector, Ark.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Mrs. Thomas McLamb, Clinton, N. C.	5
Mrs. Bessie M. Deuell, Newport News, Va.	5
Mrs. Leroy Howell, Goldsboro, N. C.	5
Mrs. Carl Barrow, Snow Hill, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. M. H. Mellette, Turberville, S. C.	5
Mrs. Willis Parker, Jacksonville, N. C.	5
Rufus Hyman, Slocumb, Ala.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. George Broadway, Pocahontas, Ark.	5
Jimmie Tyndall, Pink Hill, N. C.	5
Mrs. Charlie Humbles, Ayden, N. C.	5
Mrs. Bettie Dawson, Dunn, N. C.	5
Mrs. Woodrow Daugherty, Cove City, N. C.	5
Mrs. Eula Mae Morris, Vanceboro, N. C.	5
M. S. Cowan, Robersonville, N. C.	5



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**Question:** Are we to be judged for every deed done in this life whether it be good or bad? If so, how and where will this take place? Will this judgment be a continued punishment from the time we reach the age of accountability throughout the present life or will it all be measured out to us at the end of this life?—Stanford Trigg, Hector, Arkansas.

**Answer:** Yes, the Scripture teaches that we are to give an account to God for every act and even every thought. Matt. 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Rom. 14:12, "So then every one of us shall give account of himself to God." Rev. 20:12, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." See I Cor. 3:8-16. I Cor. 3:8, "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour." See I Cor. 4:5. The Bible sets us forth as moral creatures and as such holds us responsible for every act in our conduct including our thoughts. This responsibility is in keeping with all that the Scripture teaches us as to the purpose of our creation and the plan of God in directing us as He with and through us shapes our destiny. Having been made in the image and likeness of God and with the responsibility that is ours indicates that we are not creatures subject to terrestrial domination but rather: celestial with heaven as our goal. The commission God gave man together with the judgment that followed the fall, and then the instructions which followed in Holy Writ would indicate that we are enroute to or working in advance toward a definite goal at which we shall be restored to a fellowship with God equal to and doubtless superior to the one enjoyed by our first parents before their disobedience.

The above Scriptures together with many others mark the paths through which God is

leading us step by step toward His destined goal.

Now it may seem these are suggestive of an arbitrarily strict walk. However, when the fact of God's holiness is taken in the picture it may be clearly seen that grace is the dominant characterizing feature through the whole of God's way for man to return to Him. Even though human language is employed throughout the whole of the Bible, which is God's message to man, yet we must recognize the fact that the thought is divine and that the choice of words is according to the divine mind. If you give this kind of thought and consideration to the message found in such verses the severity of them will greatly diminish and you are likely to take the attitude that Israel took time and again when the message of the law was presented by Moses to her. Exodus 19:8, "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Exodus 24:3, "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do."

As to the how and place of this judgment in a sense of the word there are three phases of judgment under which man comes. At the time we are saved we judge ourselves unworthy and Christ as an adequate substitute for all our needs including our complete redemption. This of course does not necessitate a full knowledge as to the meaning of Christ's substitutionary death on the individual's part when he confesses his sins and acknowledges Christ as his Saviour and therefore his sin-bearer but rather it is a response to the appeal or wooing of the Holy Spirit as He represents Christ here upon the earth whether through the written or spoken word. The Word of God is presented to him, it appeals to him, and he yields to its influence and is thereby enlightened to the degree that he understands that he has been saved and of course as he follows further this enlightenment the Holy Spirit causes him to understand the message and grow in grace while he continues to yield to His influence; however, the instant the new Christian fails to follow the leadership of the Holy Spirit, he digresses or backslides which means that he becomes either the passive or the active tool of Satan. In most cases he becomes active and brings shame and disgrace to the church. Nothing except repentance and

confession of sin on the part of this one who has gone contrary to God's will and purpose will ever restore him to the hallowed walk that was enjoyed from the time he became a Christian until he turned into this course of disobedience and sin. I John 1:6-9, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Ezek. 33:8, 9, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

As to the time in our natural development that each individual child becomes morally responsible for his own behavior that would depend upon several things such as: mental ability which includes one's heredity and to some extent his environment including the home teaching that has been available to him during his infancy and childhood therefore the age in which one becomes entirely responsible for his moral activities and his parents free from this would vary with each person. I doubt that a child is ever entirely free for there are many ways in which parents can help children after they are much past their majority.

The Scripture is quite clear in the teaching that a person begins suffering immediately after having the Holy Spirit to call his attention to the fact that he has changed his course from that of an obedient child of God to that of a disobedient one and here immediately the Holy Spirit produces conviction which fosters an uneasy and miserable feeling meant by Him to chasten the child back to God. At the instant the Christian returns wholeheartedly and unreservedly he finds the warm welcome that the prodigal of Luke 15 found. If he refuses then a series of chastisements are certain which are destined to encourage him back to the former fellowship. In some instances these are carried on until the individual, like Pharaoh of old, hardens his heart, possibly beyond reach. The Word of God is pleasant food for those in fellowship whether old or young, strong or weak, but it is a rod of chastisement to the disobedient wherever and whenever they may be found.

The second phase of this salvation comes in the correct daily walk for in this the Christian is being saved from the power of sin. Day by day he judges Christ equal to the occasion and substitutes Christ's for his own righteousness. He may meet with innumerable temptations but finds that (Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us.") here as well as in the initial act of salvation is applicable. In

fact, I John 1:9 carries with it the thought of day by day cleansing.

Then in the final phase of salvation, the saved sinner is saved from the very presence of sin and is judged at the judgment seat of Christ according to the deeds done in the body, yes, according to the use he has made of the talents given him.

Of course the sinner who never accepts Christ finds that the whole way of the transgressor is hard from a moral or spiritual point of view, yet he may enjoy a degree of outward or material and social success to meet with eternal doom such as came to the foolish virgins of Matt. 25:12.

The latter part of your question might therefore be answered by saying the Christian receives punishment from the Lord day by day in degree according to the degree of his disobedience and then at the judgment seat of Christ he will receive rewards according to his faithfulness.

The one who has been a believer and has turned against Christ, shipwrecked his faith, and has trampled Christ's blood under his feet and put him to an open shame will be more desperate than if he had never known the right way. The sinner who never accepted Christ will receive his damnation and final reward of evil at the Great White Throne judgment. But like the rich man of Luke 16:19-31 the unsaved will all be punished from the time of the natural death through all eternity in a place, "Where their worm dieth not, and the fire is not quenched." Mark 9:44.

## Headquarters Campaign Dates Set

Designed to raise enough money to assure success in the National Headquarters venture, the National Headquarters' Campaign will get underway January 11 and continue through March 31, with March 15 designated as "H-Day." The "kick-off" service will be held with the Hazel Park Church, Detroit, Michigan, on Sunday morning, January 11.

At the present time there is approximately \$2,000 in the National Headquarters' fund. The goal for this drive has been set for \$7,500. This combined figure will enable us to close a deal for suitable property and have surplus sufficient for any remodelling which may have to be done.

This Headquarters' building is one of our most pressing needs at this phase of our denominational program. Three of our agencies: the W. N. A. C., the Board of Foreign Missions, and the Board of Home Missions are ready to move at once into the new building. The Promotional Department has long since outgrown its quarters in the East Bend Drive address. Others of our Boards and Agencies would move to the National Headquarters as soon as arrangements could be made.

The Promotional Secretary will contact as many churches as possible in person during the campaign. Others will be contacted by correspondence and by field men in their respective localities.

A list of churches has been compiled in the promotional office. Each of these churches will

be asked to give a minimum of \$50.00 on the Headquarters' fund. The campaign will work up to "H-Day" which will be Sunday, March 15. This day will be observed as Headquarters' Sunday all over the denomination and all the churches will be asked to make a special offering on that day if they are not contributing otherwise.

If this campaign is successful it is the plan of the Purchasing Committee to meet in Nashville, Tennessee, during the Bible Conference and complete the transaction for the building. This will enable us to have everything set up and in operation so a report can be made to the National Association in its Illinois session.

The success of this campaign will depend on loyal Free Will Baptist people and pastors everywhere. Let me urge you now to begin to plan for your own part in this great drive. Set

## Testimony

*By S. C. Bredbenner, Ohio:* I love to sit in the twilight, and take inventory of God's goodness of the past fifty-three years in the Lord's service. How grand to know that God has led every step of the way! "Can I doubt His tender mercy, who through life has been my guide?" "When I have gone the last mile of the way" I know there are joys that await me. I am looking forth with joy to the "Blessed Hope, and the glorious Appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

your sights high for "H-Day" and be ready to go over the top for the Headquarters' Campaign.—D. C. Dodd.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE PREACHER'S ORDERS

*And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.—EZEK. 2:7, 8.*

What a text have we here! Spoken first to Ezekiel and the rebellious house of Israel, but also to us today.

When a man has a message, duty demands that we hear him—how much more when an angel or God, speaks. How serious to refuse Him that speaketh from heaven. Here we have three conditions of a successful ministry:—

### I. ATTENTION. "Hear what I say unto thee"

1. The Speaker: the eternal God, our King and Creator and Judge. What authority, solemnity, responsibility, is here.
2. The Message: Vs. 3-7—a rebellious nation—most rebellious.
3. Hear, so as to understand. What multitudes are ignorant of God's plan of salvation; hence the many counterfeits.
4. Hear, so as to obey. How many today are without an experimental and practical knowledge of God. "Obedience is better than sacrifice," "Why call ye me Lord, Lord, etc.," "Be ye doers of the word, etc."

## Power in Prayer

*"And in like manner the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).*

If we would pray aright, we must look to the Spirit of God to teach us to pray. It is in this connection that fasting comes. In Daniel 9:3 we read that Daniel set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." There are those who think that fasting belongs to the old dispensation; but when we look at Acts 14:23 and 13:2, 3, we find that it was practiced by the earnest men of the Apostolic day. If we would pray with power, we should pray with fasting.

This, of course, does not mean that we should fast every time we pray; but there are times of emergency or special crisis in work or in our individual lives, when men of downright earnestness will withdraw themselves even from the gratification of natural appetites that would be perfectly proper under other circumstances, that they may give themselves up wholly to prayer. There is a peculiar power in such prayer. Every great crisis in life and work should be met in that way. There is nothing pleasing to God in our giving up in a purely Pharisaic and legal way things that are pleasant, but there is power in that downright earnestness and determination to obtain in prayer the things of which we sorely feel our need, that leads us to put away everything, even things in themselves most right and necessary, that we may set our faces to find God, and obtain blessings from Him.—R. A. Torrey.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

A young man was brought into court charged with a serious offense, and was proved guilty. The date for pronouncement of sentence was set. Before it arrived an old man with graying beard visited the cell repeatedly and in kindness urged upon him a better way of life. But his response was one of hardness and indifference. The day came when he was returned to court to hear his sentence. As he was led in, he immediately recognized the judge as one who had visited him in prison. He was jubilant, for he felt sure that such a tender-hearted judge could not possibly give him a heavy sentence. As he stood there, the judge told of his visits to the cell, and of his sorrow and disappointment in the young man's attitude. Then he pronounced the maximum sentence.

As a friend and Saviour, Jesus is pleading now, and He visits the sinner often, trying to persuade him to follow Him.

In planning the judgment of the human family, God has done two unheard of things. First, he has appointed man's best friend to be associated with Him in the judgment. Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things of my Father I have made known unto you" (John 15:15). Jesus is the best friend anyone has ever had. "He is the friend that sticketh closer than a brother." Proverbs 18:24. When He was upon earth, He was called "the friend of publicans and sinners" Luke 7:34. He revealed His own standard of friendship: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). And this is exactly what he did, for on the cross of Calvary, He tasted "death for every man" (Hebrews 2:9).

Second, Jesus is our attorney: He will plead our case with the Heavenly Father. What would you think if you were called into court and found that your life-long friend and attorney was the son of the judge before whom you must stand? Your inward joy would be great. In the court of heaven, your name will be presented before the Father by that very person Jesus. The judgment will be just. Are you ready for trial?

For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, that behold it begin to mock him saying: This man began to build and was not able to finish. Luke 14:28-30.

### II. ASSIMILATION. "Eat that I give thee"

1. God's provisions are ample.
  2. God's provisions are suitable.
  3. God's provisions are necessary.
- But these provisions must be appropriated, assimilated, incarnated.

All are necessary, therefore do not choose or pick, but EAT.

### III. ANNUNCIATION: "Speak my words unto them."

1. Not men's words; how much we are influenced by what men say; worldly subjects, false doctrines.
2. Much less our own words. Is the ambassador of an earthly potentate at liberty to modify or falsify the terms of his instructions to shield himself from reproach or peril?
3. But God's words: "Thus saith the Lord."

Behold the importance:—

1. Of hearing aright—"He that heareth my words and believeth, etc." "They that hear shall live."
2. Of eating—"In his law doth he meditate."
3. Of witnessing—whether men will hear or forbear.

—Selected.

The Incarnation is the most profound mystery of all mysteries and also the most precious of all truths. We can never understand the mystery of God becoming a man, appearing in human form, and yet retaining his divine attributes; but we shall ever praise him for the grace that brought him down from glory to redeem us.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "GLAD DAY"

Mary Kohli

Eight-year-old Janet Montgomery knew she was the happiest little girl in all the world. She had been to Sunday School for the first time in her life, and there was so much to tell Mother about. She hurried home, first walking, then skipping, and finally running up the steps and into the house.

"Mother!" she cried. "I've had such a wonderful time. I love Sunday School. We had the dearest teacher, and I think she likes me, for she gave me the loveliest smile. She told us a beautiful story and we sang songs about Heaven and Jesus. You must go with me next time, Mother. Teacher said—"

"Janet!" her mother interrupted rather sharply. "I give you permission to go, and I am glad you enjoyed yourself; but I want you to understand that I am not going, so do not ask me. If you do, I cannot let you go again."

"But Mother!" pleaded the little girl. "Janet, that will be enough," said Mrs. Montgomery. "You have heard what I said."

Janet said no more. Sometimes she didn't understand her mother. She had always wondered why she had never been allowed to go to Sunday School. Perhaps it had something to do with Father's sudden death, she decided.

Each week Janet was in her place in the Sunbeam Class. Then one Sunday morning she knelt with her teacher and received the Lord Jesus as her Saviour. Her heart was so filled with joy that she forgot her mother's warning, and as soon as she reached home she began to tell her about the Saviour and His love.

Mrs. Montgomery's heart was touched. How she wished she had never become bitter and turned away from God. Tom would not have wanted her to do that. She almost took Janet into her arms and told her how she used to go to the house of God. But instead, remembering her threat, she told the child she was not to go to Sunday School any more.

Janet's heart was broken, but she prayed to God, told the Bible stories to her dolls and sang the dear songs she had learned at Sunday School. One she especially loved was:

"Jesus may come today,  
Glad day, glad day,  
And I would see my Friend,  
Dangers and troubles would end,  
If Jesus should come today!"

When she forgot the words, she made up verses of her own, and happily sang them. Janet did not know her songs touched her mother's heart. She only knew that sometimes she was scolded for always singing.

Then one day Janet became very ill. Dr.

Murray said an operation was necessary to save her life, and he told Janet's mother very gently that she might not get well. Mrs. Montgomery meant to be brave, but the next time she went into the room where Janet lay she burst into tears, crying: "Oh, why couldn't I be the one? Why must my darling little girl suffer? Oh, if I could only take your place!"

Before the nurse came and drew her away, Janet looked up into her mother's face and smiled weakly, as she said "I'm not afraid, Mommy. Jesus is taking care of me. Maybe I will go Home with Him just like we go home with Alice or Mrs. Weber. And oh, dear Mommy," she added, as the smile faded away, "it could not be you, for you do not know and love Jesus!"

Mrs. Montgomery sobbed aloud now, and the nurse led her out of the room to get some rest. That night a little girl tossed on her hospital bed and seemed to hear her mother's sobbing. "Dear Jesus," she prayed, "my mommy wouldn't feel so bad if she knew You. Help her to be sorry for her sins and believe on You as her Saviour, so she can be saved and Have You for her Friend." Then she slept, and the next thing she knew the nurse was waking her up. Soon they were putting her on a cart. Janet was singing softly:

"I may go Home today,  
Glad day, glad day,  
And I would see my Friend—"

She stopped at the sight of her mother, who smiled at her, however, and bending over Janet she said, "Darling, if you go Home today, Mother will come later."

So Janet's prayers were answered. God did take care of her and the day came when she was able to go home from the hospital. Then a short time later both she and Mother went to Sunday School together, and that was indeed a glad day.

Boys and girls, the Lord Jesus Christ died on the Cross, bearing our sins. He died for us that we might be delivered from sin's bondage and sin's power. He and He only can give us victory over sin. He only can help us to live lives that will bring glory and honor to God.

During the Welsh Revival, a man who had been a drunkard was converted. After being saved, he became a sober, respectable man. The saloon keeper was angry to lose such a good customer. One day when he saw him passing by the saloon, he called to him, "What has gone wrong, Charlie? Why do you keep going past instead of coming in?" Charlie stopped for a minute. With tears in his eyes, he glanced up towards Heaven, and replied, "Sir, it is not just I who keeps going past. It is we. We go past, Jesus and I. That

is the secret!" The secret of our living Christian lives, lives of victory over sin, is that Jesus is with us to give us the power and strength we need. Truthfully we can say: "Moment by moment, I'm kept in His love: Moment by moment, I've life from above!"

If you have convictions on the subject of what is right and wrong, take a firm stand at the outset. Show your colors if you are going for the first time into a new situation. If invited to join in a game of which you disapprove, decline decidedly. If asked to take a social glass of wine or to smoke, stand firm.—The S. S. Banner.

### The Stay-in-Bed Party

Nellie Mills

To be eight years old was to have been such fun for little Terry Graham. In fact, he had looked forward to this day ever since his last birthday—yes, even longer, for Mother had always said, "Terry, on your eighth birthday you shall have a party."

But now it was all spoiled. What could a little boy do on his birthday when just one day before he had fallen down a whole flight of cellar steps and broken his leg?

Yes, there were gifts, and nice ones, too. "But," sighed Terry, "what good is a fine football to me? And it's going to be weeks before I can use the roller skates that Uncle Frank sent." He examined the skates again. They were beauties, just the kind he had dreamed of having.

It was Mother who came in then to see if her small son needed anything. "I was just over at Mrs. Baldwin's and Ned is in bed, too. The poor little fellow is crying with the earache."

"Is he, Mother? Perhaps he would like one of my picture puzzles that I got for my birthday."

"I'll take it right over," volunteered Mother.

"This is a good idea. I am going to lend all my birthday toys. I can't use them now and it will be fun to make someone else happy," he said to himself. "Keith is at school now, but he will soon be home. He wanted skates for his birthday, but his daddy could not get him any."

Just then Mother came back, and Keith was with her.

"Hello, Keith," said Terry, "you are just the one I wanted to see. Please hand me my skates, Mother."

And patting the shiny steel rollers lovingly, he said, "Keith, you may take my new skates and use them for a week. They aren't any good to me right now."

A look of pleasure spread over Keith's face. "Thank you, Terry. It will be such fun! I have wanted some for a long time. I'll take the best care of them," he said, as he hurried off to try them.

The telephone was within reach of Terry's bed. "There's my new football, Mother. May

(Continued on page fifteen)

# Notes and Quotes



BY J. C. GRIFFIN

## MORE QUESTIONS ABOUT THE NEW REVISED BIBLE

Questions in writing and verbal are coming to me concerning the new revised Bible. Some ask, "What do you think of the new Bible?" In general they pass their opinion. It does not make much difference. If a person thinks it is all right it is difficult to convince him that it is not all right. If he is against the acceptance of the revised translation, it is hardly worth while to try to convince him that it is not all right. But as I said in a former message, "What I think does not amount to much, it is what God says that will stand the test."

At the time I wrote before, when the Bible first came forth to the public which was a presentation of the work with the greatest scheme of advertising in order to sell the work that has ever been thrust on the public, I did not know but little about the new Bible so I could not be specific in stating my objections, but since reading it every day since I got my copy, which was on the presentation day, and comparing it with the King James Version, I can say without hesitation, "I do not like it." I would not dare read it or preach from its pages without stating that it is the translation of the Modernistic, Liberal group, many of whom have been objectors to the virgin birth of Jesus Christ for many years.

### A PART OF WHAT OTHERS SAY

According to the news reports, Dr. Bob Jones, founder and promoter of Bob Jones University, says, "It is a hoax." Webster says a hoax is a practical joke. If the new revised translation is a practical joke then it certainly is misleading.

Henry Grub, under caption, "Objections to the Revised Standard Version of the Bible," says: "The King James Version is official in the sense that King James The First of England authorized forty great scholars of the day to produce the translation which has been the greatest publication ever made in the language of men. The Revised Standard Version is official in the sense that it is authorized by the National Council of Churches of Christ in America, formerly the Federal Council and known for its liberalism and unorthodox views of the essential doctrines of the Christian faith."

In criticizing this publication it must be remembered that we are not criticizing the Bible. The Scriptures which we call "The Holy Bible," originally were spoken and written by holy men of God who spoke and wrote as they were moved by the Holy Spirit (II Peter 1:21).

The Word of God given by inspiration (II Tim. 3:16), in its original context, is without error, without mistake, and without contradiction.

The Revised Standard Version has made five great and serious mistakes, and for these reasons we do not feel that the orthodox Christian should purchase or support it. The King James Version is still accurate and suitable for general use, and if one does desire a new translation, there are others which are far more accurate and which honors the Lord Jesus Christ in a greater way than this new Revised Standard Version published by the modernistic National Council of Churches.

The objections to the Revised Standard Version are:

#### 1. The Omission of Italics

The purpose of italics is to distinguish words which are actually in the original manuscripts and words which are supplied to clarify meanings. An illustration: In Romans 8:27-31 you will find several words in italics. These italicized words are put in to make the meaning clear. The Revised Standard Version does not distinguish between God's inspired Word and the words supplied by man. This is a grievous error and could lead to a tragic interpretation of the Scriptures.

#### 2. Loose Rendering Which Are Sometimes Paraphrased Rather than Translated

An illustration: Read Romans 5:2 in the Revised Standard Version. They have taken the liberty to write in their own way and make it read as they want it to read regardless of the Greek context. The word "begotten" is omitted from John 3:16. These omissions seem to indicate that a deliberate attempt has been made to rob the Lord Jesus of His Deity.

#### 3. The Use of Idiomatic Renderings

In an effort to make the language more modern, the translators of the Revised Standard Version have often times completely changed the true meaning of the verse.

#### 4. Modernizing the Style

Here is the tragic result of the translation. In places where our Lord is spoken to by men, the new translation uses the word "you." The words "thou and thine" is used only when the subject is addressing God. So by subtle translation, Christ is robbed of His Deity and is addressed as a mere man. However, we Christians believe that the Lord Jesus was God in the flesh and we feel in addressing Him directly, the title of respect should be used as Thee, Thou, and Thine. The men who translated the Revised Standard Version did not feel that way. Suppose we modernize our hymns the same way so as to sing, "Have Your own way Lord . . . You are the potter."

#### 5. The Sponsors

Our last objection is to the sponsors. "The fundamental, orthodox, Christian scholars do not endorse the translation. It is completely controlled by the modernistic and liberal National Council of Churches."—Western Voice.

According to headlines in the news, Dr. Luther Weigle says condemnations come mostly from notoriety speakers. Quote: "Anyone that says otherwise is misrepresenting facts." Thus Dr. Weigle classes such men as Dr. Bob Jones, Dr. Henry Grub, McIntire, the Moody Bible Institute, and all fundamental evangelical ministers as misrepresentors. Then Dr. Weigle says, according to the reporter, "Con-

demnations have come mostly from extremist and notoriety seekers connected with splinter groups." Thus such men are not representative facts, they are "splinter groups."

Well, Dr. Weigle, Martin Luther belonged to a splinter group, but God was with him and with those who saw the corruption and unorthodoxy of the church, and they gave to us Protestantism.

John Wesley belonged to a splinter or created a splinter group which brought on one of the greatest revivals since the apostolic days. Calvin, Zwingly, Huss, and Jerome belonged to splinter groups, but the world has been blessed by the efforts of these splinter groups. Dwight L. Moody started a splinter group which has blessed the world.

### WE DO NOT AGREE WITH RADICALS

We certainly do not agree with those who would commit wild acts like burning the Standard Revised Version, not even a single leaf, or in mutilating any part of it, but we certainly cannot accept that which denies the Deity of the Lord Jesus or that which changes the meaning of any part.

I am no Greek nor Hebrew scholar, but I am not so blind as to denounce men who have mastered languages in the study of Greek and Hebrew and who believe in the virgin birth and the Deity of the Lord Jesus and accept the word of those, many of whom, have for years talked of the modern use of the Bible and denied many of the facts as translated from the original Hebrew and Greek languages.

Dr. Weigle must believe that the forty scholars that translated the Holy Scriptures into the English language were illiterate, ignoramuses, who did not know the truth and that the modernist of today have a monopoly of wisdom.

I am so strong of the Word that tells me that "The word was made flesh and dwelt among us" (John 1:14), and that "God so loved the world that he gave his only begotten son," that I cannot accept of anything that makes Jesus Christ or signifies that He was just a man or a son like other men are sons of God. Jesus Christ was God manifest in the flesh according to the Bible. I am glad Free Will Baptists believe in the Deity of Jesus Christ. Whenever Free Will Baptists deny or allow it to be taught in our schools that Jesus Christ was not the only begotten Son of God, then I shall look for a smaller splinter group and my stop will be as far away from modernism that denies the Deity of Christ as I can possibly go.

Paul says: "Prove all things; hold fast that which is good" (I Thess. 5:21). There are many good things in the Revised Standard Version as certain passages are made plainer to the average mind, while some of the changes to my mind are more confusing. But again I say, I would not burn a single leaf for the whole world, because on that leaf are things that are sacred and should be accepted. Radicalism does not pay.

Wife and I compare the two versions every day, and as a whole we prefer the King James Version of the Holy Scriptures.

I have things that I have found and things that others have found that I will give to you next week, so good-bye until then.



# News of Mount Allen Junior College

Once again we bring you the news from Mount Allen Junior College. God has blessed in a special way. In February the college will complete two quarters or one semester of teaching service.

Nine students are enrolled in the college. Rev. and Mrs. C. B. Hansley, Folkstone, N. C.; Rev. L. L. Parker, Folkstone, N. C.; Mr. George Millard, Mt. Olive, N. C.; Miss Inez Taylor, Warsaw, N. C.; Miss Frieda Hansley,

Christian and doctrinal influences of our denomination.

If Mount Allen Junior College is young, if it is not the answer to our needs educationally for the present, it is a beginning in the right direction.

The only things necessary for the college to become an accredited institution that we can justly be proud of is vision, prayer, cooperation, and faithful giving of our means. Take the



Folkstone, N. C.; Rev. Earnest Strickland, Rockingham, N. C.; Mr. J. S. Brotherton, Swannanoa, N. C.; and Mrs. A. B. Chandler, Ahoskie, N. C.

Rev. Lloyd Vernon is president and teacher for the subjects in the Bible Institute department for both ministerial students and students studying Christian Education. Rev. A. B. Chandler is the teacher for the subjects in Business Education and a subject in Advanced English.

According to the report from Rev. Vernon at the end of the first quarter, the students made grades from 70 to 95.

Due to the small student body registered in the college, it was not necessary to retain three teachers as first planned, so it was agreed that Rev. W. L. Moretz become Field Representative to visit churches and solicit funds for the college.

Funds received for the college have been used conservatively. It is amazing what has been accomplished with the amount received. God has blessed and multiplied it many times. There are many necessities not supplied. Many things visualized not yet accomplished. Yet we believe, it is the desire of our people in North Carolina and the will of God for the college to be a success to the glory of God, giving to our youth the opportunity to obtain training in liberal arts and sciences under the

matter up with your pastor, church, Sunday school, woman's auxiliary, and F. W. B. league and ask them to make a contribution to the college.

Second and third Sundays of January have been designated by the Board of Christian Education and the Promotional Secretary as Mount Allen Junior College Sundays. We are asking all our churches to receive an offering for Mount Allen Junior College. If your church has service on the first and fourth Sundays, receive your offering then. Hoping everyone will get behind this effort and make it a record offering for the Mount Allen Junior College.

Thanking each of you for your past response and asking your continued support, prayers, and cooperation.

BOARD OF CHRISTIAN EDUCATION  
Rev. David W. Hansley, *Chairman*

*Attention N. C. Free Will Baptists—*

## Junior College Week January 11-18

Please remember: January 11-18 has been declared Mount Allen Junior College Week. During this period you will help to determine whether or not the people of North Carolina really want a junior college. Mount Allen opened at Cragmont on September 22,

1952. At the present time the enrollment is nine students. We have in this college the beginning of an educational program that can mean much to our denomination if we are willing to support it. *What will your answer be?* Will you let this opportunity pass by, or will you act now to help build for the future?

### *What Can You Do?*

Every Free Will Baptist in North Carolina is asked to rally to the support of this worthy cause by making a donation for Mt. Allen during this period. Every church, Sunday school, league, auxiliary, and other groups are urged to receive an offering and send it in as early as possible. If it is not possible to receive the offering during the period designated, please receive one at some time during the month of January. Please see that your people are given an opportunity to give for this cause. Individuals who are interested in this cause are urged to send donations direct. All funds should be sent to M. L. Johnson, Sims, North Carolina, and should be designated for Mt. Allen. Remember, what we do now will make a difference in the future.

M. L. JOHNSON, Promotional Director  
N. C. State Convention of  
Free Will Baptists

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

## Mr. Joe Pollard

On October 17, 1952, the Lord saw fit to call from us the soul of our dear friend, Mr. Joe Pollard, who passed his 80th birthday in March.

Mr. Pollard, who was a member of Red Oak Christian Church, Pitt County, North Carolina, attended the Piney Grove Free Will Baptist Church with his dear companion, Mrs. Liza Pollard, who is a member there, and he taught the Adult Sunday School Class for twenty years. Part of the time Mr. Pollard had to walk on crutches and for several years he was confined to a wheel chair. Four years ago he resigned as teacher due to his health but still came to Sunday School every Sunday he was able. For a man with his perseverance, truly we can say he was a Christian. He is greatly missed at Piney Grove Church.

Mr. and Mrs. Pollard celebrated their 50th wedding anniversary on June 24, 1952.

He leaves to mourn their loss his dear wife, three children, and eleven grandchildren.

Funeral services were held at the Wilkerson's Funeral Home, Greenville, North Carolina, by Rev. R. N. Hinnant, pastor of Piney Grove Church, assisted by Rev. Harold Tyer, pastor of Red Oak Christian Church. Burial was in Greenwood Cemetery at Greenville.

Written by a friend,

Mrs. R. R. Tyson



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Witnesses of His Glory

(Lesson for January 18)

**Lesson:** Matthew 17:1-18.

**Golden Text:** Matthew 17:5.

### I. The Heart of the Lesson

"... up into an high mountain apart." Many important incidents in the life of Jesus took place on a mountain: the temptation, the Gethsemane experience, the crucifixion, and the ascension. Can you think of other incidents in the life of Jesus that took place on a mountain?

The Transfiguration took place on Mount Hermon, the highest point in all Palestine. There is a tradition that says that the Transfiguration took place on Mount Tabor, a few miles from Nazareth. This tradition could hardly be true because from the mount of Transfiguration Jesus went through Galilee to Capernaum. A journey from Mt. Tabor would not have taken him through Galilee. Moreover the top of Mt. Tabor was probably fortified at this time, making its use for the Transfiguration very unlikely.

Jesus took three of his disciples—Peter, James, and John, up on the mountain and there was transfigured before them. The place of the Transfiguration is significant in that it is "apart" from the world, also, in that it is "above" the world. Jesus knew that these disciples would need the strength and inspiration that would come through this "mountaintop" experience for the dreary days that were ahead for them.—The Bible Student (F.W.B.)

### Practical Points

1. The Lord finds it necessary to remove us from the crowds in order to give deeper spiritual experiences to us (Matt. 17:1).

2. The glorified Christ can at present be seen only with the eye of faith, but one day we shall see Him and be like Him (vs. 2).

3. Moses and Elias, representing the Law and the Prophets, appeared also on the mountaintop. Moses had left this world by the usual exit of death, while Elijah had ascended bodily into Heaven (Deut. 34:1-8; II Kings 2:1-11). Both were still alive and came down to converse with the Lord. The fact that the disciples immediately recognized them, without ever having seen them or any photograph of them, leads us to believe that all the ransomed shall know each other in the life beyond.

4. It is always good to be where the Lord is, but sometimes He is near even though we have no ecstatic feelings (vs. 4).

5. Even bright clouds cast a shadow, but

we need not fear them because God is in them (vs. 5).

6. The bravado of Peter forsook him after he had heard the voice of God commanding him to obey Christ (vs. 6).

7. It is very easy to get our eyes on a blessed experience we have had and to look away from Christ (vs. 8).

8. There are some spiritual experiences too sacred to relate until the Lord shows us that the propitious moment has come (vs. 9).

9. When Christ returns in glory, He will find misery, suffering and unbelief among men, but He will cast out the devil and bring deliverance (vs. 14-18).

10. Mountaintop experiences are not given to make us build tabernacles there, but to strengthen us for the suffering and service that lie below (vs. 14-18).

—The Bible Expositor

### Additional Hints

11. Luke tells us He went up "to pray" (Luke 9:28). We are not told He went up to be transfigured, but to have communion with His Heavenly Father. He is about to begin that sorrowful journey which led to Calvary (vs. 51). His intention was to spend much time in prayer, as on other occasions (Mark 1:35; Luke 6:12).

12. In preparing to teach this lesson in all departments, the parallel accounts should be carefully read, as considerable additional information is given by Mark and Luke. Mastery of the details will help to make your presentation more vivid.

13. **Hear Ye Him.** We are to hear Christ regarding our own sinfulness. We are to hear him as he unfolds the truth concerning God. We are to hear him as he speaks of life to come. We are to hear him as he declares the gospel of the grace of God which is available for us because of his own precious death. We are to hear him as he speaks of himself, the only begotten Son of God. We are to hear him in what he says regarding his coming back again, and the judgment that will then take place. We are to hear him as he unveils for us the principles of true life, the ideals which we are ever to have before us, the pre-eminence of the spiritual over the material.

We are to hear him as we hear no one else in the world, dead or living. He is to be heard before Plato, before Virgil, before all philosophers; he is to be heard in those things about which he speaks before any scientist or historian or poet. Any man who utters any sentence contrary to what the Lord taught is wrong, for Jesus spoke as the Son of God, and God himself has commanded us to hear him. Let us beware that with all of our listening to the voices of great men to-day all over the world, by means of our many books and the miracle of the modern radio, we close our

hearts to the Son of God. Hebrews 12:25.—Peloubet (1938).

14. **The Failure of the Nine**—And he said unto them, This kind can come out by nothing, save by prayer. "The demons are not alike. When Jesus says 'this kind,' he points to a difference. Some are more powerful than others, are more difficult to dislodge. These mightier spirits require the full measure of faith to dislodge. When the evil spirit in the boy defied the nine disciples, instead of allowing themselves to be defeated their faith should have risen up in its might, should have appealed to Jesus in a fervent prayer that he make good his promise to them to expel demons, and thus they would have won the contest. The demon would have disappeared. The disciples did not think of prayer. They let their faith droop at once, and thus failed."

—R. C. H. Lenski. "But why had they neglected prayer? The answer is in one sad word, depression. Only a week before Jesus had told them of his approaching death, and this had left them stupefied and bewildered. In addition to this, their Master and the three chief disciples had left them in the plain, and for the time being they were leaderless. Dark depression laid hold of them, and in consequence they neglected what they then needed most, prayer; and so their faith failed and they were left without power, and no match for demons. It is all very humbling and very instructive. Prayerlessness always results in lowered spiritual vitality, and that in turn brings failure. Depression is something to be feared and by every means evaded, and so we should carefully watch our bodies, our minds, and our spirits, which are intimately related." —W. Graham Scroggie.

15. **Things to note in the study of this lesson:** 1. The place where Jesus was transfigured. 2. Why three selected disciples were present for the transfiguration. 3. The glory of Christ's transfiguration. 4. The appearance of Moses and Elijah. 5. The significance of the cloud and the voice from heaven. 6. The faith of the father who brings his demon-possessed son to Jesus for healing. 7. The need of more faith to do the will of God.—Advanced Quarterly (F.W.B.)

### II. The Lesson Illustrated

#### The Lesson As Seen In Life

There is an incident related in the book, "By My Spirit," by Dr. Jonathan Goforth, published some years ago, which bears a striking resemblance to the incident recorded in this lesson.

There was a demon-possessed man in Kwangchow, China, who, when he heard the words "Jesus of Nazareth," would fall into excruciating agony. One day Elder Chang cried, "Foul fiend, in the name of Jesus Christ of Nazareth, come out of him." Instantly the man flung himself on the floor and wallowed there, foaming at the mouth. He made a sound as though he were vomiting, yet nothing visible came from his mouth. Then he became limp, pale, and trembling, but in his right mind.—The Senior Quarterly (F.W.B.)

#### Demon-Possession Today

"And Jesus rebuked the devil; and he departed." (Continued on page fifteen)

## The New Revised Standard Version

**Editor's Note:** Part of this letter was carried in "The Mail Box" of the December 10 issue. However, we are carrying the entire letter because writer Bullard feels that carrying a part of his letter and not all of it misrepresented his views. All articles for publication other than in "The Mail Box" should be arranged as an article and not a letter.—F.B.C.

Dr. Floyd B. Cherry, Editor-in-Chief  
The Free Will Baptist  
Ayden, North Carolina  
Dear Brother Cherry:

In an article entitled "The Revised Standard Version" on the Editorial page of the Baptist dated October 1, 1952, I notice that your paper partly endorses the New Version of the Bible. When I read this article, I must say that along with a great many faithful ministers and members of our great denomination, I was tremendously disappointed and in disagreement for the following reasons:

This new Bible which is offered by the National Council of Churches is receiving wide acclaim; however, I think that the people think that the people who endorse or purchase this Bible ought to know what they are getting.

In my opinion, much of the new Bible may be helpful and many of the changes, removing some archaic words and phrases for the better, nevertheless, there are some things about it which give cause for great alarm. This new Bible destroys and undermines some of the basic fundamentals of our Christian faith through the liberal and modernistic interpretations of its authors.

The virgin birth of Christ is removed from the well known prophecy of Isaiah. The King James Version of Isaiah 7:14 reads: "Therefore the Lord Himself shall give you a sign; behold a VIRGIN shall conceive and bear a son, and shall call His name Immanuel." The new Bible reads: "Therefore the Lord Himself shall give you a sign; behold a young woman shall conceive and bear a son and shall call his name Immanuel." Here the liberal influence of the writers have changed the wonderful predictive nature of this verse, removing the fundamental truth of the virgin birth. We must remember that Matthew in quoting this very passage under the guidance of the Holy Spirit, translated this same Hebrew word into the Greek word which means "Virgin." Shall we accept the Divinely inspired word of Matthew in Matt. 1:23 or the modernistic views represented in the Revised Standard Version?

Another illustration of this liberal interpretation is found in Micah 5:2. This passage is especially familiar as we approach the Christmas season, for here is the prophecy of the Christ in the City of Bethlehem. The King James Version reads; "But Thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth to me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Now the RSV translates or (interprets) this as follows: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth

for me one who is to be ruler in Israel, whose origin is from old, from ancient days." The phrase "from everlasting" has always been accepted as teaching the pre-existence of Jesus Christ and of the Deity, but in the new Bible we read of an "origin" and that origin is within ancient days.

One further observation which is all through the New Bible and that is the use of the personal pronouns, "you and your" for "Thou and Thine." With no basis in the Hebrew or Greek, the writers have arbitrarily decided to retain the more reverend form of address, "Thee and Thou," when God is addressed, and "you and your" when mankind is addressed. Readers of this Revised Standard Version will be amazed to find that Christ, who is the Eternal Son of God, is addressed with "you and your" rather than that which would designate Deity. Shall we accept a Bible which removes this fundamental doctrine of our Christian faith?

A very clear illustration of this is found in Matt. 16:16 where the very question of the Deity of Christ is the subject matter and the RSV quotes Peter as saying, "You are the Christ . . ." We ask, Why did not the writers use "Thou"? This form of subtle denial of Deity is found consistently in the new Bible.

God's Holy Word teaches through both prophecy and historical record the Deity of Jesus Christ who was born of a virgin. Unless this is so, we are yet in our sins. I hope that Bible believing Christians, regardless of their denominational ties, will be aroused to see this subtle and effective way in which Satan is using the Word of God to destroy the Deity of Christ in these last days. This Bible ought not to be endorsed by any Bible-believing individual, church, or denomination. Rather voices of protest against this corruption of God's Holy Word ought to be raised by all faithful and discerning Christians.

I trust that in as much as there are great numbers of faithful Christians in this great denomination who are of like opinion, you will give space for this letter of my honest conviction in your valuable paper.

Yours in the Defence of the Gospel of Christ,  
Seldon Bullard

## The Power of a Bad Book

Some years ago there was electrocuted at Sing Sing prison a man by the name of Martin Thora. He paid the extreme penalty for the murder of a man. A little time before his death he said to the minister who had been coming to see him:

"I was not always bad; I was a good boy and a good man at first. I believed in the Bible, in God, and in the future life. I liked the company of good people. The fatal mistake of my life was the reading of a book written by the atheist, Ingersoll. I am sorry that that atheist ever lived. I am sorry that I ever read a line of his. The reading of that book was the first step away from God and Heaven.

## "Youth for Christ Rally"

Come one! Come all!

A "Youth for Christ Rally" will be held at Elm Grove Free Will Baptist Church, Pitt County, North Carolina, January 10, 1953. There will be a blessing in store for everyone consisting of quartets, trios, solos, duets, choruses, testimonies, and a good sermon. Your presence will be appreciated.

## The Stay-in-Bed Party

(Continued from page eleven)

I call Louie and tell him the boys may use it for a game tonight?"

Terry had been especially pleased with the ball. Mother was proud of a boy who would be so generous with the things he prized so dearly.

Out of all the gifts there was a lovely book left. When the pain from the knitting leg was not too great, Terry busied himself with this.

That evening, from the open window, Terry could hear the excited voices of those who played ball. Keith skated up and down the street, whistling a merry tune as he went. Terry was happy as he thought of his playmates; and when Mother came up, Terry whispered, "Today has been the nicest birthday I ever had. Why, Mother, sharing my gifts is as much fun as having a party!"—Herald of Holiness.

## St. Claire Bible Class

(Continued from page fourteen)

parted out of him" (Matt. 17:18).

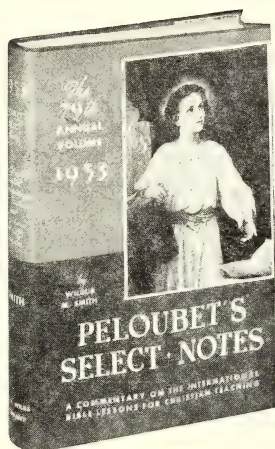
A missionary in the South Sea Evangelical Mission, working in the Solomon Islands, thinks that those who scoff at the reality of Satan and demons would revise their theology if they could be in a heathen village for a few days. He tells of a notorious old witch doctor whose mind was incapable of grasping spiritual ideas. When he was convicted of sin and accepted Christ, his mind cleared, and his joy was unbounded. But Satan did not easily release him. Next day a man hurried to the mission, crying, "Come, quick! Old Mae-hue shake-shake too much; old fella devil come back!" The old man was found grasping the rafters of his low dwelling, shaking the building with great power, and crying out in an unearthly way. Prayer was offered, and soon Mae-hue called out, "Lord Jesus, save me from this devil's power!" Immediately he fell exhausted to the floor and slept heavily for a few hours. He soon recovered, and has gone on since, a happy Christian.—The Missionary Review of the World.

en. My course has been downward ever since, till I have come to a black crime and am now to face a most shameful disgrace."

How careful we should be not to read bad books. They will always get us into trouble.—Selected.



# Approved Helps For Teachers



## Peloubet's Select Notes

By WILBUR M. SMITH

A Commentary on the International Bible Lessons for Christian Teaching

The teacher and pastor will find this volume rich in teaching material well prepared and organized with great care. The editor and compiler, Dr. Wilbur M. Smith, who is one of the most eminent Evangelical scholars of our day, offers an abundance of carefully prepared, true-to-the-Bible study of the text, along with application of lesson treatments for various age groups.

The volume is complete in every respect, containing bibliographies, editorial material, illustrations in the text, maps, full-page reproductions of famous religious paintings in color, and a comprehensive index.

This seventy-ninth edition of PELOUBET'S SELECT NOTES maintains the usual high standard in the selection, arrangement, and presentation of material, and it is printed in a new, clear type.

Price, \$2.75

## Higley's S. S. Lesson Commentary

On the International Uniform Lessons, True to the Whole Bible.

A 22 FEATURE BOOK

No other Book so complete at the price.

READ THESE FEATURES: Completely keyed Together and Cross Indexed with key letters ready for reference—Questions for Research and Discussion, embracing 832 references for topical study — Special Study Introductions— Maps — Homiletical Outlines, containing Fifty-two Outlines for Sermons, or Bible Talks — Object Lessons (a different one each Sunday)— Lesson Illustrations — Eye-Ease paper and washable cover — Visual Type — The Entire Printed Lesson Text— Daily Bible Readings — Central Truth, Lesson Topic, Time, Place, and an Introduction to the lesson with the Historical Setting — Exposition of the Golden Text for each lesson — An analysis, bringing you the meaning of every verse—Practical Application of lesson topics—Inspiring Seed Thoughts—Questions for Discussion—A Summary of what the greatest theologians have said—Complete in itself —all research work has been done for you—Suggestions for Teachers—Searchlight Review Questions with Keyed Answers—Diversity of Opinion. This Commentary is a Complete Teacher. Definitely Evangelistic. Cloth Bound, Attractive Jacket, 640 Pages, Nearly 300,000 Words.



## Arnold's Practical Commentary

This Commentary on the Sunday School Lessons of the International Series has been the teaching guide of thousands of workers for almost a half



century. Every teacher wants more than one lesson help, but whatever other helps he has at hand, the live teacher finds ARNOLD'S indispensable. It is not only appreciated for its Strong Spiritual Emphasis, but also for its Scholarship and its concise and practical lesson treatment. Cloth board binding.

Price, Postpaid \$2.00

PRICE, only \$2.00

Order from **The FREE WILL BAPTIST PRESS** *Nyden, N. C.*

Del

Wake University Library  
JAN 15 1953  
Wake University  
Com.

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., JANUARY 14, 1953

NUMBER 2

## COTTONDALE, FLORIDA, CHURCH



Pictured above is the architect's drawing for the new church at Cottondale, Florida. This church is less than a year old. Rev. C. A. Huckaby is pastor.

FREE WILL :: FREE GRACE :: FREE SALVATION



## OUR NEW PRESIDENT

On Tuesday, January 20, Dwight David Eisenhower will become the thirty-fourth president of the United States.

The United States is a country of party politics. There are some disadvantages and many advantages to such a system. It is necessary that a candidate belong to one of the major political parties in order to be elected to office. Therefore, our new president is the champion of one of the two major political parties in existence at this time. President Eisenhower will be the only Republican to hold the office of President since 1933.

We feel that the character of an officer is more important than his political affiliation. The political parties have changed their views so often and so many times that it is difficult to define their position with regard to the major issues that confront our country. But character is something that we can depend upon. It is a stable element in an unstable society. We had rather have a president that we do not agree with politically if he has a reputable character, than to have one that we do agree with who has a disreputable character.

Judging from his past record, Mr. Eisenhower is a man of ability and integrity. He graduated from the United States Military Academy in 1915. He was made a full General in the army in 1943. During World War II, he served as Allied Commander-in-Chief in North Africa. In 1950, he became Supreme Allied Commander of the North Atlantic Treaty Organization, which post he held until he resigned to run for president.

Even though President Eisenhower says that he is Protestant in belief, he has never officially united with any church. This is regrettable. We feel that one should express more than a passive belief in Christianity. We believe in the personal assurance and confession of Christ as one's personal Saviour.

Regardless of our political views, and our personal views of Mr. Eisenhower as a man, we feel that now that he has been elected to the highest office of the land the people should cooperate with him in every way possible. It has been announced that President Eisenhower will spend one hour in prayer just before his inauguration. We feel that every Christian should join him in this prayer for the future of our country.

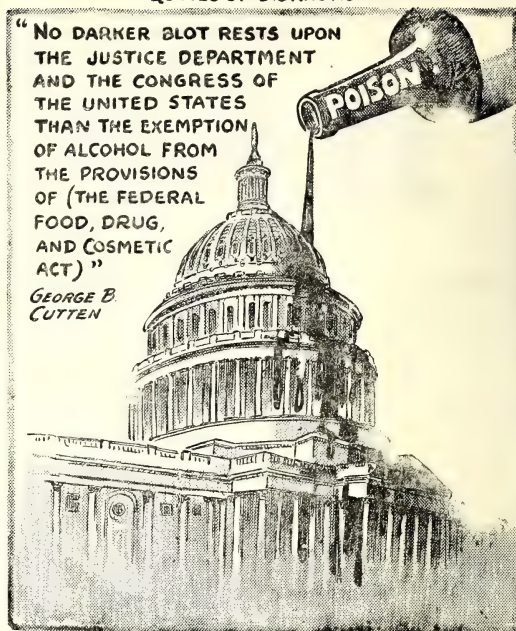
A sign by the highway read "Post no ills." It had originally read, "Post no bills." Too many of us go around posting the ills of our neighbor.

There is the legend of the two saints in the Greek church—Cassianus, a type of monastic asceticism, and St. Nicholas, a type of genial unselfish Christianity. When St. Cassianus enters heaven, Christ says to him, "What hast thou seen?" He replies, "I saw a peasant floundering with his wagon in the mud." "Didst thou help him?" "No, I was afraid I would soil my hands because I knew that I was coming here." Then St. Nicholas enters Heaven all covered with mud and mire. "Why so soiled and stained?" "I saw a poor peasant in the mud and I put my shoulder to the wheel and helped him out." The Master blessed him.

## QUOTES OF DISTINCTION

"NO DARKER BLOT RESTS UPON THE JUSTICE DEPARTMENT AND THE CONGRESS OF THE UNITED STATES THAN THE EXEMPTION OF ALCOHOL FROM THE PROVISIONS OF (THE FEDERAL FOOD, DRUG, AND COSMETIC ACT)"

GEORGE B. CUTTEN



## The Mail Box

### AN ERROR IN THE SENIOR QUARTERLY

"In the Senior Quarterly for the fourth quarter of 1952, lesson twelve, there is a mistake. In quoting Matthew 1:20, the quarterly said, '... if of the Holy Ghost.' The Bible says, '... is of the Holy Ghost.' I have many people coming to me complaining. Is it a mistype or a mistake? Drop me a line so that I can explain to them."—Rev. L. M. Ward, Route 3, Box 55, Tabor City, N. C.

NOTE: This is an error for which we are sorry. The error of one letter changed the meaning completely. This was not intentional, and occurred only in one of our quarterlies. We are glad to make this correction.—Editor.

### A THANK YOU NOTE

"I thank each and everyone for the lovely Christmas Greetings, and I appreciate also the gifts. Please pray that I may always stand true to Jesus."—Carrie Ringgold, Bridgeton, N. C.

There are preachers who preach so well it is a shame they must ever leave the pulpit, and who live so poorly, it is a shame they should ever go into the pulpit.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## Dreams Do Come True!

Do dreams come true? Some say, "No." But there is a group of people in Georgia who know better; they know that dreams do sometimes come true.

For many years a group of people in Georgia dreamed of a training camp for their youth. Against what appeared to be insurmountable difficulties a program was launched. Camps were held at the public school building in Bainbridge. Then for a few years groups used an old CCC camp south of Bainbridge. As a result of these meetings the Greenwood Church near Bainbridge became interested and erected a building to be used for camps adjacent to their church. For several years groups met there in the summer.

These early years were difficult. Not many of the churches and associations co-operated. Some of the ministers even opposed the idea, and tried to block the progress of the movement. But a few faithful ones persisted. Among those who were leaders in the early days of the camp movement in Georgia are Rev. and Mrs. C. J. Harvey, Rev. and Mrs. S. T. Shutes, Rev. T. B. Mellette, A. D. Ivey, Rev. J. B. Verling, G. C. King, Mrs. Harmon, and others. Even though these camps were small and



This group paused in front of the dining room just before the noon meal. Do they look hungry? They won't be hungry long; the meals at Mt. Bethel are always satisfying.

only a small part of the state co-operated, they made their impression. Young people who came to the camps unsaved, went home with assurance that they were saved, and many who had been nominally Christian became ardent and efficient workers in the local church. One year out of seventy-four young people present on the first day of the camp, twenty-six said that they were not saved; but two weeks later on the last day of the camp, every young person in the camp gave testimony to the fact that they had been saved.

"God moves in mysterious ways his wonders to perform." This time He moved upon the heart of one of His children to give some land

for a permanent camp site. Mr. G. C. King, a consecrated layman of Sylvester, came before the State Association in 1947 and offered eleven and five-tenths acres of land located on U. S. highway 41 just north of Ashburn. The State Association gratefully accepted the offer and elected a board of trustees. The Board of Trustees was composed of H. N. Baxter, W. M. Boyd, G. C. Snellgrove, and C. C. Sheffield.

This board of trustees started a campaign to raise money with which to erect buildings. They also secured a charter of incorporation from the State of Georgia. At the present time, the exact amount of money raised is not known.

(Continued on page nine)



Late afternoon vespers on the hillside has come to be a definite part of life at Mt. Bethel.



# Move That LETTER

It is estimated that 15% of church members in the United States have their name on two or more separate church rolls; therefore, when statistics are gathered, they are counted as two or more members. It is also estimated that nearly one-third of those who attend church in the cities are members of churches other than the one they attend. Usually it is the same denomination. Why haven't they moved their letters? Then there are some attendants in most churches who do not, and have never had, membership with any group. Why? The purpose of this message is to point out the value of being a member of the church where you now worship and work.

Does the Bible teach that a "born again" person should join (unite) with a local church? I think so. The Lord Jesus Christ identified Himself with the church as the Head, Eph. 5: 25. We reach the conclusion from a study of the Scriptures that the natural thing to expect from a "born again believer" is that he will want to be baptized (immersed) and fellowship with the saints of "like precious faith." Just as no effort is made in the Bible to prove the existence of God, no effort is made to prove church membership. It was accepted from the beginning that groups of believers would organize themselves into local groups, (working bodies) and this they did in every place where the gospel was preached and souls converted.

It is Scriptural to keep a church roll! The "Mother Church" at Jerusalem kept such a record. We examine its pages and find first, 120 members, then 3,000, then 5,000, with others being added daily. This church clerk was kept busy. It is also Scriptural to grant church letters. Read Acts 18:17.

The word church is mentioned in the Scriptures 111 times. It means the "called out ones." The church is the "mystery to be revealed." The wilderness church had as its purpose the

same as that of the present church, gathering out those who will believe and separate themselves unto the Lord. Every "born again" person is a member of the Universal Church or Church of God. Every "born again" (and only such), person should be a member of the local church of baptized believers, who meet to carry on the work of God. In this body the Holy Spirit sets in order the necessary officers and gives the necessary gifts that the church may properly function. Read Acts 13:1-5.

What are the advantages of having a church home? It gives one the proper relationship to the ordinances of the gospel. It gives a voice in administration of the affairs of the church. It gives protection from being misunderstood. People will have more respect for you as a Christian if you can tell them to what church you belong, than if you tell them, "I don't belong to anything." Yes, all Christians should be identified with the church. If you are a part of the membership, you have the protection of not being mistreated, for the Lord Himself set a plan for protection in the church. Read Matt. 18:15-17. More than this you will find fellowship with the saints, a ready hand to help you in times of need and a store-house for your tithes and offerings. The combined efforts of a group of Christians can do what you as an individual can never hope to do. In my opinion, "a Christian and loyalty to the church is synonymous."

Now this personal question: Where is your church membership? In the old, home church? Why leave it there when you or your family seldom, if ever, attend services there? In an-

other denomination? Why leave it there when you are receiving your blessings from your present place of worship? But, you say, "I don't know how long I will live here." (This is a matter that none of us know.) If you have lived at your present address long enough to have your mail delivered to you, it is long enough to have your membership moved.

This second personal question: When you moved your letter from one church, or denomination to another, were you sure that the transfer was properly made and that you are now a member of more than one church? Counsel with your pastor about this matter.

"But I don't believe in organized churches and denominations," you say. Let me ask you this third personal question: What if everybody felt that way? Where would our hospitals, colleges, and other institutions, be that were founded by the churches? Read the Gospels and the Letters of Paul.—Place your membership.

I am a Christian first—a Free Will Baptist second. I am glad I am both. If you believe with us, come with us, we will do thee good. Place your membership, or *Move That Letter!*

Published by:

Home Mission Board

National Association of Free Will Baptists

## FREE PARDON

When I was preaching in Yorkshire at some mission services, a collier came to me at the close of one of the services and said to me, "I would like to be a Christian, but I cannot receive what you have said tonight."

I said, "My brother, why not?"

He said, "I would give anything to believe that God would forgive my sins; but I cannot believe He will just forgive it if I turn from Him. It is too cheap."

I looked at him and I said, "My dear friend, have you been at work today?"

"Yes."

"Where have you been working?"

He looked at me slightly astonished and said, "I was down in the pit, as usual."

"How did you get home?"

"Oh, I walked home along the road."

"But how did you get out of the pit?"

"The way I always do. I got into the cage and I was pulled to the top."

"How much do you pay to come out of the pit?"

He looked at me astonished, and said, "Pardon, I don't pay anything."

I said to him, "Were you not afraid to trust yourself in that cage? Was it not too cheap?"

"Oh, no," he said. "It was cheap for me, but it cost the company a lot of money to stop that shaft."

And without another word the truth of the admission broke upon him, the fountains the great deep were broken up, and he saw that he could have salvation without money and without price; it had cost the infinite God a great price to sink that shaft and rescue men.—*The Evangelist.*

# Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

## Financial Statement

## Prayer and Praise Letter

OF FREE WILL BAPTIST  
FOREIGN MISSION BOARD

January 1, 1953

Dear Friend,

Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24: 46-47.

All too many professing Christians take the matter of evangelizing the world as optional. If you have that "international outlook," fine; if not, then someone else will take it up and carry on. The words of the Lord leaves no such choice; in fact hypocrisy is involved in such disobedience, for the Lord Jesus said, "why call ye me, Lord, Lord, and do not the things which I say?" In the words of a noted Englishman, we must either "Evangelize or fossilize."

Any church that fails to follow Christ in the Great Commission, will eventually loose their testimony, and their inactivity will lead simply to dry rot.

It is our desire and sincere prayer that during the year of 1953, every Free Will Baptist Church in America will rally to the Cause of Missions.

*Harold Ockenga Says: Missions in God's Program*

"The Park St. Congregational Church in Boston, Massachusetts, had a missionary program its first four years which ran respectively \$2,200, \$3,400, \$4,400, and \$9,500. Twelve years ago this church instituted the plan of a regular yearly conference. The increase had been phenomenal. The following are the approximate amounts for each year: \$21,000, \$27,000, \$35,000, \$53,000, \$68,000, \$90,000, \$105,000, \$133,000, \$152,000, \$165,000, and \$180,000. The church now supports 121 missionaries on the field.

"The question might logically be asked—but what has happened to the local budget? Never at any time has the local budget not been met. \$70,000 a year goes to support the local church."

*General Fund Is Low*

Even though the receipts for December were

Illinois	3,200.00	1,120.22	2,079.78
Kentucky	1,500.00	242.88	1,257.12
Michigan	7,000.00	4,200.25	2,799.75
Mississippi	850.00	309.66	540.34
Missouri	9,000.00	3,773.18	5,226.82
North Carolina	13,000.00	6,562.66	6,437.34
Ohio	2,000.00	412.00	1,588.00
Oklahoma	5,000.00	775.51	4,224.49
South Carolina	3,500.00	1,247.96	2,252.04
Tennessee	6,000.00	3,053.84	2,946.16
Texas	3,000.00	2,339.76	660.24
Virginia	1,500.00	308.61	1,191.39
West Virginia	2,000.00	664.42	1,335.58
Misc.	1,450.00	1,382.10	67.90
	\$65,000.00	\$27,934.50	\$37,065.50

above average, our General Fund is still "dangerously low." You see, the allotments for India and Cuba, also other incidentals are paid from the general fund. We are glad to report that most of the other accounts are in good shape. Please remember to pray as to how you should give to Missions.

*Short of Half-Way Mark*

The end of 1952 closed the first half of our church year. At end of the half-way mark we lack \$4,656.50 having one half of our budget for Foreign Missions. We must do more during the next six months than we have in the past. Please check the standing of your state and mark your charts accordingly.

*Four States Reach Half-Way Mark on Time*

Hats off to Michigan, North Carolina, Tennessee and Texas who have reached one-half of their quota by January 1st. We believe that these states will exceed their proposed budget this year and we feel quite certain that each of the other states will have reached their goal by June 15, 1953.

*Tommy and Barbara Willey Visit Ohio And Michigan*

During the Christmas holidays, Tommy and Barbara Willey and Justina Clerios from Cuba, report a fine missionary service with the Union F. W. B. Church, Wheelersburg, Ohio. Rev. John Kemper, pastor. They also appeared in the Watch night service of the Highland Park F. W. B. Church and are scheduled for services in several other churches in the Detroit area. Please remember these young missionaries in prayer as they continue their studies.

*North Carolina Plans Missionary Conference*

The state of North Carolina is planning a missionary conference to be held sometime during the month of February. Please note church papers for particulars. We feel this is a fine gesture in the interest of World Evangelism and believe it would be profitable for every state to sponsor such a meeting. Your Foreign Mission Board stands ready to offer any assistance possible in promoting this all important work.

*Penny A Meal:*

Our next day for Penny a Meal offering will be the 5th Sunday in March. Please start collecting these pennies NOW, and lets have a record breaker offering for Foreign Missions on Sunday, March 29th. Penny a meal stickers available on request.

FOLKS, the Lord has given us another year in which to work for Him. Please let us rally to His dear Cause—

We must work, for night is coming,  
Even now is at the door;

Souls more valuable than rubies  
Will be lost forevermore.

We must work; the world is hungry  
For the peace that Jesus gives.

All must work and pray together  
Till they cry, "We've heard—He lives!"

Please remember us in prayer, and don't forget to pray for every Missionary and their many needs.

Yours for Souls,

REV. RAYMOND RIGGS

December, 1952	
ance December 1, 1952	\$ 7,315.48
RECEIPTS	
abama	45.91
ansas	89.93
ifornia	24.05
rida	13.93
orgia	177.58
nois	254.94
ntucky	151.00
higan	1,952.09
ssissippi	55.60
souri	507.06
w Mexico	11.00
th Carolina	1,625.75
lahoma	239.01
th Carolina	137.70
ennessee	662.80
as	249.15
st Virginia	114.30
ssionary Prayer Band	63.65
N. A. C.	137.27
Total	\$ 6,512.75
Grand Total	\$13,828.23

DISBURSEMENTS	
ba	\$2,310.00
W. B. Bible College	
(Willey Children)	175.00
s. (Africa)	226.00
v. & Mrs. Wesley Calvery	
(Salary)	150.00
lia	1,615.00
merican Express Charges	4.29
m Willey, Jr. (Itinerate	
Exp.)	8.50
v. Ramond Riggs	50.00
bkkeeper	75.00
stage	69.00
urance on Film Negative	18.34
acts	16.50
ice Supplies	40.72
ncellation Permit (Post	
Office)	10.00
apture Forwarding Co.	
(Hanna's)	616.40
ice Help	75.00
Total	\$ 5,459.75
ance January 1, 1953	\$ 8,368.48

BALANCE IN VARIOUS ACCOUNTS	
neral Fund	\$3,884.16
rnard's Books	24.00
rnard's Reserve Acct.	622.65
ole Fund	50.00
very Fund	2,657.62
ban Property Fund	367.70
anna Fund	245.35
ersonal Gift for Miss	
Barnard	15.00
ephine Stevens Acct.	296.00
ia Property Fund	206.00

Total Accounts Balance			
January 1, 1953 -----\$8,368.48			
STATES QUOTAS			
	QUOTA	PAID	BALANCE
Alabama -----	\$ 1,500.00	\$ 420.69	\$ 1,079.31
Kansas -----	1,000.00	129.31	870.69
California -----	500.00	76.26	423.74
Idaho -----	900.00	153.08	746.92
Georgia -----	2,100.00	762.11	1,337.89



# NEWS NOTES

## FLORIDA TO HAVE NEW CHURCH

The picture on the front cover is the future home of the Cottondale, Florida, Free Will Baptist Church located on the Main Street of Cottondale.

The building now under construction, will be brick consisting of auditorium, ten Sunday school rooms, two rest rooms, pastor's study, office, and baptistery. Plans are to move in by late spring or early summer.

This church was organized in the Cottondale High School in October, 1951, by Rev. Rufus Hyman, assisted by Rev. Chester A. Huckaby. Rev. Hyman served the church as pastor for the first year and had a very successful ministry during which time eleven new members were added to the fifteen charter members.

Meetings are still being held in the high school with Rev. Chester A. Huckaby as the present pastor. Prayers for the success of the church will be greatly appreciated.

## FIRST INAUGURATION

April 30, 1789, in New York City, opened with clouds, but the sun broke out resplendent before noon. During the forenoon prayers were offered in all the churches. At twelve o'clock Washington proceeded, with a military escort, from the house of Samuel Osgood, at the corner of Cherry Street and Franklin Square, where he had been a guest for a week, to Federal Hall, at the corner of Wall and Broad Streets. Both houses of Congress were assembled in the Senate chamber. Vice-President John Adams, who already had entered upon his official duties, received the President-elect and conducted him to a chair at the upper end of the hall. After a few moments of silence, the assembled body and their invited guests went out upon the Senate balcony, which faced a large, open space.

Below appeared a swaying crowd, whose upturned, eager faces were packed in solid mass. Not a window or roof in the neighborhood was unoccupied. Washington's costume was a suit, dark brown and of American manufacture; white silk stockings; shoes with plain silver buckles; a dress sword was worn at his side. His hair was powdered and gathered in a bag behind. His head was uncovered. On one side stood Chancellor Livingston; on the other the square-set Adams. The chancellor stepped forward and gestured to the crowd; all was silence. Otis, the new Secretary of State, held an open Bible upon a rich crimson cushion. The chancellor administered the oath of office, the words being repeated solemnly by Washington, who finished by saying, "I swear," and then with closed eyes and in a whispering voice,

"So help me God," kissing the Bible as the last words were uttered.

The chancellor turned again to the crowd and, waving his hand, exclaimed loudly, "Long live George Washington, President of the United States." Cheer followed cheer. It seemed the welling up from thousands of hearts whose emotions could no longer be restrained.

—*Schouler's History of the United States.*

## LENOIR COUNTY (N. C.) FELLOWSHIP SUPPER

The Woman's Auxiliary of Deep Run Church will sponsor the Lenoir County Sunday School Fellowship Supper at the Deep Run High School Cafeteria on Wednesday night, January 21, beginning at 7:00 o'clock. All pastors of F. W. B. Churches in Lenoir County, Sunday School superintendents, teachers, and other officers, are urged to attend the supper. A registration fee of \$1.00 per person covers all costs of the supper and meeting. All who plan to attend should register not later than Monday, January 19, by sending name and the registration fee to Mrs. Leslie Hill, Deep Run, North Carolina. Sunday School superintendents are asked to arrange for registration of officers and teachers from each school, but any individual may register directly with Mrs. Hill.

An interesting program featuring talks by Sunday School leaders, a public forum, and singing has been arranged. Each one attending is guaranteed more than a dollar's worth of fellowship and valuable instruction.

## FIRST RELIGIOUS TV APPLICATION

Radio Station KWBW, Corpus Christi, the

outlet owned by the Baptist General Convention of Texas, has been given permission to make application for a television broadcast permit. The station applied to the Federal Communications Commission for channel 6, the standard television band. Some unknown benefactor in San Antonio gave the station the necessary \$400,000 to install video equipment.

FCC officials said this was the first application for a telecasting license filed by a religious group under the new TV allocations.—*Yonkers News-Journal*.

## BOBBY JACKSON CONDUCTS REVIVAL

Bobby Jackson, student at Free Will Baptist Bible College, conducted a revival at the Sherron Acres Church, Durham, North Carolina, during the Christmas holidays. Rev. Fred Rivenbark is the pastor.

## STAIRES LEAVES OILTON CHURCH

Rev. H. E. Staires has resigned as pastor of the Oilton, Oklahoma, Church after serving the church as pastor for more than three years. Mr. Staires has accepted the pastorate of the Lawwood Church, Tulsa, Oklahoma.

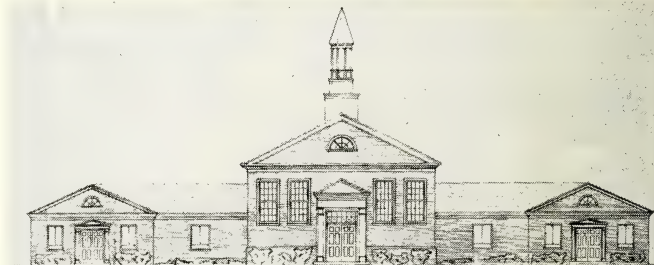
Rev. Staires has been with the Oilton Church since its organization in October, 1949. He and Rev. B. F. Rogers, now in Houston, Texas, led in the organization. Under Mr. Staires' leadership the congregation has built and paid for a church building and parsonage.

Besides serving the pastorate Rev. Staires is also secretary-treasurer of the National Holiness Mission Board.

## NEW "IN GOD WE TRUST" STAMPS URGED

George Bourgraf, a merchandising consultant in Cincinnati, Ohio, wants the United States Post Office to issue stamps bearing the motto "In God We Trust." He feels that stamps with this slogan would help tell the world that Americans are a God-fearing people. Bourgraf, 55, long-time employee of a Cincinnati cash firm, launched the idea with an editorial in a philatelic magazine of which he is a contributing editor. He says that since stamps go to

## Richmond Church Moves Into New Building



The Richmond, Virginia, congregation moved into the first unit of their new building, pictured above, on Sunday before Christmas, just eight months after the church was organized during the latter part of April. The church is located at 5224 Monument Avenue.

The pastor and members have planned a visitation campaign whereby the membership is being sent out, two by two, to cover the entire west end of the city in a house-to-house coverage with posters, handbills, and personal invitations to come to church.

parts of the world they would carry the great American affirmation everywhere, including to peoples behind the Iron Curtain. Mr. Bourgraf has appealed to President Truman, the U. S. Postmaster General and congressmen from his district, to help promote the religious stamp idea—and is urging others to do likewise.

—Youth Newsette.

#### SUPERANNUATION REPORT

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for December, 1952:

##### RECEIPTS

Balance on hand Dec. 1, 1952 .....	\$ 1,592.05
Regular Receipts for Dec. ....	570.10

Total to Account For .....	\$ 2,162.15
----------------------------	-------------

##### DISBURSEMENTS

Operating Expense .....	\$ 62.00
National Board .....	50.81
Christmas Checks to Ministers & Widows .....	225.00
Pension Checks to Ministers .....	222.50
Pension Checks to Widows .....	225.00

Total Disbursements .....	\$785.31	\$ 785.31
Balance on Hand Jan. 1, 1953. ....	\$ 1,376.84	

##### RECEIPTS ITEMIZED

From Albemarle District .....	\$ 28.76
From Cape Fear District .....	7.47
From Central District .....	30.25
From Eastern District .....	191.30
From French Broad District .....	4.00
From Piedmont District .....	5.00
From Western District .....	69.48
From N. C. Woman Aux. Convention ..	233.84
Total .....	\$570.10

Signed: M. L. Johnson  
Chairman-Treasurer

#### FREE WILL BAPTISTS TO CONDUCT

##### SUNDAY SCHOOL COURSE

W. P. Bunn, Sims, North Carolina, president of the Second District, Western Conference, Free Will Baptist Sunday School Convention, announced today that the schools in his convention would begin a study course Friday night, January 9, 1953, with the first session being held at Barnes Hill Church, near Nashville.

Raymond T. Sasser, president and field secretary for the State Sunday School Convention, will conduct the course. Mr. Sasser is the author of the Free Will Baptist Sunday School Manual which was published last year, and has had a great deal of experience in study course work. The manual was published by the State Convention, and is being widely used throughout the United States by Free Will Baptist teachers, officers, and ministers, as well as being taught at the Mount Allen Junior College, Black Mountain, North Carolina. He has also toured a great part of the state, from Charlotte to Davis, conducting county wide Sunday School rallies.

Rev. L. H. Boykin is pastor of Barnes Hill Church and Paul Weaver is Sunday school superintendent. From Barnes Hill Church, the study course students will go to Floods Chapel Church, also in Nash County, the next Friday night, January 16.

There are eleven schools in the district

which are participating in the study course, and it is highly probable that others will join later, according to Mr. Bunn. The students assemble each Friday night at a different church, according to alphabetical order, beginning at 7:30 o'clock.

The schools are: Nash County: Barnes Hill, Flood's Chapel, Free Union, Rock Spring, and White Oak Hill. Wilson County: Milbournie, Mt. Zion, New Sandy Hill, and Rose Bud. Johnston County: Friendship. Franklin County: Sts. Delight.

#### RADIO AND NERVES

Dr. Walter Alvarez, of the Mayo Clinic, declares that radio is not doing the nerves of the American people any good; on the contrary, he says, radio is an enemy of our nervous system. He says that many homes keep the radio going practically all the waking hours with all its cacophony of swing music, "soap operas," murder mysteries, and such like. As a consequence, repose and relaxation are becoming scarcer among radio devotees, and this takes its heavy toll of our nerves.

The "soap operas," which so many millions of housewives and mothers listen to all day long, abound in illicit love, jangling and discordant matrimonial triangles, jealousies, hatreds, and murders aplenty. No one can listen to these fifteen-minute high-tension episodes week in and week out without definite impairment of one's emotional balance. They are merely the old yellow-back novels and ten-cent thrillers etherized.—Selected.

#### STALIN'S FALL PREDICTED

CHICAGO (SPECIAL)—The eventual fall of Josef Stalin was predicted by Dr. Tylan Appelmann, noted Jewish evangelist, in an address on "Will Eisenhower Stop Stalin?" which was delivered at the Christian Tabernacle in Dayton, Ohio, recently, the Revival Press Bureau reported this week.

The Russian-born Jew, quoting freely from Scripture, divided his address into four parts: Stalin's fervor, Stalin's friends, Stalin's foes and Stalin's fall. He identified Stalin's foes as the democratic forces who believe in private ownership and in the family unit.

Rev. Sidney Correll, director of United World Missions, Inc., and pastor of the Tabernacle, praised Appelmann for his "pungent, hurting, plowing ministry. I am positive that we will reap the results of these two weeks all through this coming year."

#### YFC IN JAPAN

Kenny Joseph, representing Youth for Christ in Japan, reports the following:

"I'm writing from a vermin-infested, mosquito-filled mud and straw hut on the island of Shikoku. So far, we've come 4,600 miles without an accident, saw God save us from death seventeen different times, have held 211 meetings in 53 different villages, spoke to over 18,000 people, passed out 30,000 tracts, worked with 17 different missions, and have seen over 1,500 adults respond to the invitation.

"Results will be conserved by the faithful pastors and missionaries who worked with us in every meeting. Pray for God's intervention against the threats of the enemy."

Himself a Youth for Christ convert, Kenny Joseph has as interpreter-teammate, Shunske Takami. In addition to the spoken word, he

uses visual aids and attracts many with his accordian renditions of the Gospel songs.

—Selected.

#### NEW YEAR SERVICES HELD

The Free Will Baptist Churches at Selma, Calaway, Kerman, Hanford, Sanger, Oranger Cove, and Farlier, California, all held Watch Services to pray the Old Year out and the New Year in.

The church at Farlier observed their communion service with Rev. Earl Ramsey of Pine-dale, California, bringing the message on "Bread and Wine," and Rev. Easter Wood of Chowchilla, California, bringing the message on "Feet Washing." Moderator of the service, Rev. Delmer Scroggins, had a wonderful meeting with two souls coming to the Lord.

#### CENTER ASSOCIATION QUARTERLY MEETING REPORTS

The Center Association Quarterly Meeting met with the First Free Will Baptist Church in Farlier, California, November 13 and 14, 1952, with all seven churches represented. Rev. O. H. Doss, moderator, presided with Rev. Lester Davis as his assistant, along with Sister June Rolan as clerk and treasurer.

The meeting opened with the congregation singing "Can He Depend On You?" directed by Rev. O. D. Scroggins, with sister June Rolan at the piano. The following songs were directed by Brother Reynolds of Kerman, California, "I'll Live in Glory," "Death Will Never Knock On Heaven's Door," and "I'm a Millionaire." Prayer was offered by Rev. Bill Huddleston. A mixed quartet sang the following songs: "It's an Unfriendly World," "I've Been a Waiting," and "When the Millions Will Sing."

Rev. Herman Hupp of Selma, California, was the speaker, using as his subject, "Seek the old path and walk therein" (Jer. 6). This really was a wonderful message.

A hand-shake song, "The Old-Time Religion," was then sung after which the meeting adjourned with prayer by Rev. G. B. Ramsey, to meet again the following morning.

On Friday morning, November 14, the Quarterly Meeting opened its second day of service with the congregation singing, "No Not One" and "I'll Fly Away," directed by Brother Tally with Sister Harrold Tally at the piano. Devotions were conducted by Rev. Winston Lawless, reading St. Luke 14:25-33, followed with prayer by Rev. Evans.

Welcome address was given by the host pastor, Rev. Delmer Scroggins, followed by the congregation singing, "Hide Me Rock of Ages" and "I'm a Millionaire," Brother C. M. Condeley offered another prayer followed by the congregation singing, "All Upon the Altar."

Rev. Earl Jersen of McAlister, Oklahoma, was the Friday morning speaker. He used as his subject, "What I Owe You." This was a wonderful message.

The congregation then enjoyed an old-time hand shake while singing, "Away Over Yonder." Dismissed by Rev. Lloyd Talley.

The afternoon business was carried on in a very spiritual manner.

The Friday night service was opened by the congregation singing, "I'll Be a Friend to Jesus," followed with prayer by Rev. Winston Lawless. A very beautiful solo, "I Have Not

(Continued on page fourteen)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

## Christian Sin

**QUESTION:** (1) *Why do we who are Christians sin each day?* (2) *Is the grace and mercy which have been given in Christ adequate to bring forgiveness for all these daily sins?* (3) *What would happen to a person if he were to die without confessing these daily sins? Would he be lost?*—Richard Etheridge, 302 Forrest Road, Wilson, N. C.

**ANSWER:** (1) Because we have a sinful nature and are still remaining in a sinful environment which is largely governed by the activities of sinful persons which includes Satan, his angels, and all human beings dominated by him. The instant a person becomes a Christian his heart becomes the battleground of a great conflict that continues throughout his natural life. It is through this life-long experiences of this conflict that God prepares us for heaven and the new relation which our glorified bodies are conditioned to for all eternity. It is not imperative that we sin each day nor is it necessary that we sin at all when we have acquired the new nature yet it is a fact that no member of the human family has continued from acts of sin even a short portion of a day since Adam's fall except Christ who has never sinned at all. I John 1:8, "Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." Romans 3:9-12, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

Christ is our standard or measuring rod and the Bible is His rule book to us which instructs us how to attain unto this standard and live thereby. In adhering to the best rules of logic we are led to give consideration first to a few positive statements in our guide book and then to some negative instructions which brings us and our duty in this conflict into the forefront of the limelight of His expressed person. In this way we first consider the responsibility which rests upon us as those to whom He has given commandments or orders by which to carry on specific activities in this life and then while we seek to perform in the limits of this standard we need to check our activities by these negative aspects which clarify

the fact that Romans 3:23 has its application to the born again Christian as definitely as it does to the whole realm of the unsaved. There are many Scriptures that might be given which would clearly indicate to us that there is a positive aspect in Christ's instruction to the Christian. The three following Scriptures will bring sufficient condemnation to any Christian that claims perfection in his life of duty: Romans 12:1-1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If any Christian would dare claim such an attainment I can see no reason why it might not have been the apostle Paul and certainly he did not as indicated in Romans 7:18-19, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." 2 Cor. 10:5, "Casting down imaginations; and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

(2) According to I John 1:7, ("But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin") ample provision has been made by which all Christians are enabled to come up to God's standard when His means of grace have been utilized or applied for as under the old law so in the new life anyone is totally dependent upon his substitute as he meets with God's requirements in holiness—God's standard of righteousness and justice is met this way, which is the righteousness of Christ that was won by Him through the incarnation which includes His obedience even unto the death of the cross. This obedience and whatever else was required to satisfy the holiness of God was anticipated by the subjects who worshipped under the old covenant and is fully acknowledged by us as we look back to the cross and

all that it symbolizes. In this we acknowledge our unworthiness and inadequacy in living up to God's standard for our lives and at the same time we confess to God through Jesus our failures which are sins and His sufficiency as our substitute and sin bearer. When this is done correctly we find ourselves perfect in Him. Never outside or without Him and never is there one day in any one of our lives equally clear of sin sufficient to meet God's demand when presented without Christ.

(3) I may not know how to sufficiently scrutinize the Scriptures and separate them point by point as to give you the desired answer for this question, but there are quite a number of Scriptures that seem to indicate that even though one who deliberately turns against Christ, or denies the efficacy of the blood and the benefits which come with the new birth, and thereby shipwreck his faith so as to be lost without remedy yet this is the exception rather than the rule. Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify themselves the Son of God afresh, and put him to an open shame." See Hebrews 10:26-31 of which verses 26 and 27 read as follows: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The rule is that one born from above walks by faith and in this walk of faith he misses the mark or goal for his life again and again, but the Holy Spirit who brought him into this new life and new walk keeps bringing conviction upon him and under his conviction this born again one continues to confess his sins and is thereby forgiven and cleansed. Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." He may be a very weak Christian and as the old song we love to sing says, "I am sometimes up and I am sometimes down," but nevertheless he is a Christian and definitely God's property. This being true the Holy Spirit says in Hebrews 13:5b, "I will never leave thee, nor forsake thee." Matt. 28:20b, "I am with you always even unto the end of the world." Matt. 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I John 1:7-9, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These Scriptures certainly teach that God is willing to give us power to overcome sins and that He forgives our sins when they are brought to Him humbly confessed and forsaken. I do not know, however, one Scripture that justifies us for one unconfessed sin, therefore we should make sure that all sin is confessed and forsaken. When this is done we have God's Word on our side. It assures us that all is well as long as we thus live.

# George Mueller on Bible Reading



One of the main sources of power in the life of George Mueller of Bristol, England, was his devotion to the Bible. He read it reverently every day and gave the following principles for reading the Bible for personal profit.

1. *Read regularly.* Read alternately from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off each day. When you have finished each Testament, begin it again.

2. *Read prayerfully.* Seek carefully the help of the Holy Spirit so that He will enlighten you.

3. *Read with meditation.* Ponder the truth that it may be applied to your heart. Better read a little and think much than read much and think little.

4. *Read with reference to yourself.* Never read only with a view to instructing others. Ask yourself, "How does this affect me, my life, my life, my service?"

5. *Read with faith.* Not critically, but to discover the revealed Word of God. Rest upon God's promises, warnings and commands as of vital importance.

6. *Read to carry into practice.* Accept God's Word as being the revelation of His will. He expects us to do as well as to know.

7. *Read it to find Christ in the whole Word of God.* As He is promised, incarnate, atoning for sin, resurrected, ever living, coming again.—*Evangelical Christian.*

If we could see some of the sufferings and tribulations of other people, we might forget our own and pray for them. This is what the Lord Jesus wants His followers to do.—H.

## Dreams Do Come True

(Continued from page three)

Enough was raised to erect two buildings that could be used even though they were not complete.

The first session of the camp was held the first week in June, 1949. The number of young people who came was surprisingly large. Everyone seemed enthused over the new camp.

The Georgia State Camp, the State Assembly grounds, the New Camp, and many other names were given to the place by those who wished to refer to it. But officially, the camp had no name. Again God moved upon the heart

of His child. Mr. G. C. King says that God gave him the name in a dream. This name seemed to fit so well that everyone readily accepted, and the camp officially became Mount Bethel.

About this time, the need for more land was realized. God was still on the side of this movement. Seventeen and three-tenths acres of land adjoining the property already owned was made available at a reasonable price. Twelve men gathered from all over the state and signed notes at the bank in Ashburn and the property was purchased. This brought the land of Mount Bethel to twenty-eight and eight-tenths acres. This land is in the shape of a triangle bound on one side by U. S. Highway 41, on another side by the Atlantic Coast Line Railroad, and on the third side by a creek.

Under the capable leadership of Rev. E. C. Morris as Promotional Secretary and Rev. H. L. Knighton as moderator, the state association has paid this indebtedness and has erected buildings until at present there are six buildings on the property. The present estimated value of the property is \$25,000.00. The present board of trustees consists of Tillman Harper, W. O. Brunson, H. N. Baxter, E. J. Barker, W. B. Griffin, and Bennie Lovering.

Each summer in addition to the young people's conference, there is a week devoted to the ministers, and a week to the Woman's Auxiliary. These are great times of fellowship, inspiration and Bible study. The work in Georgia will feel the spiritual impact of Mount Bethel for many years to come. Eternity alone can tell the real accomplishments of this work of God.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.*

### Was Jesus Really the Son of God?

JOHN 20:31

#### INTRODUCTION

This is the most important question in the world. If properly answered, all is well. If not, misery is the eternal lot of mankind. Jesus is the Son of God. He was born of the Virgin Mary; He died on Calvary's Cross; He was raised from the dead; and now He is interceding in glory.

#### I. THE TESTIMONY OF REVELATION

- A. Jacob—1706 years before Christ (Genesis 49:10)
- B. Moses—1500 years before Christ (Deut. 18:15)
- C. Isaiah—700 years before Christ (Isa. 7:14-53)
- D. Micah—700 years before Christ (Micah 5:2)

#### II. THE TESTIMONY OF A RECORD

- A. The character and life of Jesus. He sprang from the lowly, associated with the least, cohabited with the worst; yet remained spotless and pure.
- B. The teachings of Jesus. "Never man spake like this man."



## What Am I?

"I speak every language and enter every corner of the earth.

"I bring information, inspiration and recreation to all who heed my words.

"I treat all persons alike, regardless of race, color, creed, or condition.

"I have power to stretch man's vision, to deepen his feeling, and to enrich his life.

"I am a true friend, a wise counselor, and faithful guide.

"I am as silent as gravitation, pliant and powerful as the electric currents, and enduring as the everlasting hills.

"I am the Bread of Life with the message of salvation for every lost soul.

"I am the Bible."—The War Cry.

## Briefs

The borrower is servant to the lender. Proverbs 22:7.

He that tilleth his land shall have plenty of bread. Proverbs 28:19.

The hand of the diligent shall bear rule, but the slothful shall be under tribute. Proverbs 12:24.

Laying up in store for themselves a good foundation against the time to come. I Timothy 6:19.

If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel. I Timothy 5:8.

C. The death of Jesus. He died voluntarily.

D. The resurrection of Jesus. This is the greatest proof of His divinity.

### III. THE TESTIMONY OF REALIZATION

A. The power of Christ through the ages.

B. Note what He has done for certain groups: Women, children, slaves, etc.

C. Note what He has done for individuals: Peter, Paul, Bunyan, etc.

D. Note what He can and will do for you. Come to Him now.

Jesus Christ is the pearl and crown of humanity. He is the loftiest specimen of manhood the race has produced. He is the fullest manifestation of divinity God has given the world. He is the effulgence of God's glory. He is God.

—Selected and Adapted.

"Had David's heart ne'er been wrung; David's Psalms had ne'er been sung."

The day of miracles has not passed. There is no greater miracle than the regeneration of a dead sinner.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"While Men Slept" . . . Matt. 13:25.

This text stands out in the thirteenth chapter of Matthew, but is seldom noticed the Lord was driving one of His great Gospel truths in the form of a parable. The parable begins with these words "Another parable . . ." He spoke many of these earthly stories which convey a heavenly meaning.

When we go to the depth of this one, we find our responsibility as citizens of the world. It clearly emphasized that those who were sleeping were the children of God. Because the enemy (the devil) wouldn't slip up on his own children, and sow evil seeds.

Someone has failed in keeping watch! and while that someone slept the world has reached a dangerous low in Christianity. But, what will be the doom of those who sleep in the dangerous time? We can find out what has happened to others who sleep on the job.

Do you remember the strong man Sampson? He went off to dreamland with his head in Delilah's lap, while he slept he got a haircut in the devil's barber shop, by which he lost his power.

And Jonah the God called preacher to the people of Ninevah, while he slept in the shelter of the ship a great storm came up and endangered the lives of all who were aboard. He went from his nap to whale.

Let's not forget the "Five foolish virgins." While the bridegroom tarried they all slumbered and slept, and when the bridegroom came they rolled their dry wicks only to be informed that their lamps had gone out, they were too late.

While men and women who claim to want peace on earth, but sleep through the church hour on Sunday, the devil is sowing evil seed. Why not wake up! and shine for Jesus?

The Apostle Paul said, "Awake thou that sleepest, and arise from the dead and Christ shall give light . . ."

## Do You Know?

Are you resting on the finished work of Christ on the Cross? Do you know that there is no atonement but by His precious Blood? Do you know that there is no peace but through His Cross? Do you know that it is impossible for you to appear before God, only as you are clothed upon with the righteousness of Jesus Christ? Do you know that there is no access to God now, only through His mediation and intercession? Do you know that there is no life but through union with Him?—Sel.

# Notes and Quotes



BY J. C. GRIFFIN

## More About the Revised Translation Of the Bible

We promised in our last writings that we would have more to say about the new revised translation of the Bible, so here we come!

Thousands who believe the Lord and have been saved through faith in the atonement of Jesus Christ, thus knowing Him as a personal Saviour, have learned what they know about the Scriptures by reading the King James Version of the Bible. Millions of true believers in the Lord Jesus cannot read the original Scriptures in either Hebrew or Greek. Many of us do well to read the English translation properly, but we have learned enough to be satisfied that it is God's revealed Word to man. We believe it because it has stood the test of every critic. All the enemies of Christ, infidels, agnostics, and modernists have not been able to destroy it from the earth. Millions of copies have been burned or torn to pieces by ungodly, unreasonable men. But it lives and will live in spite of every effort of the devil to destroy it.

We who do not know the Greek and Hebrew writings, have to take someone's word. So I, for one, rather take the word of those who believed the whole Scripture to be the inspired Word of God than a bunch of modernists who have been trying for years to discount the virgin birth and the atonement made by the sacrificial death of our Lord Jesus Christ.

I feel that this new translation will weaken the faith of many and be the means of helping the critics of the Bible to say, "I told you so." There are many places that the new translation makes plainer due to the language of our day, but many places these modernists have changed, by paraphrasing, a loose or free translation. As said in other writings, where italics are used in the King James Version, these translators have used their own words which makes it appear that it is God's message.

### The Virgin Birth

As has been written over and over by those who reject the translation of Isaiah 7:14, where it reads in the King James Version, "A Virgin," these translators say, "A Young Woman." I have seen young women that were not fit to be mothers, morally nor otherwise.

Now let us consider the consistency of these translators: In Isaiah, as said before, they say "A Young Woman." But in Matthew they translate the Greek as saying "A Virgin." Let us notice carefully these words: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they

shall call his name Emmanuel; which being interpreted is, God with us" (Matt. 1:21-23 K.J.V.). Where was this written? You will find it in Isaiah 7:14 and no where else. If it was written "A Young Woman" in Isaiah, why did the translators of the new revised translation put it "A Virgin" in Matthew? Since the reference in Matthew is to Isaiah 7:14, why do they both not read the same? There is an inconsistency in the translation that just does not make good sense. May I say again, "I like the King James Version much better."

### A Word of Thanks

We take this method of expressing our sincere thanks to our many friends who have remembered us during the Christmas season with cards and otherwise. Up until now (December 29), our cards have reached the mark of 300 and with several of these, special gifts came along, which are useful and is and will be used humbly by the grace of God. I only wish that it were possible for me to return in some special way my heartfelt thanks to everyone. I would like to get hold of the hand of everyone who has remembered us, but since I cannot, neither can I write to everyone a card or letter telling you what I feel, this is the best method I know since I feel that many of you read *THE FREE WILL BAPTIST* weekly. I hope that some day, in the will of our Lord and Saviour, we will meet in a great celebration, not to celebrate the birth of Christ, but when He shall be crowned "King of kings and Lord of lords." So I say again, "God bless you all."

### The Word of The Lord

Jeremiah, that "weeping prophet" who wept so much over the sins of Israel, says or wrote that God said: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Isa. 23:29).

Fire is a great cleanser. You may freeze corruption but when it thaws, it is corruption. But when fire reaches corruption, it is burned out. No germ can live in fire. Then the germ of sin is burned completely when the fire of God's Word reaches the soul of man. Yes, God's Word cleanses our filthy nature, burns out the dross, and separates the dross from the gold. Man has a lot of dross in the old nature which can only be burned out by the Word of God. The trouble with many of us who claim to be Christians, we have never been cleansed by the fire of God's Word. Many just get warmed up a little by conviction and make a little reform that soon cools off and in general the fellow turns out to be an iceberg. The last state of that man is worse than first, says the Lord Jesus.

Christ says: "Now ye are clean through the word that I have spoken unto you" (John 15:3). Then He orders that we stay clean, which can only be done by abiding in His Word. When we get out of fellowship with Christ, we become filthy in God's sight. The further we get away, the more filthy we are. We can even get sickening to God. "So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth" (Rev. 3:16). Out of God's Mouth puts one out of God's fellowship completely. Oh! how many people today in this Laodicean church age are out of fellowship with God, who at one time perhaps, had a rich experience. They have become so cold that they think that they do not need the fellowship of God nor the saints of God;

there, they are satisfied to absent themselves from the worship of God and even make sport of those who are faithful in the church and the service of the Lord. They say in action, "I need nothing." There is an awful judgment of God to be measured out to that soul. Get your Bible (King James Version) and read Rev. 3:14-16, II Thess. 1:6-11, Heb. 2:13; 3:7-12; 6:1-8; 10:26-31; 12:16, 17. Don't wait if you can possible help it, read these Scriptures now! You can save yourself a lot of heartaches if you will accept the Word of God and obey its teachings. God gives warnings when danger appears and points the way out by His Grace. We better hear the Word of God.

### Like A Hammer

The last part of Jeremiah 23:29 reads: "And like a hammer that breaketh the rock in pieces." This great truth needs to be known by this old sin-soaked world today. The reason that it is not better known is due to the fact that instead of using this hammer, many so-called preachers have failed to supply the hammer to break the stony hearts of stubborn unbelievers. Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 4:2).

The gospel of Salvation for sin has been substituted by a gospel of works and a social gospel, and the doctrines of men have been preached instead of the gospel of Jesus Christ. Thus, instead of the stony hearts being broken up, millions of hearts are frozen over by formality instead of Christianity. Millions of men are going to hell because preachers have failed to live and preach the truth. Thus the churches are filled with people who have never been born of God. A gospel that leads men in darkness is pleasing to the devil. Notice these words carefully: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. . . . But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Peter 1:22, 23 and 25). "My word shall not pass away," said Jesus. If we are not saved by the Word of God, we are condemned by the Word. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Only the Word of God can crush and break a sinful heart up. Therefore, those who are called to preach should be careful to preach the Word in all of its power. Crush the evil mind by the hammering of God's Word. The harder you hit, the greater the results. Lots of preachers are afraid to hit hard for fear that they will hit some old, "moss-back" deacon or church officer and for fear that the salary will fail. They preach "soft-peddles" and "white-washes" instead of knocking out. One preacher said to me where I was holding a meeting, "If I were to preach as you do, I

(Continued on page fifteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### JACKIE'S CONFESSION

Mrs. Conder was one of God's poor. The home in which she reared her family was altogether too small, but it was surprisingly neat and clean, considering the fact that it housed eight or ten children.

And Mrs. Conder's children were in Bible school and church every Sunday morning. Mrs. Conder saw to that. To many of us Sunday School is too early. But I wonder what time Mrs. Conder had to get up, so that all her family might be washed and fed and dressed and get to the Sunday School and church on time. There's a world of truth in the old saying, "Where there's a will there's a way." Applying that truth to religion, I might put it this way, "When the church of God is in people's hearts, it will get into their schedule." I might add, though I do not want to be a pessimist, "When it is not in their hearts, it seems impossible to get it into their schedule!"

But Mrs. Conder did not leave the whole program of religious education to Sunday School and church. She taught her children in her home. There was a family altar there. There was a blessing at the table. There was a mother's interest and personal counsel—yet, and a mother's heartache and suffering when at any time a child fell short of her ideals and prayers.

One morning Mrs. Conder came to my study. By the hand, she led her little nine-year-old Jackie. She was obviously very troubled and embarrassed. I did my best to set her at ease as I offered her and Jackie each a chair.

"Mr. Reid, I hardly know how to tell you what I want to," she began. "I'm very sorry I had to come, and I'm dreadfully ashamed, but you see Jackie took some money last Sunday from his teacher's pocketbook, and we want you to help us set it right. I suppose I wouldn't have known about it at all, but I saw Jackie with a new baseball bat on Monday. I knew I hadn't given him the money to get it, so I questioned him and he finally told me the truth. He says the amount he took was sixty-seven cents, and I have it here for his teacher."

As she began to untie the knot in her handkerchief, I glanced at Jackie. Poor little fellow! He had not said a word. He was too ashamed to even look up. He was twisting the corner of his sleeve, and just about to cry.

"Jackie," I said tenderly, "you feel pretty bad I know. But remember, God makes us feel bad always when we do wrong, so we won't do it again. That's His way of teaching us how to live. You like your teacher and didn't mean any harm to her, did you? You only thought of a baseball bat you had seen in some store, and

of how nice it would be to have it, and before you knew it, you had slipped the money out of your teacher's purse and into your own pocket. Jackie, that's the usual way even grown-up people come to do what is wrong. They see something in the world that they want—pleasure, a good time, pretty clothes, a nice automobile, a fine house—and almost before they know it, they've done something to get money which isn't right. Sometimes they steal it outright like you did. Sometimes they charge too much for what they sell, or pay too little to those who work for them, or fail to do a full day's work for those who pay them. There are many ways of being dishonest, Jackie, but God is displeased with them all, and sooner or later punishes them all, even as He has punished you. But remember God doesn't punish just for the fun of it, or 'to get even' as we say. It is always in order to make people hate the wrong and turn from it, and love the right and turn to it.

"Now, Jackie, could I ask you one question—are you really sorry for what you did?" For an instant his eyes met mine.

"Yes, Sir," he said, and dropped his head again.

"Well, Jackie, that is the first step," I said. "You see, fortunately for us all, there is such a thing as setting a wrong right. And being sorry for the wrong is the first step. Now I wonder if you can tell me the next step?"

He looked up again and answered hopefully. "We must give the money back to my teacher."

"What money?" I asked.

"The money I stole from her purse," he replied.

"And where is that money, Jackie?"

### Resolution For the New Year

More closer to Thee, more closer to Thee  
Shall be my prayer until I face eternity.  
My yoke and burdens shall then be made light.  
I'll clutch him in Faith tho' dark be the night.

More closer to Thee, more closer to Thee  
As the forces of evil over shadow me.  
The Bible I'll study, ever passionately read  
And love Him forever and always believe.

More closer to Thee, more closer to Thee.  
What have I, oh Lord, if I have not Thee?  
By Thy Grace I am pardoned, I am saved!  
With life eternal beyond the dark grave.

More closer to Thee, more closer to Thee.  
What shall your New Year's resolution be?  
Satan grows fearful, his clutch so tight,  
But Jesus loves you; He is waiting tonight.

—Jessie Peele Mills

Jacksonville, N. C.  
Free Will Baptist Church

"Mother has it there in her hand."

"No, no, Jackie," I said, "the money you took for a baseball bat. No one knows where it is now. You will never get it back. You see," I continued, "when we do what is wrong something gets away from us that we can't get back. That's why we ourselves cannot pay for our sins. That's why we need someone to help us out with God in the same way that your mother is helping you out with your teacher. That money in your mother's hand is hers. And she is going to substitute it for what you took in order to pay your debt. Now that is what Jesus does for us when we sin. We have nothing to pay to God ourselves—our sin has taken it all away, so Jesus comes to our rescue and makes it possible for the wrong to be set right and the debt paid."

"And now, Jackie, since your mother has brought the money that is needed, what would you say is the next step?"

I could see that the load was beginning to lift as he answered, "For you to give the money to my teacher."

"But Jackie, I didn't take the money from your teacher," I reminded him. "Do you think I am the one who should return it to her?"

"No," he answered slowly, "I suppose I'm the one, but how will I do it, I don't know where she lives." I could see he saw his duty but dreaded it.

"How about doing it next Sunday morning; I tell you—I'll phone her for you and tell her you want to see her in my study before school. Then you come to me and I'll take you to her."

And so it came to pass that I telephoned Jackie's teacher and told her ahead of time the whole story, so that the way to her heart would be already open for the little fellow's confession. Sunday morning when he came to me, I placed my hand upon his shoulder and said, "Now Jackie, there is nothing to be afraid of. Your teacher will be glad to see you. Give her the money, tell her how sorry you are, and that you will never, never do such a thing again. She will forgive you. She will be nice to you, and both of you will be happier than ever before." Then I opened the study door and let him in.

And now I am saying to you, my reader, the way to God's heart has already been opened, a new and living Way through the meditation of Christ. There is nothing to be afraid of. God is waiting for you. Tell Him how sorry you are about your sins. Give Him your pledge that you are determined by His grace to sin no more, and offer to Him the ransom provided for you by your Saviour.

Let me open the door for you, as quietly, as reassuringly as I did for little Jackie Conder. Enter and be blessed.—*The Presbyterian*.

### Saved by Stripes

At a meeting of 400 clergymen in London, Dwight L. Moody, in his quiet, keen-witted fashion, answered questions for an hour. Then someone asked, "What's your creed, Mr. Moody?" Quickly came the answer, "My creed's in print." "Oh, in print! Where? What's the title of the book?" Four hundred hands reached for 400 pencils to write the unknown title. Very quietly, Mr. Moody said, "Isaiah 53:5."—S. D. Gordon.

# More Stories for Boys and Girls

## How Do You Pray?

By EVELYN POKRZYWA

At the close of a long and tiresome day,  
When you silently kneel by your bed to pray,  
Do you thank the Lord for everything?  
And of His praises, do you sing?

Do you thank Him for the moon and stars,  
And ask Him to bless all, near and far?  
Do you thank Him for the sun and rain,  
And for grass and flowers and crops of grain?

Do you thank Him for your food and think,  
For loving care and gentle strength?  
But most of all, when you kneel at night,  
Do you pray for Him to show you right?

To guide you with a loving hand,  
That someday you'll reach that holy land?  
Do you ask Him to save and bless us all,  
And never from His pathway fall?

Do you pray for the Lord to forgive your sins,  
And to bless and love your fellowmen?  
So when you come to the end of a day,  
Kneel by your bed and for these things pray.

For in prayer your worries and cares will cease;  
In prayer you find both comfort and peace.  
Comfort that there is a Lord who loves,  
And watches o'er you from up above.

A Lord whom His life He gave  
To redeem you from sin and your soul to save.  
A Lord who knows every feel in your heart,  
And from you will never, never part.

It is night as we look into an average Christian home and bed time for the two children of the home, age four and six. The little boy and girl are kneeling by the bed with their mother. As they kneel, you hear them saying, "Now I lay me down to sleep." That's right, boys and girls, they are saying their prayers. Yes, even little children pray and God hears and answers their prayers. For is not little children God's chosen angels and think of how good it must make our Saviour feel when a little face is lifted to Him in prayer.

Next we see a church where people have gathered to worship. The minister opens the service by saying, "Let's sing song number 162." After the song is finished, he opens the greatest Book, "The Bible." Perhaps his text for tonight is the fourteenth chapter of St. John, which reads like this: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Think of that great promise of God's as the congregation, along with the minister kneels to pray.

Now you ask, "What is this you see?" There is a large field, all green and the crop looks plentiful. There stands the horse and plow. "But where," you ask, "is the farmer?" All at once

you see him, but what is he doing? That is right, this farmer is a God fearing man and he is kneeling at the end of the row with his face turned up toward the sky, giving thanks to God for the many blessings he has received.

On the Korean battlefield, we see a soldier, hardly more than a boy, lying on the battlefield, wounded. Perhaps this boy has never been too used to praying before, but now as he waits for the medics to pick him up, he is praying to God. Maybe he is hurting too much to think of an original prayer and perhaps he is saying, "Our Father, who art in heaven."

But nevertheless, God hears this soldier's prayer because the main thing is that in a time like this he is thinking of God and praying.

It does not matter, boys and girls, how, when, or where you pray, just so long as you pray. Prayer will bring you comfort and peace of mind. You can pause anywhere and anytime to say a prayer to God and when you pray, thank Him for all the blessings you receive everyday. Pray to Him at home, in church, in school, or wherever you may be. Remember, boys and girls, when you feel the need for comfort, the words of the hymn, "Take It to the Lord in Prayer." Pray, boys and girls, whenever you can for if more prayers were said by more people, we would have a better world.

## What Did Jesus Receive?

Christmas was over, no music was heard; all was quiet and still;  
My thoughts were wandering, emotions were stirred, my heart with grief was filled.

The silence, it seemed, was too much to bear, I longed for just one sound;  
E'en tried to forget that silence was there, but nothing else was 'round.

We there were alone, the stillness and I, o'er the past to opine;  
Nothing was hidden, and nothing slipped by, everything came to mind.  
Presents were given from 'neath the Christmas Trees, plays were given in form;  
Sweet carols were sung around holly leaves, all remembered 'the Morn.'

Christ's Name was uttered from the lips of men, that ne'er before called His Name.

Children were happy, for 'Old Santa Claus' was all their hope for joys,  
The Story of Jesus was told in a pause, unheard for jabbering noise.

It's grieving to think that God's only Son looked down upon this earth,  
And saw the vast throng of lost and undone, celebrating His Birth.  
Yes—'celebrating' not even a thought of the Christ of Bethlehem;  
Eating and drinking, life's pleasures they sought, alluring pleasures of sin.

Help us, O God, e'er another Yuletide, to know Thee as our own;  
Come closer, and nearer to us abide, please—, leave us not alone.  
E'er stories are heard again of the manger, let us true love impart;  
Grant, O Dear God, that this little Stranger be born within our heart.

MRS. VENIE M. CARNEY, *Durham, N. C.*



# TAKING INVENTORY

By REV. W. A. DAIL

"What shall I render unto the LORD for all his benefits toward me?" (Psalms 116:12). David, at this time, was taking an inventory of the blessings which God had blessed him with. In the first verse of the 116th Psalm, David said, "I love the LORD, because he hath heard my voice and my supplications." Also in the 8th verse, in his praise toward the LORD, he said, "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."

In taking an inventory of life, David recognized that it was the goodness of God that had so blessed him. We have now reached the close of another year and have entered into the year 1953. As we came to the close of the year 1952, did we look back over the year and analyze God's blessings to us? There are so many things which God has blessed us with that we realize it is impossible for us to enumerate all of them. As we look back into the past and see our mistakes and as we take an inventory of our lives, may we profit by our own mistakes. I think that a good New Year's resolution would be to pray for more spiritual power.

This is the season of the year when all business firms are taking or have already taken an inventory of their stock to see if their business operated at a profit or a loss. So we, as human beings, need to take inventory of our lives over the past year and really count the blessing God has so richly blessed us with.

We read in God's Word, "Thou shall have no other God before me." If we have been careless in our activities and have been worshippers of our earthly possessions such as bank accounts, stocks and bonds, and real estate, let us not forget that all good blessings come from God and may be ask ourselves the question, "What shall I render unto the Lord for all His benefits toward me?"

Please read with me Psalm 84, verse 11: "For the LORD God is a sun and shield: the LORD will give grace and glory: No good thing will be withhold from them that walk uprightly." We notice in this verse of Scripture that David has outlined three things. The first is the sun and shield which is the power of God. The second is the grace of God; and the third is the love of God. We notice in the last phrase that there is a condition in which we obtain the blessings of God and that condition is walking uprightly.

Recently I heard three men speak on the Holy Spirit, namely: Rev. Floyd B. Cherry, speaking of "The Person of the Holy Spirit"; Rev. Charles Craddock, speaking of "The Indwelling of the Holy Spirit"; and Rev. Henry Melvin, speaking on "The Fruits of the Holy Spirit." In all my life, I have never heard three messages so completely linked together as these three messages were. I am so thankful that God has given us such men that can testify with the words of Isaiah in the 61st chapter, verses 1 and 2: "The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to pro-

claim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable of the LORD, and the day of vengeance of our God; to comfort all that mourn." As I sat and listened to these messages, I thought how wonderful it was that God had given us such great talents as these men had. These messages were a great benefit to me. "Now how much do I owe the Lord for all his benefits toward me?"

I also heard a very inspiring message delivered by Brother Melvin on "Thanksgiving." As I sat and listened to this message, I thought of the many things that I had to be thankful for. I thought of the sunshine and the rain, the cattle and the swine, the fowls of the air, and even the very air that we breathe. These things are all the creation of God, and God made them for our benefit. "And now what shall I render unto God for all his benefits toward me?"

I am now entering into my 77th year of life. I have not been able to do any manual labor for the past seven years, and yet I have many things to be thankful for. I am thankful that I can see, can read, and that I can feel the invisible hand of God to lead and guide me into the straight and narrow way.

"What shall I render unto God for all of his benefits toward me?"

## The First and Great Commandment

We read in Matthew 22:37-49, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Also in John 13:34-35, we find "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Dear friends, are we obeying these two commandments? If we are not, we are not following after Jesus. Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thou sake." But Jesus knew better than Peter for when the trying time came, Peter denied his Lord. But thank God, he repented and became a great preacher. Dear friends, do we love God with all our hearts, souls, and minds, or have we walked up and shook the preachers hand and been baptized without that love? If we have, we need repentance and it is high time we got this one thing on our minds and repent before it is too late. Peter had time to repent, but our time might not be as long as we think. People are going out of this world all of a sudden; they know not the day nor the hour. Sometimes they go out and don't even have time to say, "Lord have mercy." Remember the proverb, "He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

Dear friends, can anyone living around us and seeing our daily lives know that we are one of Jesus' disciples? Jesus said all men shall know if we have love one to another. Here is the greatest thing on earth. It was the love of

God that made Him send His Son that whosoever believeth in Him shall not perish but have everlasting life. Are we living a godly, righteous, and holy life? Are we standing on the solid rock? Let come what will, are we willing to stand firm until death for Christ's sake? Dear friend, it will take all this if we ever meet God in peace. We can't fool God; He searches the heart. These bloody wars is all for the lack of love. Not one of our boys would have been made to go overseas to fight for our country if our Presidents had had the love of God in their hearts. If we will read I Corinthians 13, we will know what love means to us. Paul said, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

—Mattie E. Smith.

## News Notes . . .

(Continued from page seven)

Been Afraid to Go," was rendered by Sister Nora Mae Parrish. "Old Camp Meeting Days" was sung by a mixed quartet, followed by a testimony service conducted by Brother Johnny Swift. Another number was then rendered by a mixed quartet, "I Remember The Time."

The evening message was delivered by Rev. J. L. Waltman.

The meeting closed with an altar song, "Softly and Tenderly," being dismissed with prayer by Rev. Joy Freeman.

### RICHMOND REVIVAL

Revival services, with emphasis on evangelism, will begin at the First Free Will Baptist Church, Richmond, Virginia, Sunday, January 18. The Pastor, Rev. Louis H. Moulton, will do the preaching with services each night at 8 o'clock.

### MT. ALLEN JUNIOR COLLEGE REPRESENTATIVE ITINERARY

Rev. Willet L. Moretz, Field Representative of Mount Allen Junior College, will appear at the following churches on the dates listed below in the interest of the college.

Buncombe County, French Broad Association—

Sweeten Creek, Monday, January 19, 7:30 p. m.

Beaverdam, Tuesday, January 20, 7:30 p. m.  
Homer's Chapel, Wednesday, January 21, 7:30 p. m.

Mount Bethel, Thursday, January 22, 7:30 p. m.

Red Hill, Friday, January 23, 7:30 p. m.

Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest. Proverbs 6:5-8.

Make this agreement with your wife: if she will quit driving from the back seat you will cut cooking from the dining room table.

If the evangelization of this world were a commercial proposition with a reward of even a ten per cent dividend, there would not be a village on earth without a church.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Teaches Humility and Forgiveness

(Lesson for January 25)

LESSON: Matthew 18:1-4, 15-22.

GOLDEN TEXT: Matthew 18:3.

### THE HEART OF THE LESSON.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? This question shows that the disciples still did not understand the real mission and ministry of Jesus. They were expecting a Messiah to overthrow the Roman yoke and set up a kingdom immediately. They had not learned the truth that the kingdom of God is not of this world.

This question also shows how easy it is for the people to allow their ambition for success in this world to crowd out the spiritual. Ambition finds a pillow to sleep on even in the bosom of the disciples. Jesus nowhere teaches that we are not to have ambition, but the problem is to have that ambition turned in the right direction.

This question also shows that the disciples did not know the true secret of greatness. They wanted to have the idea that greatness was manifest in power or position. Our concept of greatness and success is important because it tends to color all our thinking and our conduct.—*The Bible Student* (F.W.B.)

1. It is the possibility of forfeiting salvation which the Lord Jesus taught by the use of a little child.

2. Little children are trustful. An infant is never afraid that Father and Mother will not provide for his needs. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things" (Matt. 6:31, 32).

3. Little children learn by imitating their parents, and Paul teaches that we should be "flowers of God, as dear children" (Eph. 5:1). Unless we have such characteristics as these in proof of our conversion we shall only find that we have forfeited salvation. Still we do not work but faith that saves us.

4. The way to true greatness in the Kingdom of Heaven has a very lowly beginning (vs.

5. It is always wise to listen to the Lord's instructions about our relations to our brethren (vs. 15).

6. It is the true Christian spirit to say as far as possible about a personal wrong committed against us by another Christian (vss. 16, 17).

7. It is beyond understanding that the hands of God can be bound in Heaven by united prayer offered on earth (vss. 18, 19).

8. It is not the number of people in a meeting that insures the presence of Christ but the motive that brought them together (vs. 20).

9. It is not the number of times we forgive that counts, but the spirit that prompts us (vs. 21).

10. The measure of our forgiveness of others should be as full and free as that which we have obtained (vs. 22).—*The Bible Expositor*.

### TEACHINGS ABOUT FORGIVENESS

11. There are carnal traits which belong to the same species and usually exist together. A person who is selfish and proud usually has an unforgiving spirit. If someone does him a wrong, he is apt to talk about it and resent it in every way within his power. The teaching of Jesus was, in the case of an outsider, to resist not him that is evil and not to try to get even with him. But in the case of a fellow believer, the injured party should first go and have a talk with the offender alone; and if this fails, to take other appropriate steps.

In the closing verses of the lesson Jesus taught the obligation to forgive another, even "until seventy times seven"; but there is probably the assumption that the offending party repents, as is specifically stated twice in the similar saying in Luke 17:3-4. Of course if a man should keep repeating an offense and asking forgiveness, his actions would show that his penitence was not real. Genuine sorrow for wrongdoing is not manifested by repeating the wrong again and again.—*Arnold's Commentary*.

### HOW TO DEAL WITH AN ERRING BROTHER

12. A brother is a fellow believer—one born again and a member of the Father's spiritual Family. If a brother errs, how is he to be treated or dealt with? What is here referred to seems to be a wrong done to a fellow believer, a brother in the Family, a personal trespass against another.

As we study verses 15-17, let us not forget another truth that may be overlooked. If our Lord required His children to live in a state of sinless perfection then there would be no need for these three verses for no Christian would be guilty of trespassing against another Christian.

### 13. Things to note in the study of this lesson:

1. The purpose of the question which the disciples asked Jesus.
2. The way Jesus answered them by the use of a little child.
3. The things that the disciples needed most.
4. Christ's teaching on the way to settle offenses—threefold.
5. What Christ taught about the question of forgiveness.

### II. THE LESSON ILLUSTRATED.

#### A Remarkable Case of Forgiveness

The following incidents occurred before the communistic invasion of South Korea and are recorded in the *Bible Society Record* of October, 1950, as told by Young Bin In of the Korean Bible Society. A stalwart native

Presbyterian pastor, Mr. Sohn, had suffered much at the hands of the Japanese because of refusal to engage in shrine worship. He had two sons, young men who were as faithful to Christ as their father. In high school they proclaimed salvation through Christ both in school and out. They were leaders of the band of Christians in school.

In October, 1948, communists engaged in serious riots in the extreme southern part of Korea where these young men were. Among others, Christians were seized by the communists and put to death. A communist student, who was in the same class with Mr. Sohn's older son, led the way to that son's room and cried, "Here is the most obnoxious Christian! Take him. Can you still preach your Bible?" He replied, "Yes, I can preach and will preach forever." Then the rioters rushed at him, beat him and stabbed him with bamboo spears. He was taken to the People's Court and sentenced to be shot. When taken to the place of execution, his younger brother ran to him and screamed him, saying, "Don't kill him. He is innocent. Kill me instead." The rioters shot both young men to death. While they were shot, they prayed.

Later, the national army occupied Soon-chun and drove out the communists. Everything was suddenly changed. The national army, police, and members of the Nationalist Youth Organization began to hunt out the communists in the town. They arrested many communist students. Among them was the boy who caused the death of Mr. Sohn's sons. He was sentenced to be shot. When Pastor Sohn heard of the death of his two sons, he prayed, saying, "I offer my thanksgiving to God, who has given me two sons who can die a martyr's death."

When he heard that the enemy of his two sons was arrested and sentenced to death, he hurried to the army headquarters and asked the commanding officer to pardon the communist boy. His argument was that, although his two sons were dead, they were saved; but if this communist boy were shot, he would not have any chance to be saved. The commanding officer would not listen at first, but the pastor's plea was so earnest that the officer at last gave way. The boy was pardoned and given to the pastor. Mr. Sohn took him to his home and loved him as his son. This young man was deeply moved and became a Christian.—*Arnold's Commentary*.

## NOTES and QUOTES

(Continued from page eleven)

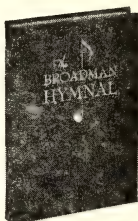
would run some of my members off." Well, Brother, if they are not going to let the Lord guide their tongues and actions and they want to go on living in sin, you are better off when you run them out. It was the Achaim in the camp who caused Israel to be defeated. Ungodly, unregenerated church members are those that cause defeat in the church. The old Free Will Baptist preachers used to say, "Hew to the line and let the chips fall where they will." In substance that means, "preach the Word," and men will be saved by it and be damned by rejecting it. Preach the Word.



# SONG BOOKS

## Christian Service Songs (Cloth Binding)

Hundred .....\$105.00  
Single Copy, postpaid .....\$ 1.30



## The Broadman Hymnals (Cloth Binding)

Hundred .....\$120.00  
Dozen, postpaid .....\$ 16.50  
Single copy, postpaid .....\$ 1.50

## The Modern Hymnals (Cloth Binding)

Hundred .....\$120.00  
Dozen, postpaid .....\$ 16.50  
Single copy, postpaid .....\$ 1.50

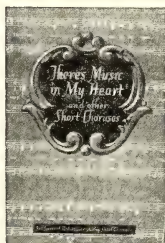


## Church Service Hymns (Cloth Binding)

Hundred, postage extra .....\$120.00  
Single copy, postpaid .....\$ 1.50

## Triumphant Service Songs (Cloth Binding)

Hundred .....\$95.00  
Single Copy, postpaid .....\$ 1.10



## CHORUS BOOKS—

SING UNTO THE LORD .....85c  
THERE'S MUSIC IN MY HEART .....35c  
NEW RODEHEAVER-ACKLEY SHORT CHORUSES  
    Number 2 .....35c  
NEW RODEHEAVER-ACKLEY CHORUSES, No. 1 .....35c  
GLAD TIDINGS .....25c  
YOUTH RALLY SONGS AND CHORUSES .....50c  
LITTLE SONGS FOR LITTLE SINGERS .....60c  
HYMN DRAMATIZATIONS .....\$1.00  
ACTION SONGS, No. 1 .....35c  
ACTION SONGS, No. 2 .....35c

— ORDER FROM —

# FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

132

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., JANUARY 21, 1953

NUMBER 3

JAN 22 1953  
AYDEN, N. C.

## THE MICRO, NORTH CAROLINA, CHURCH



The Micro Church will dedicate a new organ and chimes on January 25 (for story see page 6). Rev. D. W. Hansley is the pastor.

FREE WILL :: FREE GRACE :: FREE SALVATION



## RECEIVING MEMBERS

We have head that some of our churches have been receiving members from sister churches without a letter. This ought not to be. Before any Free Will Baptist Church receives a member from another Free Will Baptist Church, the candidate for membership should have a letter of dismission and recommendation from the church he is leaving.

In some cases, the candidate for membership is allowed to come under the "watch care" of the church until his letter can be received. This is permissible, but we must remember that the candidate is officially the member of the other church until his letter is received. Sometimes churches receive members under the "watch care" and never receive a letter. The church clerk should keep a careful check on such matters, and the name of the person should not be entered on the church roll until his letter is received.

To disregard this rule of receiving members encourages people to get "miffed" at one church and then run to another. But if he has to go through the formality of getting a letter, such a person if often discouraged and stays where he is. Then many people, by such a process, come to have their names on two or more church books. This should not happen.

## FUNDAMENTALISM

Free Will Baptists pride themselves on being Fundamentalists. Along with other fundamental groups, we accept the Bible as the inspired Word of God. We believe in the deity of Jesus, his virgin birth, his blood atonement, and his resurrection. We believe in salvation through grace by faith plus nothing. There are many other things that we believe but these form the crux of our doctrine. Free Will Baptists do not agree on many things, but we believe that we are agreed on these basic tenets.

But is our fundamentalism enough? Water is essential to cleanliness, but it is of no value unless it is used. Food is essential to physical strength, but it is of no value unless it is partaken. Fire radiates warmth, but to feel it one must draw near. Truth is essential to Christian character, but it must be translated into experience. A fundamentalism that shouts her doctrines from the housetops, but indulges in the dissipating sins of criticism, contention, and rivalry is of no avail to God.

Dr. William Ayer tells the story of a Greek philosopher who, while the barbaric Romans were destroying the city, sat and worked out problems in geometry. So engrossed was he in his work that he did not stop until a Roman came and cut off his head!

Could it be possible that fundamentalists are so occupied with the intricacies of our doctrines that we are unconcerned about the world around us? Could it be that we are more concerned about self than the Savior, about churches than Christ, about gold than God, about our way than His way?

Doctrine is important to proper living. We doubt that one who does not believe in the basic tenets of fundamentalism is a born-again Christian. But devils believe and tremble. Doctrine must be translated into experience. One has said, "Tell me what a man believes, and I'll tell you what the man is." Creed and conduct go hand in hand. Correctness of creed with inconsistency of conduct is to have "a name that thou livest, and art dead" (Rev. 3:1).

## WHO IS THE MAN OF DISTINCTION?



Many of us who pride ourselves on being Fundamentalists need to learn a lesson of tolerance. To be tolerant does not mean that we have to embrace the other person's belief nor become a partaker of his evil deeds; but we should manifest the Christian characteristics of longsuffering and patience. Petty intolerance, spiritual pride, and bigotry are not part of the Christian's doctrine, and they should not be a part of his conduct.

The great enemy of the church is within. If we spent the time preaching the gospel that we do lambasting the modernists, more souls would be saved. If we spent as much time promoting our own spiritual growth and development as we do criticizing the other person, we would be stronger Christians. The big, open, overt sins of the world are not hurting the church. The things that kill the testimony of the church, that damn our souls, and blight our ministry are the little things that Christians are prone to overlook in their lives.

God is not looking for persecutors, but proclaimers; not prosecuting attorneys, but preachers of the Word. God looks longingly for men and women who will not only believe the truth, but who are willing to fling themselves in abandon upon His promises and prove to the world that Christianity is more than a creed.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



# MEN MIGHTY in PRAYER

**Prayer is the Pre-eminent Characteristic of Strong Spiritual Leadership. A Praying Leadership has a Conquering Tread.**

By E. M. BOUNDS

While many private prayers, in the nature of things, must be short; while public prayer, as a rule, ought to be short and condensed, yet, in our private communions with God, time is a feature essential to its value. Much time spent with God is the secret of successful praying. Prayer which is felt to be a mighty force is the product of much time spent with God.

Our short prayers owe their point and efficiency to the long ones that have preceded them! The short prevailing prayer cannot be prayed by one who has not prevailed with God in a mightier struggle of long continuance. Job's victory of faith could not have been secured without that all-night wrestling. God's maintenance is not made by pop calls. God does not bestow His gifts on the casual or fickle comers and goers.

Much time with God alone is the secret of knowing Him and of influence with Him. He rewards to the persistency of a faith that knows Him. He bestows His richest gifts upon those who declare their desire for and appreciation of those gifts by the constancy—as well as the earnestness—of their importunity. Christ, who knows this, as well as other things, is our Example. He spent many whole nights in prayer. His command was to pray much.

He had his habitual place to pray. Many seasons of praying make up His history of character. Paul prayed day and night. It was a part of many very important interests for him to pray three times a day. David's morning, noon, and night prayers were doubtless, on many occasions, very protracted.

The men who have most fully illustrated Christ in their character, and have most powerfully affected the world for Him, have been men who spent so much time with God to make it a notable feature of their lives. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: "He thought pray-

er to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night; always, frequently, and with great earnestness. His whole life was a life of prayer. "I would not rise from my seat," he said, "without lifting my heart to God." His greeting to a friend was always: "Do I meet you praying?"

"If I fail to spend two hours in prayer each morning," Luther said, "the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." He had a motto: "He that has prayed well, has studied well."

Samuel Rutherford, the fragrance of whose piety is still rich, rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o'clock for his business of praying till eight. If he heard other tradesmen plying their business before he was up, he would exclaim: "O how this shames me! Doth not my Master deserve more than theirs?"

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

## Be Resolute In His Cause

Adoniram Judson's success in prayer is attributable to the fact that he gave much time to prayer. He says on this point: "Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day not merely to devotional exercises but to the very act of secret prayer and communion with God.

Endeavor seven times a day to withdraw from business and company and lift up thy soul to God in private retirement.

"Begin the day by rising after midnight and devoting some time amid the silence and darkness of the night to this sacred work. Let the hour of opening dawn find thee at the same work. Let the hours of nine, twelve, three, six, and nine at night witness the same. Be resolute in His cause! Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God." Impossible, say we. Fanatical directions!

Adoniram Judson impressed an empire for Christ and laid the foundations of God's kingdom with imperishable granite in the heart of Burma. He was successful, one of the few men who mightily impressed the world for Christ. Many men of greater gifts and genius and learning than he have made no such impression; their religious work is like footsteps in the sands, but he has engraven his work on the adamant. The secret of its profundity and endurance is found in the fact that he gave time to prayer.

He kept the iron red-hot with prayer, and God's skill fashioned it with enduring power. No man can do a great and enduring work for God who is not a man of prayer, and no man can be a man of prayer who does not give much time to praying.

"Is it true that prayer is simply the compliance with habit, dull and mechanical? A petty performance into which we are trained, till tameness, shortness, superficiality are its chief elements? Is it true that prayer is, as assumed, little else than the half-passive play of sen-

(continued on page fifteen)



# IMMERSION

## as Nicodemus Apparently Understood It

By REV. D. A. WINDHAM

In the first twenty-one verses of the third chapter of John is related the greatest conference ever held in the history of mankind. This is regarded as the greatest piece of literature ever written because it deals with the greatest subject ever discussed.

We are here told of the visit of Nicodemus to Christ. Before proceeding further, let us enquire of what manner of man is this who is designated to sit down at the conference table with the Son of God. To avoid going through a great number of secular data and sifting of some, may we just say according to the best authorities, he was an official of very high rank in the Jewish Sanhedrin. By virtue of his rank, it was his duty to pass on points of law. Just why he chose the curtain of night is not stated and one guess is as good as another. We are only concerned in that he did and the apparent purpose of his visit.

We want to notice how he begins. In his opening words, he addressed the Master as "Rabbi" or Master, and uses the pronoun, "We know that thou art a teacher come from God." Here is an indirect admission of the divinity of Christ, and proceeds to admit that the things the Master was doing could only be done by one whom God was with.

Since Nicodemus uses the pronoun "we" instead of "I" it is evident he was representing a group, most likely the Sanhedrins, and not just making a personal call. As the statements are very abrupt, they were probably statements made that were not recorded. When the master told him "a man must be born again," it sounds like He was answering some un-recorded question. But we are concerned with what was said and not what might have been said.

The passage, compressed as it is, we consider the most dynamic passage in the Bible treating the great subject, regeneration.

In verse five, the Master speaks of the "birth by water" and the "birth by the Spirit." He speaks at length on the birth by the Spirit and passes over the birth by water in silence. For this there must be some reason.

There is wide difference of opinion respecting the meaning of the birth by water, among many Bible students. Why no more is said about it I do not know. But we must remember that Christ uses the known as a stepping stone to the unknown. The water birth was nothing new to Nicodemus and needed no

comment as it had been practiced for centuries before Christ. (See Encyclopedia Britannica, Vol. 3, page 82; Collier's Encyclopedia, Vol. 1, page 493; Chamber's Encyclopedia, Vol. 1, page 493; and Scribner's Dictionary of the Bible, Vol. 1, page 238.)

From these recognized authorities, we learn that baptism as a symbol of turning had been practiced long before Christ. Not only was it administered by an administrator, but by the person himself, as a symbol of repentance which was understood as a turning and is so understood today.

Let me state here, that I am not discussing Christian baptism at all, but baptism unto repentance as was practiced before Christ or John the Baptist.

Rather than to go through a great mass of secular data, we will let the Bible settle the issue once and for all. In II Kings, chapter

5, we have the account of Naaman going, the Prophet Elisha to be cured of his leprosy. By studying the passage, it will be assumed that Naaman had seven undesirable qualities or characteristics from which he had to turn and as a visible symbol of those seven turns he had to dip or submerge himself seven times in the Jordan River. There are other cases but one case in the Word of God is enough.

Some Bible students think that the water birth in John 3:5 means to be born of the Word, but this is a position without substantial proof.

In this case the elementary rules of English have to be violated by joining a symbol word to a literal by the conjunction "and." See Beaulah or Quackmbs, two authorities on rhetoric. Furthermore, "word" could be substituted for "water" in other passages with equal or better authority than in John 3:5.

Imagine how it would sound to say: "He poured twelve barrels of 'word' on the sacrifice of Elijah and poured 'word' into the basins, and Phillip and the Eunuch went down into the 'word' and he came up out of the 'word.'" These and many other places such change could be made with as much authority as in John 3:5.

If the Master did not mean what He said we need an inspired man to tell us what He did mean. But He meant what He said and said exactly what He meant. He used the rite of baptism unto repentance; about which Nicodemus was apparently familiar as a symbol of turning, as a stepping stone to regeneration as the Spiritual birth and proceeded to unfold to Him its design.

## Communism Against Our Religion

I am one of those Americans who believes in God, in home, and in Mother. I seek God for guidance and strength along the way of life; I turn to home for rest and divine inspiration, and I look to Mother for the kind of love that only a mother can give. Is it any wonder, then, that I and other Americans who believe in this Holy Trinity are perturbed at the present day threat of Communism against our religion?

In order for us to get a vivid picture of how much this threat means to our religion, let us consider the situation under which our forefathers, the bearers of our present day religion, fought to preserve it in their day. In retrospection one sees how they suffered and tasted death in order to take themselves apart from the jurisdiction of English rulers because they did not agree on some of the views concerning religion. We remember the cruel voyage and the first winter in America which brought on severe coldness, hunger, and also death. Yet, they endured this in order to worship God in the way they had chosen. The spring brought new hope for these Pilgrims, and by the next winter they had sufficient food, clothing, and shelter upon which they could survive. It was then that they proclaimed a day of Thanksgiving, and on that day all of the Pilgrims reverently and humbly thanked God for His blessings. This is a perfect example of the type of religion which we are fighting to preserve today. We fight for

it because we believe that the solution of the problems of the world are in Christianity, opposed by Communism. The efforts made by Communists to capture the world have rejected our Christian ideas. Communists are out to conquer the world and to sell the pseudo-religion to innocent people. Already they have gone into China and other far Eastern countries and have sown their seed. Many Chinese people are obsessed by Communism today as a result of their efforts.

American people have always dreamed that Russia and other foreign countries would become Christian, but we are beginning to awaken to the fact that, instead, Russia is offering a great opposing force. We need to move attentive to this great matter. We must maintain that we have something essential to contribute to the achievements which Communism lacks, simply because of its rejection of religion. Just talking about this, however, is not enough. We have to prove our words in actions. Naturally, the Communists will ask, "How do you propose to do it, and where are you going to start?" The answer lies within us who realize the essence of religion both temporally and eternally. We cannot answer this question effectively in words, but in action—that can lead the world into perfect peace through our religion.

Wilmon Jones

Wake Forest College

# - Department of Foreign Missions -:-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

## What Per Cent of Our Foreign Mission Money Actually Reaches the Field?

No doubt this question has been asked you many times. Also, I'm sure you have eyed yourself that same question.

Since I have been closely associated with Foreign Mission work I have observed and examined the reports not only of our own, but also the reports of several other Foreign Mission Boards. I have also had personal talks with other mission Executives whose mission work far exceeds ours. In most cases every board is different, but usually it requires from ten to twenty per cent of total receipts to maintain home office and promotional work on healthy basis.

In checking through last years report of Foreign Missions Board I have found the following: Total Expenditures \$61,451.60; Promotional Expenses at Home \$8,403.54 or 7.3%; Missionaries and Foreign Fields \$53,316 or 92 2/3%.

This gives you an idea as to the ratio of the work.

In view of the possibility of the Board employing a full time man in the Promotional Department this, no doubt, will increase the amount in the home department. But of course, we also believe it will increase our receipts.

Incidentally what is the thinking of our pastors and layment regarding this important matter. Would you support the Foreign Mission program under the leadership of a full time Promotional Secretary. We would be glad to hear from you.

Rev. Raymond Riggs

## (From the Field)

Turbeville, S. C.  
January 6, 1953

W. B. Foreign Mission Board  
Highland Park 3, Mich.

Bro. Riggs,

I delayed sending this check to you because I expected to have others donate to my penny a meal plan, then came Christmas separation and I find myself late.

There was collected through our Woman's Auxiliary, Horse Branch Church, thirty-one dollars and eighty cents, (\$31.80). As third vice-president, I take great pleasure in sending this to you to be used in most needful places. One of the primary Sunday school teachers had an offering and drew a

name for this amount to be given to Miss Besie Yeley—\$5.00. The teacher who did this was Mrs. Virginia Hobby, Turbeville. The check is made together.

In His Service

Mrs. E. D. Coker

## Gifts Received During the Month of December, 1952

Alabama—	
F. W. B. Childrens Home	\$ 20.50
F. W. B. Church, Cordova	15.41
F. W. B. League, Winfield	10.00
Total	\$ 45.91
Arkansas—	
Rev. Wayne Tucker	\$ 58.62
F. W. B. Church, Central City	4.73
Social Band Association	25.58
A Friend	1.00
Total	\$ 89.93
California—	
F. W. B. Mission Board	\$ 24.05
Total	\$ 24.05
Florida—	
Marvin Chapel Jr. League	\$ 4.80
St. Johns Auxiliary	9.13
Total	\$ 13.93
Georgia—	
Rev. E. C. Morris	\$ 169.93
Hammock Springs F. W. B. Church	7.65
Total	\$ 177.58
Illinois—	
Rev. George W. Waggoner	\$ 228.65
Liberty No. 6	20.59
Bear Point Woman's Auxiliary	5.70
Total	\$ 254.94
Kentucky—	
Letcher County F. W. B. Conference	\$ 126.00
Ladies Bible Class	25.00
Total	\$ 151.00
Michigan—	
Highland Park F. W. B. Church	\$1,348.90
Highland Park F. W. B. League	40.00
Highland Park F. W. B. Prayer Band	40.00
Highland Park F. W. B. Auxiliary	40.00
1st F. W. B. Church, Hazel Park	75.00
Lansing Gospel Temple	160.00
Philadelphia F. W. B. Church	25.00
Wolverine Association	204.62
Breckenridge F. W. B. Church	5.50
Hazel Park F. W. B. Mission	13.07
Total	\$1,952.09

Mississippi—	
N. E. Mississippi Sunday School Convention	\$ 45.60
N. E. Mississippi F. W. B. Association	5.00
Rev. G. C. Lee, Jr.	5.00
Total	\$ 55.60
Missouri—	
Southside F. W. B. Church	\$ 10.00
F. W. B. Church, Fredricktown	36.97
Monett F. W. B. Church	11.29
Missouri State Assn.	361.16
Leadington F. W. B. Ch.	15.00
Pleasant Grove Sunday School	21.97
Mrs. Goldie Elsea	5.00
Garfield F. W. B. Church	8.50
Aurora F. W. B. Church	7.17
Happy Hill F. W. B. Ch.	25.00
C. R. Ramberger	5.00
Total	\$ 507.06
North Carolina—	
Rev. Bayless McDonald	\$ 5.00
N. C. Board of Missions	1,435.68
Mrs. Hal Willis	10.00
Cramerton Sunday School	9.10
Cramerton F. W. B. Church	80.00
Cramerton Auxiliary	11.00
Carteret County Union Meeting	60.00
Mrs. Ida Brinson	2.00
Mrs. John Hines	5.00
Mr. & Mrs. Adam Scott	8.00
Total	\$1,625.78
New Mexico—	
Verna G. Edson	\$ 11.00
Total	\$ 11.00
Oklahoma—	
Rev. and Mrs. Melvin Bingham	\$ 5.00
H. L. Joyce	10.00
Oklahoma State Assn.	209.13
G. W. Hanks, Lone Grove Church	9.88
Lewis Avenue F. W. B. Church	5.00
Total	\$ 239.01
South Carolina—	
Woman's State Auxiliary Convention	\$ 25.00
Roland A. Norris	17.70
Rev. L. A. Holliday	70.00
Sand Hill F. W. B. Ch.	15.00
Mr. & Mrs. J. L. Benton	10.00
Total	\$ 137.70
Tennessee—	
New Hope Church	\$ 89.81
Coffer's Chapel Church	100.00
Mrs. Sarah Miller	2.00
Shady Grove F. W. B. Church	21.74
Stoney Point F. W. B. Church	2.00
Head's F. W. B. Church	5.00
Bethlehem Church	34.60
Trinity F. W. B. Church	10.00
Mrs. Clyd Wyatt	1.50
1st F. W. B. Church, Auxiliary	5.00
Union Association	100.00
Oaklawn Church	30.00
Roscoe Higgins, Treas.	23.15
Shady Grove League	35.00
Gaud Springs Church	3.00
East Nashville F. W. B. Church	200.00
Total	\$ 662.80
Texas—	
Good Hope F. W. B. Ch.	\$ 9.34

(continued on page fifteen)



# NEWS NOTES

## Micro, N. C., Church Dedicates Organ



Sunday, January 25, 1953, at 11 a.m., the Micro Original Free Will Baptist Church will dedicate the "Hinnant Memorial Organ and Chimes," given to the church by Dr. M. Hinnant.

The Memorial is a Hammond Electric Organ with Chimes installed for a cost of thirty-seven hundred and fifty dollars (\$3,750.00). Dr. Hinnant will formally present it to the congregation during the service.

During the first week of December, 1952, the organ and chimes were installed in the church. The chimes were first played Decem-

ber 6, 1952. Each day the automatic time clock, set at a predetermined time, switches the chimes on at noon and twilight and can be heard five miles away, pealing out the refrains of sweet, sacred music.

On December 28, 1952, the organ was first used in the regular services of the church.

The Hinnant family has been leading members in the Micro Church since it was organized 49 years ago. Dr. Hinnant with his father and mother were charter members when the church was organized in 1904.

In 1932 a brick structure was erected, valued at the present time for fifty thousand dollars (\$50,000). Dr. Hinnant was a member of the building committee and made a big do-

nation toward the completion of the structure.

Dr. Hinnant has been practicing medicine in the town of Micro since 1913 and has taken an active part in the civic and religious activities of the community.

Members of the Hinnant family are invited to attend this service as well as friends and the public.

Rev. David W. Hansley is pastor of the Micro church.

## PINE LEVEL REPORTS PROGRESSIVE SUNDAY SCHOOL

The Free Will Baptist Church of Pine Level, North Carolina, reports a wonderful and progressive Sunday school for the year 1952, under the leadership of J. A. Starling who has been superintendent and assistant superintendent for the past ten years or longer. The Lord has really blessed Mr. Starling in his work. The school is the best and largest it has been in the history of the church. There are 315 members on roll with an average attendance of 200 or more each Sunday.

48 members received perfect attendance pins for the past year. D. C. Taylor and J. A. Starling received pins for 17 years of perfect attendance. The James Peedin family of six received pins of perfect attendance along with a 17 months old baby getting a one year pin. There were several others awarded pins from one year through twelve years.

Along with a progressive Sunday school for the past ten years, much improvement has been made to the Pine Level Church. New pews, carpets, light fixtures, heat, and water has been installed in the church. Also five new school rooms and a parsonage has been built. Plans are underway to build eight more school rooms which are so much in need.

The people of the Pine Level community has really rallied to the cause and helped put these projects across. Praise and credit is given to the Lord for this great work.

Along with Mr. Starling as superintendent the Sunday school has had good teachers and officers to help make the progress it has made. Waverly Jones is secretary. A cordial invitation is extended to all who are not attending Sunday school to come and worship with this school.

Rev. David W. Hansley is pastor of the church.

## MIDDLESEX ORPHANAGE GETS WORKER

Miss Evelyn Carroll of Rose Hill Church, Greenville, North Carolina, is now employed by the Free Will Baptist Orphanage of Middlesex, North Carolina.

Miss Carroll is a graduate of East Carolina College of Greenville and was formerly employed by the Odd Fellow's Home in Goldsboro, North Carolina.

## COMING EVENTS

FEBRUARY 8—Race Relations Sunday  
FEBRUARY 8-15—Brotherhood Week  
FEBRUARY 12—Abraham Lincoln's Birthday  
FEBRUARY 18—Ash Wednesday  
FEBRUARY 20—World Day of Prayer for Missions  
FEBRUARY 22—George Washington's Birthday.

## MT. ALLEN JR. COLLEGE REPRESENTATIVE ITINERARY

Rev. Willet L. Moretz, Field Representative of Mt. Allen Junior College, will appear at the following churches on dates listed below the interest of the college.

### Craven County—Eastern Conference

New Haven Church, Monday, January 26, 30 p.m.

Moseley's Creek, Tuesday, January 27, 7:30 p.m.

Macedonia Church, Wednesday, January 28, 30 p.m.

Antioch Church, Thursday, January 29, 30 p.m.

Palmetto Chapel, Friday, January 30, 7:30 p.m.

• • •

### ACCC DENIES SPONSORSHIP OF BIBLE BURNING

A spokesman for the American Council of Christian Churches denied that the organization was sponsoring a series of Bible-burnings around the country. "We appreciate the zeal of people who are taking this method of letting the public know how they feel about the new Revised Standard Version of the Bible," the spokesman said. "But, although the council is strongly opposed to the new Bible version, it has not sponsored nor recommended such demonstrations." The Bible-burnings were touched off November 30 at Rocky Mount, N. C., where the Rev. Martin Luther King publicly burned a copy of the R.S.V. in the Temple Baptist Church as an expression of his objections to what he called "a modernistic interpretation." While disclaiming responsibility for these incidents, the American Council spokesman said the organization will sponsor a series of "Back to the Bible" rallies on January 30 in various U. S. cities as a "united protest" against the new Bible version. The spokesman said that "unfavorable reaction" to the new Bible version is wide-spread among fundamental groups.

• • •

### ANNUAL MEETING OF CHURCH FINANCE ASSOCIATION, INC. HELD

The Church Finance Association, Inc. of North Carolina, met with Saints Delight Church, Ormondsville, North Carolina, January 13, 1953, for its annual meeting. Rev. N. Hinnant, president and pastor of the host church, officiated.

The meeting opened with the congregation singing, "We'll Work Till Jesus Comes," followed by prayer by Rev. Henry Melvin.

Then the president gave a short greeting and welcome to all present from the host church.

Rev. Willie Renfrow read the thirteenth chapter of I Corinthians for a devotional reading, followed by a trio from the local church singing, "He'll Understand and Say, Well Done."

The business session was called to order with the secretary-treasurer, Rev. M. L. Johnson, calling the roll of members. A quorum of votes were present so the business session continued. The secretary read the minutes of the last annual session which were adopted by the association. A report of the Board of Directors was also read and adopted by the association.

The president then appointed the following

committees: Nomination Committee — J. A. Evans, chairman; C. J. Harris; and D. W. Hansley. Resolution Committee—Rashie Kennedy, chairman; R. H. Jackson; and F. B. Cherry.

The treasurer's report was read, accepted, and adopted by the association.

Mr. Kirby West, a member of the Board of Directors, gave a very interesting talk on the work of the association in its twelve years of existence. This was followed by a most interesting talk by Rev. J. A. Evans, known as the "daddy" of the association.

The association then recessed for lunch which was served picnic style by the host church. This was enjoyed by all present.

The association reassembled for the afternoon session with the congregation singing, "Whosoever Will." Prayer was offered by Rev. Billy Morris, followed by the trio from the local church singing, "Jesus Brings Sweet Joy To Me."

Rev. S. A. Smith, superintendent of the Free Will Baptist Orphanage, gave a report of the work at the home. He also invited the association to meet with the Memorial Chapel for their next annual meeting, which was accepted.

The Nominating Committee recommended the following for the various offices for 1953: Board of Directors—R. N. Hinnant, M. L. Johnson, Kirby West, C. J. Harris, and S. A. Smith. Amendment and Revision Committee—George Webster, L. B. Manning, and D. W. Alexander. Board of Appraisers—J. D. Ballance, Manly Mallard, Jesse Gay, W. E. Renfrow, Walter Carter, W. A. Willoughby, W. M. Everton, W. R. Williams, and H. J. Corbitt. Auditing Committee—Wiley Ferrell, F. B. Cherry and R. McLeod.

The association adjourned with prayer by Rev. F. B. Cherry.

• • •

### NOTICE N. C. SUNDAY SCHOOL SUPTS.

At a meeting of the Executive Board of the North Carolina Sunday School Convention in Goldsboro, January 12, 1953, Rev. L. E. Ballard was appointed as chairman of a committee to recommend to the Sunday schools in North Carolina rules to be followed in awarding the "Cross and Crown" attendance pins sold by the Free Will Baptist Press.

The committee was instructed to begin this work by appealing to superintendents and other Sunday School leaders to send us statements of the rules under which you are awarding these pins. Some schools are known to award these pins only to those who attend the awarding school EVERY Sunday during the period for which a particular pin is awarded. Others provide for certain variations from this iron-clad rule; allowing excuses for sickness, credit for attending other schools, etc. Please cooperate with them by sending in copy of the rules used by your school. Address your letter to L. E. Ballard, P. O. Box 86, Ayden, N. C.

• • •

### HAMLET PREACHER ON RADIO

Rev. Ernest Stickland of Hamlet, North Carolina, may be heard over Radio Station WAPN, Rockingham, North Carolina, each Sunday Morning at 8:30 o'clock.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### MRS. A. B. MCKINNEY

On December 31, 1952, the Lord took from our midst our dearly beloved sister, Mrs. Mary McKinney, the former Mary Bruce.

Funeral services for Mrs. McKinney, 78, who died at a hospital in Hawkinsville, Georgia, after an illness of several weeks, were held at Liberty Hill Methodist Church on January 2, 1953. Rev. Emmett McDuffie officiated and burial was in the church cemetery. Music was rendered by a group from Rochelle, Georgia.

Mrs. McKinney leaves to mourn their loss: ten children, 39 grandchildren, 30 great-grandchildren, one sister, and one brother.

Mrs. McKinney united with the church in early life. She joined Christian Hill Free Will Baptist Church of Rochelle, Georgia, by letter in the summer of 1951. She was loved and respected by all who knew her. Although we feel our loss very keenly, we know it is heaven's gain.

Frances Paramore

Joan McKinney

Betty Lor Barker,

Church Reporters

## To Sermonizers

The following four elements will probably be found essential to every satisfactory sermon:

1. There will be **Propositions**. We must state our case and show our people what we intend to do with our subject.

2. There will be **Explanations**. We must interpret, elucidate, and justify our propositions.

3. There will be **Observations**. We shall comment on, and apply our text in all suitable ways.

4. There will be **Illustrations**. There are very few sermons that will not be greatly benefited by some illustrations to let in the light and impress the subject on mind and heart.

—W. H. Griffith Thomas.

## God's Measuring Cup

The clean vessel God uses. The surrendered instrument God employs. The believing soul God honors. If your life is low and indifferent and unlike the life of Christ, and if your possession of God is partial and interrupted in its consciousness, and if your service is weak and paralyzed and nerveless, it is because you are not filled with the Spirit of God. —G. Campbell Morgan.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Was the Apostle Paul ever married?—Bobby Joe Davis, Route 2, Anderson, Texas.

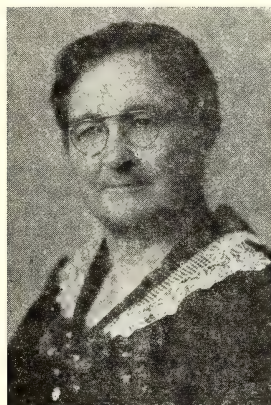
**Answer:** I do not think so. If he was I do not know where such information could be found. Certainly not in the Bible. There

are several passages that seem quite definite in teaching the opposite to be true. I Cor. 7:7-9, "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the un-

married and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."

In both the seventh and ninth verses of this chapter Paul seems to indicate that he would rather other Christians would follow him in not marrying so that they might give full time, loyalty and service to Christ without having to divide loyalty and time between Christ and His services and that of an earthly companion, either a husband or a wife, which if Paul had been married he would not have done. I Cor. 9:5, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" I believe that in this passage Paul leads us to think of him as being a single man without being bound to this place or position by the law, but rather he wishes us to know that he puts the desire to see the gospel spread before the natural desire that he has to have a wife like Peter and some of the other apostles.

## Greetings from Miami, Florida



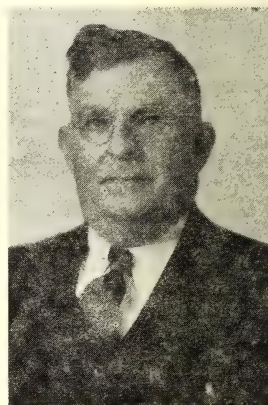
REV. LIZZIE McADAMS

daughter lives here and we are visiting her. We enjoyed our work in Huntsville very much and we have some precious people there. When we were ready to leave Huntsville, God sent Brother and Sister Calvery to fill our places. They will pastor the church there until the door opens for them to go to India as missionaries. As most of you know, they are on the waiting list until India says, "Come." We ask your prayers for them in Huntsville and also the church.

Since we have been in Miami, we have attended Brother Michael Pelt's church, which we have enjoyed very much. He is a wonderful young man, very humble and sweet spirited. We predict a great future for him. His church has already started a building fund for a new church. We also have two more churches here, but we haven't visited them yet; we expect to do so before we leave.

We plan some more missionary crusades and also we plan to be writing to our papers right along.

Many of you remember Mrs. Brone that was with us on a missionary tour two years ago; well, it was the Lord's will to call her home on September 24 of last year. She was taken with a heart attack at our home and



REV. H. M. McADAMS

Dear Co-Workers:

New Year's greetings in the name of our wonder Christ!

Somewhat like Paul of old, we like to write the saints in the different places and see how they are getting along. We have been very busy the past year and you can't imagine how the time flies when you pastor a church, visit the hospitals, the private homes, and keep house. We have neglected writing to our papers, but hope to do better this year.

After five years in Huntsville, Texas, we felt led to resign and go back on the field as mission workers and evangelists. But at the present time, we are resting in Miami. Our

rushed to the hospital. She did not live through the night. She was the sweet soul that helped us get started in the ministry and was a guiding star through the years. Everything was ready with her. She had requested long ago, that we preach her funeral. She was a member of the Huntsville Church and was faithful to every phase of our work. Heaven is made sweeter by her being there.

With a God bless you and a wonderful New Year to all our dear friends, we are still yours for Jesus.

Sincerely,

H. M. and Lizzie McAdams

P. S.—Our address is:  
2303-S, W62 Court  
Miami, Florida



## We Mistake Rattle For Revival

No man is greater than his prayer life. The pastor who is not praying is playing. The people who are not praying are straying. The pulpit can be a shop window to display one's talents. The prayer closet allows of no showing off.

Poverty stricken as the Church is today in any ways, she is not stricken in the place of prayer. She has many organizers but few agonizers; many players and payers but few pray-ers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, few fighters. Failing in prayer, the people of God have failed everywhere.

### Vision And Burden

Two prerequisites to dynamic Christian living are vision and passion, both of which are generated in prayer and more prayer. The ministry of preaching is open to few. The ministry of prayer—the highest ministry of all—is open to all. Modern Christians know little of “binding and loosing.” The onus is on us—“Whatsoever ye shall bind . . .” Are you using this authority over the forces of evil?

### Laodicean Slumber

This world hits the trail for hell with a speed that makes our fastest plane look like a tortoise. Yet alas, few of us can remember the time we missed our bed for a night of waiting upon God for a world-shaking revival. Our compassions are not moved. We mistake the scaffolding for the building. Present-day preaching, with its pale interpretation of divine truths, causes us to mistake action for unction, commotion for creation, and titles for revivals.

The secret of praying is praying in secret. A sinning man will stop praying and a praying man will stop sinning. We are beggared and bankrupt but not broken, nor even bent. Prayer is profoundly simple and simply profound.

A burning Niagara of words does not mean that God is either impressed or moved. Hannah, the mother of Samuel, one of the most profound of intercessors, had no language. Her lips moved, but her voice was not heard. There are groanings that cannot be uttered. In this mountain-moving place of traveling prayer, linguists are not needed.

### Pray On! Prayer Gets Things Done!

Can any deny that in the modern church set-up, the main cause of anxiety is money? Let that which tries the modern churches the most troubled the New Testament Church the least. Our accent is on paying; theirs was on praying. When we have paid, the place is taken; when they had prayed the place was taken.

In the matter of New Testament, Spirit-inspired, hell-shaking, world-breaking prayer, never has so much been left by so many to so few.

For this kind of prayer there is no substitute. We NOW do it—or die!—Herald of His coming.

## Revivals Costly

The preacher and evangelist holding revivals cannot afford to spend their time between meetings eating big meals and visiting folks. Revivals call for abstinence, prayer, quiet, weeping between the porch and the altar, waiting on God, going from your knees to the pulpit.

A very suggestive story is told of Maltbie Babcock. A company of business men requested him to attend a Saturday night gathering. It was a get-together meeting around a festive board. Because it was on Saturday night this great preacher excused himself saying, “When a surgeon is about to perform an operation, he prepares himself by making himself entirely aseptic. Nothing else will do.

He must not carry with him any germ or anything that would in any way endanger the patient.

“Tomorrow I must preach. Tomorrow I must operate on souls, and I must keep myself aseptic. You understand me.” And those business men did understand.

“It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the Fountain of the Water of Life freely” (Rev. 21:6).

The best thing we can do in this life is to follow the Lord.—L. L. K.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE GREATEST TEXT IN THE BIBLE

John 3:16

### INTRODUCTION

Ask anyone whom you will which Bible passage is generally the best known, the best loved, and by most people considered the greatest, and they will answer, “John 3:16.” Someone has said that if every other passage in the Bible were thrown away, and only John 3:16 left that we would still have enough simple gospel to save the whole world. It is without doubt one of the clearest and richest statements in the blessed Book on the way of salvation. It contains—

### I. THE WORLD'S GREATEST LOVE AND LOVER—God

- A. God's love is the greatest because the objects of his love are His greatest enemies.
- B. God's love is the greatest because those who are loved by Him are anything but lovely.
- C. God's love is the greatest because it is unending.

### II. THE WORLD'S GREATEST GIFT—His only begotten Son

- A. It was the greatest gift because it expressed the greatest love.



## Should a Pastor Tithe?

If he is looking for a suggestion along this line, let him consult Numbers 18:26: "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." In other words, the people were to tithe, and the Levites in turn were to tithe and tithe. The tithe was the minimum for all.

No minister will refuse to contribute, saying, "Shall I contribute toward my own salary?" He knows, and everyone else knows, that there are expenses in a church besides his salary.

Surely, the pastor feels it a privilege to

support the church which provides him with the means of grace, which offers facilities for giving his children religious education, the church which does so much good in the parish and the community. And certainly he will not wish to be behindhand in supporting the missionaries along the far-flung battleline of the Lord. It is a blessed privilege to give. In fact, according to Jesus, "it is more blessed to give than to receive."—American Lutheran.

One of the curses of the ministry is utter smoothness. When a file gets smooth it is of no account.

Some ministers who will not heed the snap of a man's finger, will give heed to the snap of a pocketbook.

B. It was the greatest gift because it was the gift of God's Son.

C. It was the greatest gift because of the blessing it brings to those who receive it.

### III. THE WORLD'S GREATEST BLESSING—*everlasting life*

A. It is life everlasting.

B. It saves from everlasting punishment.

### IV. THE WORLD'S GREATEST PLAN—*the plan of salvation*

### CONCLUSION

You know that God has promised to save you if you will believe in Him. To believe in Him is to commit the keeping of your soul to Him.

### THE WORD OF GOD (Ps. 119:89)

1. The Word of God is eternal (Ps. 119:152; Is. 40:8).
2. It endureth forever (Matt. 5:18; 24:35; I Peter 1:25).
3. It is Divinely inspired (Acts 1:16; II Tim. 3:16).
4. It is the food by which we grow (I Peter 2:2).
5. Without the Bible we walk in darkness (Ps. 119:105).
6. The very first words give us understanding (119:130).
7. It gives us perfect peace and assurance (119:165).
8. It must be well known by all believers (Col. 3:16).
9. The sayings of God are faithful and true (I John 5:13; Rom. 15:4).

—Gospel Herald.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

The Apostle Paul lived a victorious life and died a courageous death through many hours of toil on the mission field and some gruesome days in prison, yet in the end, he achieved the highest honor: "A crown that fadeth not away." But, Paul used a pattern for his life. He didn't build it by his own plan, but after God's blue print.

Those who aimlessly drift through their allotted days, come to the end a misfit. Most everyone plans their work, their spending, and their amusement, but leave off the most important thing; the plan for life.

A young veteran said: "When I was a kid, my grandmother made what she called, a crazy quilt. It had no pattern or plan. Whatever scrap of cloth happened to turn up, grandmother put it in her quilt. One day I asked her what that quilt would look like when it was finished. She laughed and said, 'I don't know, it's a crazy quilt. You just put in whatever comes along.'" The young veteran paused for a long time before he continued: "You know, I think that life is sort of a crazy quilt. There is no pattern to it. You put in whatever comes along, and no telling what you'll end up with!"

Is this young veteran right? Is life like a crazy quilt? Is it an assortment of things or pieces with no pattern? Those who live thoughtfully and prayerfully know that it is not. They know that life has a pattern and that back of that pattern is God. Without this pattern, it is hard to realize what the product will be like in the finishing time.

## The Master's Music

A young lady was at her piano playing a most beautiful series of Chopin's "Nocturnes." When she had finished she turned and said, "How I do love them, for they move along in the minor key and suddenly finish in the major. None but a great master could move from a minor theme to a major conclusion."

For almost six thousand years of human history everything has been moving along in the minor key. Creation is in the minor key. "Groaning and travailing" is the description found in Scripture. But there is to be a finish in the major key. It will require a great Master to do the work. The Lord of Creation will do it. This whole discordant creation will find its major key in him.—Christian Digest.

# Notes and Quotes



BY J. C. GRIFFIN

## DIVORCE COURTS

Recently we noticed a report of a small court in which about twenty divorces were granted in one day. It is amazing when we think of so many people who let trivial matters bring such disputes between husband and wife, mother and father, as to be separated from the little children that should be reared by both parents for the betterment of humanity and the glory of God. Orphanages everywhere are being burdened by the act of fathers and mothers who divorce each other and throw their children to the mercy of the world.

## THE CAUSE FOR DIVORCE

The Lord Jesus Christ gave one reason for the justification of divorces while the various states have laws that are absolutely contradictory to the laws of God. Man's law says, two years separation is sufficient for divorce, but the law of God says, fornication and nothing else.

Man says, incompatibility; God says, fornication. Let us see what Jesus did say: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? emptying him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:2-12).

## THE HARDNESS OF HEART

We notice that Christ said that Moses allowed the writing of divorcement because of the hardness of heart. It must be a hard heart that can be separated from children whom they have been the means of bringing into the world.

Sometime ago, I was talking to a sweet little girl whose father she knew but little about. Her father had walked off and left this child and her mother to shift for the necessities of life. Hard hearted, certainly; however, there is no divorce there. Only a true Christian can make such treatment in the spirit of forgiveness. While there is no divorce in this case, thousands get a divorce and hurry to get another

man for a husband, and vice versa. Some men fall in love, perhaps falsely passion, toward some other woman and makes his home a place of brutality and hellish activities until he can get his wife off his hands so that he can marry another. Sometimes women get tired of the old man or want more than one man and begins to run out for a pleasure trip. It certainly is pitiful to see little children in the world whose mother is an adulterer, often a harlot. Too, it is just as serious to see children whose father is so lustful as to be out at nights with harlots and sinful company, while the mother of his children is at home trying to keep the children safely in the fold of home life. Hardness of hearts breaks tender, virtuous hearts. Thousands of sweet Christian women are living today with hearts that are broken with sorrow as they have to suffer due to the hardness of the so-called husband's hard-hearted treatment. Now let us see what God says: Matthew wrote the words of Jesus as follows on divorce: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31, 32). Later the Pharisees came with the hardness of their hearts to talk to Jesus. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery" (Matt. 19:3-9).

I repeat, Christ says Fornication is the only grounds for divorce; man says, two years separation. Man's law produce adultery; God's law justifiable. We will be judged by the Words of Jesus, not by the words of man. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). If Jesus says adultery here, what will He say at the last day?

## CHRISTIAN MARRIAGE

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6:14, 15). A lot of heartaches are caused by Christians uniting with unbelievers. The lust of the flesh causes a lot of marriages. The world in Noah's day was living after the lust

of their evil hearts. They married in sin, lived in sin, and died in sin. People are doing the same today.

"To avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband" (I Cor. 7:2, 3). Verse 9 of the 6th chapter says, "fornicators cannot inherit the kingdom of God." If a man has more than one wife he is a fornicator. If man runs out on his wife he is a fornicator and cannot inherit the kingdom of God. If a woman runs out on her husband she is doomed for hell because she cannot inherit the kingdom of God. However, God forgives adultery when repented of and forsaken by man or woman. The Pharisees took a woman to Jesus and said, "This woman was caught in the very act"; and they, the Pharisees, wanted to stone her. But Jesus said unto them, "He that is without fault, cast the first stone." Get your Bible and read John 8:4-11. Yes, God will forgive the sin of adultery along with all other sins. "For if we confess our sins, he is just and faithful to forgive us our sins" (I John 1:9). But if we continue to live in sin we are condemned.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). Here Paul says that widow should only marry in the Lord. A Christian widow is to marry a Christian not any old sinner that comes along. Roman Catholics should marry Catholics; Protestants marry Protestants; a Christian only to marry a Christian; unbelievers marry unbelievers. I know a Christian girl who married an unbeliever and he ruined her Christian influence and made her a sinful woman. I have seen many who regretted their marriage.

It will be an awful eternity for the adulterers and adulteresses. God's court will stand when all courts of man fall. God's Word lives forever; man's word perish. The judgment by the Word of God will settle all questions. There will be no one running to the preacher and saying, "Preacher is it a sin to do such and such?" There is no need of that now. The very fact that the question is asked is evidence that it is a sin. Doubtfulness is the mark of sin. Those Pharisees knew that what they were asking about divorcement was sin to start with; they were hypocrites.

I pity the woman who marries a devil and has to suffer under his brutish hand as many have to do. But if you make your bed hard, stick to it if you can. It is an old adage, but if you have to get off from it, don't get in another mess.

"And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:10, 11). So Paul is saying if you depart, stay apart and not tie up again. There is a sacredness in real Christian marriage that come from God and should not be trifled with by man.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### NELLIE MAKES SOME CHANGES

Doris L. Kersting

"Ma," Nellie said timidly, "I wish you'd read the stories in this book that Anne gave me. They're awfully nice, and they tell you how to be a Christian."

Her mother took the book, and flipped over a few pages, her forehead creasing deeper and deeper into a frown. "Bosh!" she said, and before Nellie could even cry out, her mother had lifted the lid on the cooking range and thrown in the precious book.

"Oh, Ma!" cried Nellie. She snatched up the lid lifter and lifted the stove lid; but it was much too late. Faster and faster the flames came crawling and creeping through the pages of the little book.

For one brief moment the book was all glowing red, the title standing out plainly on the cover, and then it sank into ashes.

Helplessly, Nellie replaced the lid on the stove. "Ma," she said in a thin voice, choking back the tears, "I want you to know that I'm a Christian. I asked the Lord Jesus to take away my sins, and come into my heart. I asked Him last night."

"Bosh!" snapped her mother again. "I've known lots of people who called themselves Christians, and they were no different from the rest of us, if as good!"

Tears filling her eyes as fast as she brushed them away, Nellie went stumbling upstairs. When she got to the top there was nothing to cheer her heart. Pictures of movie stars pinned up, soiled and with curled edges hung on the ragged wall paper. The curtains were torn and dirty. Looking about her, Nellie decided that most everything was dirty. She wished Ma took more interest in fixing things up. She wished—and then she began to cry harder than ever—that Pa and Ma would become Christians, and they could all go to church and be like other people.

"How's everything?" asked Anne the next day at school, slipping her arm about Nellie.

Nellie's voice quivered as she answered, "Ma just said 'Bosh' when I told her I was a Christian, and she burned up my book!"

"Oh, that's too bad!" cried Anne sympathetically. "But we'll pray for your mother, Nellie; for all your family. God will answer our prayers, I know."

Nellie was somewhat comforted. Yet she cast about in her mind—was there not something else she could do, too? Something to sort of help along her prayers?

The next day was Saturday and it seemed to Nellie that the minute she opened her eyes and looked around the room, she knew what to do. She would prove to her mother that being a Christian did make people different. She would prove it every single day, and she would start today!

Happily, Nellie got up and dressed. She went downstairs and helped with breakfast. Then she brought soap and water upstairs, and began to work. First she washed the windows; then she washed the furniture; then she washed the floors and the stairs. She was getting tired, but she wanted everything clean, so she took down the curtains and washed them, too. It didn't take the curtains very long to dry, and after she had ironed them, she decided to try and mend them.

Nellie had just gotten her needle and thread ready when her mother said, "Nellie, what in the world are you doing?"

"Mending the curtains from upstairs."

Ma came and took them out of her hands. "Here," she said, "I'll do that for you."

While her mother mended the curtains Nellie went upstairs with hammer and tacks, and tacked up the wall paper where it was torn. She took down the old, dirty pictures too. She spent most of the afternoon making pretty pictures from magazines to hang upstairs. She wished she had a nice Bible picture to put up, but she did not know where to get any.

When the room was finished and the curtains up, Nellie herself was surprised at how nice things looked. "Ma," she called, "come up here a minute."

Rather grudgingly her mother came up the stairs, and as she looked about the room, there was a flash of something in her face that Nellie had never seen before. But right away her face sagged into its usual lines. She said, "It looks nice, Nellie."

"Do you mind if I wash my hair, Ma?" asked Nellie shyly. "I want to go to Sunday School with Anne tomorrow. And Ma—"

"Well, what else do you want?" Ma was frowning.

"Isn't there any way I could have a dime for ribbon for my braids? I don't want to go to church with string on my braids!"

"Ask your father," her mother answered, as she turned to go downstairs. "Maybe he'll let you have a dime, if he hasn't spent his last one at the liquor store." Nellie couldn't fail to note the bitterness in her mother's tone. How much Pa and Ma needed to be saved!

"Ma," she said hesitantly, "if Pa were saved—"

"If you're going to wash your hair, Nellie," interrupted her mother curtly, "you'll have to hurry, or it won't be dry before evening." And Ma disappeared down the stairs.

Nellie was discouraged. The sunny feeling she had had in her heart all day was suddenly wiped away. She was afraid to ask her father for a dime, too. When the boys spoke to him, he usually answered them by boxing their ears, and she had made it a practice to stay out of his way.

But now the need was urgent, and she would have to get uptown before the stores closed.

Nellie went downstairs very, very slowly. Pa was home from work, and was just washing up. She waited until he had combed his hair, and then she said, "Pa, have you got a dime I can have?"

"A dime?" he barked.

"What do you want a dime for? You kids eat too much candy."

"I don't want candy, Pa. I want some ribbons to wear on my braids to church."

"Church!" he growled.

"Yes."

It was almost like a miracle, Nellie thought. He reached in his pocket and handed her out a dime, without saying anything more.

That evening, as Nellie looked at her clothes all ready for church, and her pretty ribbons ironed smooth, her longing to have the rest of the family go to church with her increased.

Why not ask Pa and Ma now? She ran downstairs and stood in the living-room doorway.

Her mother was reading a magazine. Pa must be out of funds, because he hadn't gone over town. He was reading, too. The boys were out bumming around as usual. Depression settled over Nellie like a black, wet blanket. Was there any use to ask them? Yet she must.

"Pa! Ma!" she said.

They both looked up. Nellie took a deep breath, a prayer in her heart. "Won't you both come to church with me tomorrow? Please!"

Pa shook his head. "I don't reckon church is for the likes of me," he said.

"Yes, Pa," she pleaded urgently, coming nearer to him, "church is where you learn about Jesus, and He makes us different. Jesus said He came to save the bad people, not the good ones. Please, Pa."

He took his pipe out of his mouth and looked at her for a moment. "Maybe your Ma will go," he said, "and the boys."

Nellie looked hopefully at her mother. "I haven't got anything to wear to church, and you know it," Ma said crisply. "Now run along to bed, Nellie."

Nellie went, but she could not sleep for thinking and praying. Even when she did go to sleep the faces of Pa and Ma troubled her dreams.

The next morning before church Nellie tidied the house and washed the breakfast dishes. Then she dressed as nicely as she could. She noticed her brothers were looking at her as she went out the door.

Nellie gave her mother a bright smile, and said, "Bye, Ma. I'll be home a little after twelve." Then she poked her head back around the casing and said, "Bye, Pa." And she waved at the boys.

That was something none of them ever did, was to tell the rest of the family goodbye.

Would they not see that she was different? That she was changed?

When Nellie had gone to Sunday School for six Sundays she received an award. It was a lovely picture of Jesus praying in the garden of Gethsemane. She loved the picture very much, and hung it upstairs by her bed. Once she found her brothers gazing at it, and talking about it.

All through these weeks Nellie found many ways of showing her mother that being a Christian did make a difference. But it was discouraging. Ma was no hand to pass out words of praise. Each Sunday before she left for church, Nellie would say, "Ma, I wish the rest of you would come to church with me." And Ma would say, "It's getting late, Nellie. Run along now." Or she'd say, "Let me tie that ribbon over, Nellie."

But Nellie noticed that each week her mother made improvements in the upkeep of the house. She seemed to read her magazines less and less. And Pa was home more in the evenings too. Sometimes he even forbade the boys to go out and run around town.

Often the boys made fun of Nellie for the choruses she sang, but she never quarreled with them, or swore at them, as she once had done. Sometimes when the boys were especially mean, and Nellie answered them mildly, she would look up to find her father's eyes thoughtfully upon her. "What a lot Pa watches me," she thought.

One day Pa tore a big hole in his shirt. "Look," he said, showing it to Ma. "My last clean shirt, can you fix it? I tore the thing on a nail."

"No, I can't fix it," Ma said crossly. "You men ought to do your own mending, and you wouldn't be so careless! I'm just in the middle of making this cake."

"I'll fix it, Ma," Nellie said, coming into the room. "You go ahead with your cake."

And Nellie mended the shirt the very best she could. She knew it was not as good as Ma could have done it, but it was well done for her age. Pa exclaimed over and over what a smart girl she was. And it seemed to Nellie that every time she raised her eyes Pa was studying her.

Saturday morning Nellie came upon Pa and Ma talking in low tones in the kitchen. They stopped talking when she came in.

That night when Pa came home he had a big smile on his face, and he handed Ma a box.

Nellie saw Ma's hands tremble as she lifted off the cover, and when she turned back the tissue paper, everyone gasped. For lying there was the prettiest blue dress Nellie had ever seen!

Pa turned to Nellie, and said, "Looks like your Ma might have something to wear to church tomorrow." Ma brushed her hand across her eyes but she did not say a word.

Pa was still looking at Nellie. He reached in his pocket. "Your Ma was atellin' me I'd best pay you for that book she burned. How much was it?"

"They cost fifty cents, Pa, but that's all right."

"No, it ain't either," he said firmly. "Here now, you buy yourself another." And he forced a fifty cent piece into her hand.

Then he turned to the boys. "I'll get you

## The Christian Principle Of Conversion

By JOHN W. BRADBURY

The purpose of preaching the Christian gospel is to win the hearts of human beings to Christ. In doing this, we bring them to God. "My son, give me thine heart, and let thine eyes observe my ways" (Proverbs 23:26). In scripture, the heart is known as the seat and source of life. In the earliest books of Scripture, the word heart is used as freely for the inward life as it is at present. We can now see the propriety of the figure better, but it is not more intelligible. As the bodily organ receives and sends forth the blood to every part of the body, bearing heat, life, and activity through the whole body; so the power which drives the current of thoughts, feelings, affections, desires, and volitions, all that constitutes our inward life, is called the heart. Therefore, the heart is man's interior and real self, and the demand, "Give me thy heart," is a demand for the whole life.

### Our Chief Trouble

"The heart is deceitful above all things, and desperately wicked," says the Scripture. More than anyone has ever thoroughly understood, it needs transformation. The prayer of David is realistic: "Create in me a clean heart, O God; and renew a right spirit within me." There is more sin in all of us than we will ever individually admit. Charles H. Spurgeon declared:

Here is a piece of iron laid upon the anvil. The hammer is applied upon it lustily. A thousand sparks are scattered on every side. Suppose it possible to count each spark as it falls from the anvil; yet who could guess the number of unborn sparks that still lie latent and hidden in the mass of iron? Now, brethren, your sinful nature may be compared to that heated bar of iron. Temptations are the hammers: your sins are the sparks. If you could count them (which you cannot do), yet who could tell the multitude of unborn iniquities—eggs of sin that lie slumbering in your souls. You must know this before you know the sinfulness of your nature. Our open sins are like the farmer's little sample which he brings to market. There are granaries full at home. The iniquities that we see are like the weeds upon the surface soil; but I have been told, and indeed have seen the truth of it, that if you dig six feet into the earth and turn up fresh soil, there will be found in that soil six feet deep the seeds of the weeds indigenous to the land. And so we are not to think merely of the sins that grow on the surface, but if we could turn our heart up to its core and center, we should find it is fully premeditated with sin.

fellows some clothes next pay day, so you can go to church, too."

Nellie looked up into his face eagerly. "And you, Pa?"

"We'll see," he said. "We'll see."

Nellie's eyes were as bright as the stars. She knew it wasn't going to be long before they would be a whole family who loved and trusted the Lord Jesus. She could hardly wait to see Anne and tell her that their prayers were being answered.—Juvenile Pleasure.

It is such a state which the gospel undertakes to cure. By the transforming grace of God, sinners are brought into new life, having new hearts and right spirits. This is what we mean when we exhort, either as preachers or teachers or evangelists, that sinners are to give their hearts to Christ. They are to do it because they are helpless to do anything about their own hearts by themselves. It takes Almighty God to create within us a clean heart. Only when we are yielded to Christ and submit to his saving work, do we know what it is to be purified by his grace, through the sanctifying power of the Holy Spirit.

### How Do We Give Ourselves to Christ?

What is it, then, to give the heart to Christ? First, it is to make the Christ the end of our lives. "Looking unto Jesus the author and finisher of our faith." When we turn to Him and away from self, the world, the creature in any form, and seek only his glory, in order that God should be known, worshipped, loved, and obeyed, then we may be truly said to be yielding our hearts to Christ.

Further, it is to make Christ's rule the rule of our lives. This means that we are willing to say no to our own desires, reason, or even conscience, in order that we may become obedient to His revealed will. It is not religious expediency, nor is it to be confused with the good work of trying to help others, for these may be done in the human sense and not for the glory of God. When Christ rules our lives, the glory of God is foremost.

To yield our hearts to Christ is to make Him the delight of our lives. We seek happiness in him, not in the world, nor in human pride, acquisition, or ambition. To seek His favor and fellowship should be our controlling aspiration. We do it because of Christ's infinite greatness and excellence. He is worthy of our utmost devotion.

All this is according to the counsel of God. We would not be so instructed unless it were necessary. He who made a watch or engine knows all the workmanship in it. God that made the heart knows all the emotions and fallacies of it. God knows, and we should know, that when the citadel of the heart is won, the turret of the understanding will not long hold out. Conversion is a revolutionary process. It is the result of God graciously working upon the mind and heart of an individual so that old things are passed away, all things become new, and a heavenly life is possible. As Henry Ward Beecher once said:

Like those fair New England lakes, greened around with meadows, of translucent depth and silver sand, on whose surface armies of white lilies, golden crowned, unfold to the sun, so the Christian's heart should be. All its feelings and affections should open into life like those white lilies, and deep amid the blossom petals should be seen the golden crown of love.

### Billy Sunday's Conversion

The story of Billy Sunday's conversion is told by him as follows:

One time, twenty-nine years ago, I walked down a street in Chicago on company with some ball players who were famous in this world, and we went into a  
(continued on page fifteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Possessions and the Kingdom

(Lesson for February 1)

Lesson: Matthew 19:10-20.

Golden Text: Luke 12:15.

### I. THE HEART OF THE LESSON

This young ruler comes to Jesus on the ground of the law; he is seeking life by doing. Jesus met him on this ground in order to use the law as a schoolmaster to bring him to himself. We must be careful to remember always that Jesus never taught salvation by works. Men are not justified by works, but by faith.

Look at the passage of Scripture carefully and see if you can think of one single thing more that this man might have had to make him desirable as one of Jesus' disciples. It seems that this man is as nearly ideal as one could find a man. Yet Jesus said to him, "One thing thou lackest." What was the one thing that the man lacked?

The man lacked life everlasting. If there is any passage in all the Bible that teaches we are saved only through our trust in the Lord Jesus, it is this passage. There is nothing that we can do to bring us in favor with God until we have trusted Christ as our Savior.

The turning away of this rich young ruler from Jesus has been called **The Great Refusal**. The man who had everything else refused the one thing that he did not have. He refused the thing that he wanted badly, else he would not have gone away sorrowfully. Sometimes it is so difficult to see and understand why sinners go away from Jesus.—*The Bible Student* (F.W.B.)

1. Salvation by works stands in direct denial of the plain teachings of the Scriptures (Eph. 2:8, 9; Titus 3:5; Rom. 4:4, 5). Salvation by works nullifies the work of Christ upon the Cross (Gal. 2:21); it fails to recognize God's holy estimate of sin and man's nature (Jer. 17:9; Rom. 3:9-23).

2. Those who are rich in this world's goods are often very poor in spirit (vs. 17).

3. Christ is good only as He is God, and because He is God, for God is good (vs. 17).

4. If salvation could be obtained by doing, then the keeping of the Law would be the way (vs. 18, 19).

5. It is possible to be a sincere follower of the Law and yet be conscious of a serious lack in the spirit (vs. 20).

6. It is better for us not to have riches, lest we should be tempted to put our trust in them (vs. 21, 22).

7. The possession of earthly property often

prevents the appropriation of spiritual power (vs. 22, 23).

8. Not on account of riches, nor with them, but apart from them can man be saved (vs. 23, 24).

9. It is possible to have come very near the Saviour, and yet to die without being saved because we loved other things more (vs. 22-24).

10. No sacrifice any believer makes for Christ will go unrewarded, in this world or in the next (vs. 25-29).

—*The Bible Expositor*

11. And Jesus said unto him, **Why callest thou me good? none is good save one, even God.** "All rationalism and Unitarianism pounce upon this question of Jesus as proof absolute that Jesus is not God. By his saying that no one is good except one person only, namely God, they think the matter is clinched, that Jesus is not God; but this reads the words of Jesus and reasons on them too superficially. When the young ruler called Jesus 'good' and asked what 'good thing' he should do to gain life, the question was in what sense he meant 'good.' The question of Jesus was asked to bring home to the ruler the meaning of this word. Jesus meant one of two things. He either meant, 'I am not good,' or 'I am God.' I do not think you can escape the alternative. I do not believe that here Jesus denied that he was good. I therefore believe that he claimed deity. When Christ asked this question, it is as though he had said to the man; 'You come to goodness to inquire the way into life. Think what you are saying. If you have seen goodness in me, you have seen God. If you have recognized goodness as you have looked into my face, watched my deeds, and listened to my words, your life has come into the light of God himself.'"—G. Campbell Morgan.—*Select Notes*.

12. When Jesus demanded of the rich young man, "Sell that thou hast and give to the poor," he did so for a very fundamental reason. As the young man inquired of the way by which he might inherit eternal life he recounted how he kept the commandments and his long record of moral deeds. He wanted something more to do: "What shall I do to inherit eternal life?" But eternal life is not attained that way. It comes about by a change in the center of a man's soul, in the governing force of his life.—*Arnold's Commentary*.

13. Roger W. Babson, world-renowned statistician, in describing the differences in the North and South American civilizations, spoke thus, "Those who went to South America went seeking gold; those who went to North America went seeking God!" How disappointing is the mad quest for money! Confessed a disappointed, heartbroken father who had been elected governor of his state, "Friends, I have made all the money that I

want to make. I have made too much. I have made enough to ruin all my children!" A warning: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward Heaven" (Prov. 23:5).

14. **Things to note in the study of this lesson:**

1. The apparent interest of this rich man in his soul-salvation.
2. What Christ told him to do to have salvation.
3. The young man's obedience to the law not enough.
4. Why Christ commanded this man to sell his goods.
5. The young man's reaction to our Lord's command.
6. Christ's illustration of the difficulty of the rich to be saved.
7. Our Lord's teaching concerning God's omnipotence.

—*Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED

#### Obscured Vision

"The cause of the failure of Jesus to win this man was not in Christ himself. He exercised his human and divine persuasion on this young man. Jesus has never compelled anybody to be saved. Rowland Hill, the great English preacher, met face to face a very rich man, and preached to him Christ and him crucified. The rich man was very much interested, but seemed to be blind to everything the powerful preacher said. He pressed the acceptance of Christ on him. The man kept saying: 'I cannot see it. I do not understand it.' Rowland Hill took out of his pocket a pencil and paper, and wrote on it the word 'Christ,' and held it up to the rich man, and said, 'Do you see that word "Christ"? 'Yes,' said the rich man. Then the preacher took from his pocket an English gold coin, and put it over the word 'Christ' which he had written on the paper, and held it up to the rich man, and said, 'Do you see the word "Christ" now?' He said, 'No.' 'Why?' said the preacher. 'Because,' said the rich sinner, 'the gold is in the way.' The preacher said: 'That is the trouble with your soul. You cannot see Christ because of your love of riches.' That is the trouble with the rich young ruler, and is the trouble with many other cases."—*Peloubet*.

#### Our God of the Impossible

"Behold, I am the Lord, \* \* \* is there any thing too hard for Me?" (Jer. 32:27).

The following illustration of the truth, "What is impossible with man is possible with God," occurred while we were attending the Keswick Convention in England, in 1910.

One evening my husband returned from an evening meeting, which I had not attended, and told me of a woman who had come to him in great distress. She had been an earnest Christian worker, but love for light, trashy fiction had so grown upon her as to work havoc in her Christian life.

My whole soul went out to the poor woman; I longed to help her. But Mr. Goforth did not know her name, and the tent had been so dark he could not recognize her again; besides, there were about four thousand people attending the convention. That night I lay awake asking the Lord, if He knew I could help her, to bring us together, for I, too, had

at one time, been almost wrecked on the same rock.

Three evenings later the tent was so crowded that I found difficulty in getting a seat. Just as the meeting was about to begin, I noticed a woman change her seat twice, and then rise a third time and come to where I was, asking me to make room for her. I crowded the others in the seat and made room for her—I fear not too graciously. While Mr. F. B. Myer was speaking I noticed she was in great distress, her tears falling fast. I laid my hand on hers, and she grasped it convulsively. At the close of the meeting I said, "Can I help you?"

"Oh, no," she replied, "there is no hope for me; it is those cursed novels that have been my ruin."

I looked at her in amazement, and almost gaped: "Are you the one who spoke to Mr. Goforth Saturday night?"

"Yes; but who are you?"

Scarcely able to speak for emotion, I told her, and also of my prayer. For the next few moments we could only weep together. Then the Lord used me to lead her to Christ.

## Men Mighty in Prayer

(continued from page three)

time which flows languidly on through the minutes or hours of easy reverie?

"Let those who have really prayed give the answer. They sometimes describe prayer with the patriarch Jacob as a wrestling together with an Unseen Power which may last, not unfrequently in an earnest life, late into the night hours, or even to the break of day. Sometimes they refer to prevailing intercession with St. Paul, as a conflict.—Eph. 6:10, 18; Rev. 12:11.

### Importunity Essential

They have, when praying, their eyes fixed on the Great Intercessor in Gethsemane, upon the drops of blood which fall to the ground in that agony of resignation and sacrifice. Importunity is of the essence of successful prayer. Importunity means sustained work. It is through prayer, especially, that the kingdom of heaven suffereth violence and the violent take it by force."

"Give me thine heart," is God's requisition of men. "Give me thy heart!" is man's demand of man.

A prayerless, professional ministry is a heartless ministry. When salary plays a great part in the ministry, the heart plays little part! We may make preaching our business, and not put our hearts in the business. He who puts self to the front in his preaching puts heart to the rear. He who does not sow with his heart in his study will never reap a harvest for God.

The prayer closet is the heart's study. We will learn more about how to preach and what to preach there than we can learn in our libraries! "Jesus wept" is the shortest and biggest verse in the Bible. It is he who goes forth weeping (not preaching great sermons), bearing precious seed, who shall come again, rejoicing, bringing his sheaves with him. (Psalms 126:5, 6).

### Prayer Brings Power

Isa. 40:27-31

Prayer, in the preacher's life, in the preach-

er's study, in the preacher's pulpit, must be a conspicuous and an all-impregnating force. It must play no secondary part, be no mere coating. To him it is given to be with his Lord "all night in prayer." The preacher, to train himself in self-denying prayer, is charged to look to his Master, who, "rising up a great while before day . . . went out, and departed into a solitary place, and there prayed."

The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightclothes, ready for bed and soon in it, with, perchance, the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible!

How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business, and devote time to it according to this high estimate of its importance does God commit the keys of His kingdom, and by them does He work His spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors.

How holy, apostolic men devoted themselves to this divine work of prayer! "Night and day praying exceedingly," says Paul. "We will give ourselves continually to prayer" is the consensus of apostolic devotion. How these New Testament preachers laid themselves out in prayer for God's people! How they put God in full force into their Churches by their praying! These holy apostles did not vainly fancy that they had met their high and solemn duties by delivering faithfully God's word, but their preaching was made to stick and tell by the ardor and insistence of their praying!

Apostolic praying was as taxing, toilsome, and imperative as apostolic preaching. They prayed mightily day and night to bring their people to the highest regions of faith and holiness. They prayed mightier still to hold them to this high spiritual attitude. The preacher who has never learned in the school of Christ the high and divine art of intercession for His people will never learn the art of preaching, though homiletics be poured into him by the ton, and though he be the most gifted genius in sermon-making and sermon-delivery.

Preachers are pre-eminently God's leaders. They are primarily responsible for the condition of the Church. They shape its character, give tone and direction to its life.

Prayer is one of the eminent characteristics of strong spiritual leadership. Men of mighty prayer are men of might—and they mold things. Their power with God has the conquering tread.

The best, the greatest offering is an offering of prayer. If the preachers of the twentieth century will learn well the lesson of prayer, and use fully the power of prayer, the millennium will come to its noon ere the century closes. "Pray without ceasing," is the trumpet call to the preachers of the twentieth century.

If the twentieth century evangelists, preach-

ers, workers, will get their texts, their thoughts, their words, their sermons in their closets, the next century will find a new heaven and a new earth. The old sin-stained and sin-eclipsed heaven and earth will pass away under the power of a praying ministry.

## Foreign Missions

(continued from page five)

Mrs. Kelly	15.00
Rev. Gaston Clary	224.81
Total	\$ 249.15
West Virginia—	
Rev. Carl Vallance	\$ 91.20
Packville F. W. B. Church	8.00
Dry Creek F. W. B. Church	5.00
Ameagle F. W. B. Church	10.10
Total	\$ 114.30
GRAND TOTAL	\$6,311.83

## The Christian Principle Of Conversion

(continued from page thirteen)

saloon. It was Sunday afternoon and we "tanked" up. We walked on down the street to a vacant lot and sat down on the curbing. Across the street, a company of men and women were playing on instruments—horns, flutes, and trombones—and the others were singing the gospel hymns that I used to hear my mother sing back in the log cabin in Iowa, and back in the old Methodist church where I used to go to Sunday School. And God painted on the canvas of my recollection and memory a vivid picture of the scenes of other days and other faces. I sobbed and sobbed, and a young man stepped out and said, "We are going down to the Pacific Garden Mission. Won't you come down with us? I am sure you will enjoy it." I arose and said, "Good-by, boys," and turned my back on them. Some of them laughed, and some of them mocked me. I went to the mission, liked it, and went again and again. Then one dark and stormy night, I groped my way out of darkness into the arms of Jesus Christ, and I fell on my knees and cried, "God be merciful to me a sinner!"

Billy Sunday got a new heart. With that, he went forth to proclaim the unsearchable riches of Christ, and while doing it to receive abuse, calumny, and almost every kind of false treatment. He persisted. Steadily he grew in the knowledge of the Saviour to whom he had devoted his life. Christ led him on. Soon he was challenging a nation with the claims of his Saviour. Thousands found their way to the foot of the cross and entered into life eternal. Billy Sunday stood always for the things of the Spirit of God. He proclaimed the truth, and with sacrificial ability he led multitudes into the light.

Who can tell what is involved in the conversion of the human heart? O, that we could see again, in all parts of the land, the miracle of the regenerated life bearing abundant fruit to the glory of God!

—American Tract Society



# YOUR C.L.Q. TEST

## (CHRISTIAN LOVE QUOTIENT)

Most of us have, at one time or another, taken an IQ (Intelligence Quotient) test. This week we ask you to take a CIQ test to see how much you have loved the Lord this week in relation to your use of money. If your rating is too low you can improve it in proportion to the increase of your love.

A. How much have I spent this week for:

1. Candy \_\_\_\_\_
2. Shows \_\_\_\_\_
3. Other entertainment \_\_\_\_\_
4. Tobacco \_\_\_\_\_
5. Chewing gum \_\_\_\_\_
6. Cosmetics \_\_\_\_\_
7. Beverages \_\_\_\_\_
8. Recreation \_\_\_\_\_
9. Automobile \_\_\_\_\_
10. Things I could have done without \_\_\_\_\_

Total spent: \_\_\_\_\_

B. How much am I giving this week for the work of the Lord through my church? \_\_\_\_\_

Rate yourself as follows:

1. Excellent: "I love the Lord with my whole being"
2. Good: "I love the Lord as I love myself"
3. Poor: "I love myself more than I love the Lord"

Rating: \_\_\_\_\_

"LOVEST THOU ME MORE THAN THESE?" (John 21:15)

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., JANUARY 28, 1953

NUMBER 4

## CHARITY

By Nixon Waterman

• •

When your brother man you measure,  
Take him at his best;  
Something in him you can treasure;  
Overlook the rest.  
Though, of his, some trait or fetter  
May not suit you to the letter,  
Trust him—it will make him better;  
Take him at his best.

Do not note his limitations;  
Take him at his best:  
Toward his nobler aspirations,  
Aid him in his quest.  
If you'll tenderly inquire,  
You'll find something to admire;  
With that lever lift him higher;  
Take him at his best.

Praise will make him worth the praising:  
Take him at his best:  
Keep the fire of purpose blazing  
Ever in his breast.  
Do not frown upon or scold him;  
In the strength of faith enfold him;  
To his highest yearning mold him;  
Take him at his best.

—The United Evangelical.

FREE WILL :: FREE GRACE :: FREE SALVATION



## THE PROBLEM OF OLD AGE

Suddenly, within a decade or two, old age has become a major social problem.

At the beginning of the Christian era, the life span was 25 years. By 1900, it was 47 years; by 1930, 60 years; by 1940, 63 years. It is now nearly 68 years. It bids fair in a few decades to reach 75 years.

It is both encouraging and alarming! It poses stupendous problems. In our country in 1950 there were some 18,000,000 people over 60 years of age; 12,000,000 over 65, and nearly 4,000,000 over 75. And close to 60 per cent of these millions are unemployed and without any earned income.

With the passing of time, the problem of the aged becomes more acute, and at this time there is no solution in sight. Homes for the aged are taking care of about 100,000 at present. But what are these among many millions who need assistance?

Dr. George Lawton, in his book, *Aging Successfully*, warns us that by 1980 our country will have 31,000,000 people above 60 years of age. Most of these people will be unemployed, discontent, and unhappy. Many of them will be resentful and restive, a prey to demagogues.

The aged present a problem that even the politician cannot safely ignore, to say nothing of the church. Our old people must be protected and loved. They must feel that they are useful and not "cast-offs."

If the old age problem is to be solved, the approach must be twofold: (1) Society, both church and state, must take steps to ameliorate the status of old people, and train them for old age; (2) The old people must be led under wise guidance to work out their own salvation.

Much of the misery of the aged is mental. This is due to the wrong concept of age. They should be taught that age is honorable, and that old-age is one of the happiest times of life. Too, they should be made to feel that they are loved and wanted, and have a definite mission in life.

【●】

We should not be afraid of *emotion* in religion. If we have the right *notion* the *emotion* will be a sane one, and there will follow more *motion* in Christian accomplishment.

【●】

America will not get on her feet until the church gets on its knees.

## The Mail Box

### A WORD OF THANKS

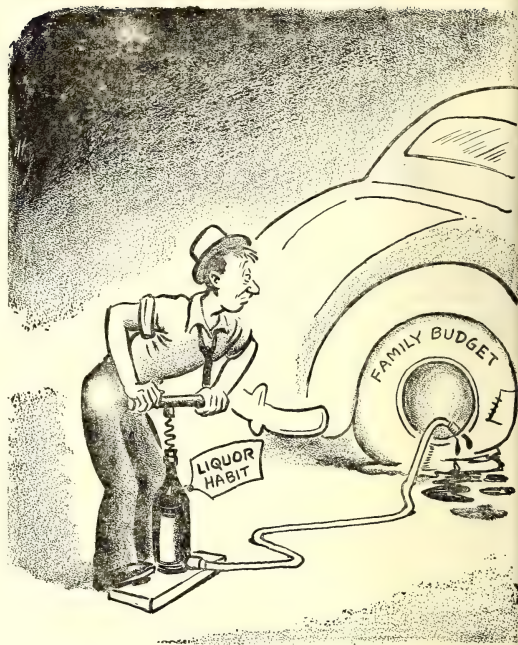
"We wish to take this means of thanking our many friends and relatives for their words of sympathy, floral designs, and other deeds of kindness during the recent illness and death of our wife and mother."  
—Mr. John B. Mills and Children, Greenville, N. C.

【●】

### APPRECIATION AND THANKS

"I would like to express my appreciation and thanks to the Ladies'

## HOW TO GET NOWHERE



Auxiliaries from all the churches that sent me Christmas Greetings.  
Rev. C. W. Bennett, St. Paul, N. C.

【●】

### PASTOR'S NOTEBOOK AND PICTURE

"So the 'Georgian pastor' doesn't like your picture. Perhaps some pictures look better, but I know some that look worse. The notes are good with or without the picture. In fact, you give us a paper that the entire denomination can read with pride.

"If a man does a good deed and wants his name withheld, I can understand; but what of the fellow who offers such criticism and isn't willing to sign his name? That is beyond me."—J. B. Lovering, Colquitt, Ga.

【●】

### ARDENT READER OF FREE WILL BAPTIST

"I am sending an article entitled *Communism Against Our Religion* to you. I hope that you can consider it for publication in the *FREE WILL BAPTIST*.

"I have been an ardent reader of the *FREE WILL BAPTIST* for several years, and please allow me to tell you how much I enjoy it. I am a member of Crimsley Free Will Baptist Church near Snow Hill, North Carolina; however, at the present I am studying at Wake Forest College.

"Any consideration that you might give to this article for publication will be greatly appreciated."—Wilmon Jones, Wake Forest, N. C.

(Editor's Note: Thank you for your article which we published in the January 21 issue of *THE FREE WILL BAPTIST*. F.B.C.)

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Why Stand Ye Here Idle?

By NAAMAN BORDERS

When Jesus Christ asked this question, he didn't just want to fill up space in the Bible, but he had a deep concern about the all important work of spreading the gospel. He tells his disciples to pray that more workers may be sent to gather in the harvest. Isaiah went one stronger and asked the Lord to send him out, and he became one of the greatest prophets. There are many who would like to go out into the work, but they feel so timid they think they cannot do anything. Moses, who was one of the greatest men of the earth, felt the same way. I believe any God-sent man feels the same way. The fact that you have a burden for the work is sufficient evidence that God has a place for you in his work. So many of us say that I can't preach like someone else. Well, brother, God didn't intend you to preach like any other man on earth. In all the millions of men on the earth, there are no two men just alike. So God has a place in his vineyard for everyone.

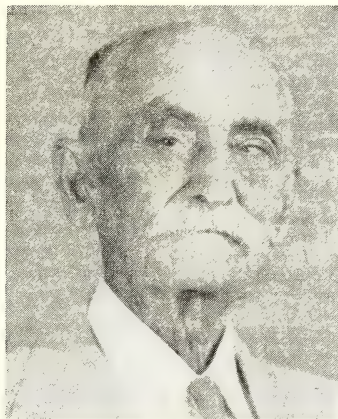
A certain mother who was much burdened for the salvation of her son, wanted the preacher to talk to him. The minister waited so long that the mother walked back to persuade him herself. But she was so broken up that she couldn't utter a word. She just threw her arms around her son and began to weep. There was more eloquence and power in her weeping than all the arguments that the D. D.'s in the world could produce. So that mother led her son to Jesus Christ. He soon found his mother's Saviour. I know, for that woman was my mother. My mother was converted when she was sixteen and she never led prayer in public until she was forty. She wouldn't have prayed then if she hadn't been almost forced into it. The preacher had a time getting her to begin. She thought she just couldn't pray in public. In her later years she could pray the most powerful prayer I ever heard. So dear reader, I am telling you this to encourage you to launch out and cut the shore line and launch out into the sea of God's great love and let God have His way with you. It is wonderful what God can do and when we let go and let the Lord use us.

Young man, if God has laid his hand on you, you had better heed the call. If you don't you will make a failure in life no matter what you do and be the most dissatisfied person on earth. Jonas tried that and got the worst of it. You just can't outwit the Lord.

Some years ago, a neighbor was dying and she kept saying that she was lost. Her husband kept telling her she was a good woman and never did anything to be lost. She said that was the reason she was lost. She failed to go to church and stayed at home and worked Sundays, wasting her life.

Of course it is no easy task to go out into an unthankful and sinful world, but it is worth the effort. But it becomes easier after we cut loose and launch out. The first recorded words of Jesus was, "I MUST be about my Father's business." During his ministry, he said, "The harvest is ripe and the laborers are few." His last words were, "Go ye into all the world and preach the Gospel to every creature and make disciples and he that believeth and is baptized shall be saved."

## IN MEMORIAM



REV. W. T. WILEY

Rev. W. T. Wiley, a beloved saint of God, was born September 6, 1868, in Early County, Georgia. He was a citizen of his native county continuously until the time of his death on June 26, 1952.

Rev. Wiley was married to Miss Ella Alston on February 11, 1892. To this union was born four sons and three daughters, all of which survive except one daughter. Rev. and Mrs. Wiley observed their golden wedding anniversary on February 11, 1952.

Brother Wiley, as he was called by his many friends, was converted after his marriage and was ordained to the gospel ministry by authority of the Midway Association of Georgia during his thirtieth year of life. He had already been serving churches as a licentiate minister before his ordination. Of interest in his ministerial life was an unbroken career of service at New Light Church, Morgan, Georgia, which services consisted continuously for approximately for fifty-three years. He was also pastor at Bethlehem Church for approximately fifty years. With these, he pastored other churches at different intervals. He pastored one of the leading churches in west Florida for several years—Hickory Grove Church, Bascom, Florida. He served as moderator of his association at different intervals for a number of years and was honored by his association for his saintly life and unstinted service.

His funeral was one of the largest ever attended a minister in Southwest Georgia. In addition to an estimated crowd of more than one thousand persons who attended the services, 22 ministers were present to testify to his life and service. This service was conducted in the home church, Zion, in the community where he was born and reared by Rev. T. B. Mellette.

Rev. Wiley was beloved by adherents of all denominations and his service was welcomed by all. Too, may we say that he served as chaplain of the masonic lodge in Blakely, Georgia, for the last years of his life, which benevolent craft took charge of the body and held the last rites when it was committed back to the earth.

His father was a minister of long faithful service in the Free Will Baptist Church. Brother Wiley followed in the line of his father and became an outstanding example of holy living.

Of the many things that could be said of him, his death sickness lasted only about eighteen hours. He was stricken while in the home of a friend while in revival services at Bethlehem Church in Randolph County, Georgia.

As was said of the patriarchs of old, he fell asleep on the date given above and his remains await the resurrection of the righteous dead in Christ.

REV. T. B. MELLETTE

MRS. EDNA MILLS

MRS. BERNICE STILL



# PROBLEMS AND BLESSINGS OF GROWING OLD...

At this season those of middle age and beyond keenly and poignantly sense life's fleetingness. It is not hard to find fellowship with Lord Byron in his mournful:

*"My days are in the yellow leaf,  
The flowers and the fruits of love are gone,  
The worm, the canker, and the grief,  
Are mine alone!"*

Friends, are you growing old? Are the radiant flames of youth dying? Are the gray ashes of the years settling in your hair? Did you look in the mirror this morning startled at the sag in your face?

O, the toll and tribute of *tyrant time!* How our spirits rebel against his oppression. He drives his chariot across our faces as we labor on, yes, even as we sleep and soon there are deep lines—traces of the passing years.

## ROSE GLASSES GONE

Life presses weights of responsibility upon us and in spite of all we can do our frames sag and our feet get weary, and we begin to notice the droop of soul that assails when buoyancy departs from both the step and the spirit—when rose-colored glasses crumble and reveal life's dark and often unlovely realities.

Pity the man or woman who, seeing physical forces swiftly ebbing, has no hope of eternal life! What tragedy to watch, yes, to feel this earthly house of ours crumble and decay about us and yet have no hope of an eternal mansion.

Thank God if you are saved and have eternal life dwelling in you. The upsurge of the "Christ-life" within the soul is the only effective antidote to the down-trodding process of *tyrant time*.

It was this faith in God and hope of life eternal that made the devout Browning sing:

*"Grow old along with me—the best is yet to be—  
The last of life, for which the first was made.  
Our times are in His hand. Who said,  
'A whole I planned.' Youth sets but half;  
Trust God; see all; nor be afraid."*

Steps are being taken to help the increasing number of old folks in America. There is a new department of medicine called the Science of Geriatrics, just the opposite of Pediatrics and an effort is being made to train folk for old age—help them with a proper diet—also to keep them profitably employed—for there is no need of retiring capable people to the misery of inactivity at the very best and sometimes the most capable period of their lives.

God has promised to be with old people. George Keith wrote in the old hymn, "How Firm a Foundation":

*"E'en down to old age all my people shall prove  
My sovereignty eternal, unchangeable love;  
And then when grey hairs shall their temples adorn;  
Like Lambs they shall still in my bosom be borne."*

Study with me the story of Caleb—the old patriarch, associate of Moses, who came out of Egypt with Israel—travelled all the forty years in the wilderness and then went into the Promised Land with Joshua.

## "WE ARE WELL ABLE"

Bible students will remember that Caleb

DR. WILLIAM WARD AYER

Joshua 14:6-15

was one of the spies sent out by Moses to search out the Promised Land and make a report on its desirability. Caleb showed his heroism and faith. In spite of a report of "fenced" or fortified cities and giants in the land, which the other spies had emphasized, he said, "Let us go up and possess it. For we are well able to overcome it!" He is now 85 years of age; Israel had conquered most of her enemies and was in possession of the land. It was to be divided among the several tribes; and Caleb, the old man, came back to claim the promise of God that had been given him when he brought back a faithful report.

Caleb said to Joshua, "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea. Forty years old was I when Moses, the servant of the Lord, sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart. I wholly followed the Lord My God.

"And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou has wholly followed the Lord my God . . . .

"Behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I am this day fourscore and five years old.

"As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

"Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakians (giants) were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

"And Joshua blessed him, and gave unto Caleb, Hebron for an inheritance of Caleb unto this day, because that he wholly followed the Lord God of Israel."

## I. FIRST OF ALL NOTE THAT CALEB REPRESENTS THE PECULIAR BEAUTY OF OLDER PEOPLE.

Springtime has its peculiar beauties. The sunshine breaks the bands of winter. The robin returns from the sunny South, and the oriole accompanies him. Hillside and meadow are carpeted with living green; the naked trees are clothed; the flowers are kissed into being. The heart of man gladdens.

Autumn, also, has its beauties and glories. Then Nature dons her gayest garb, and even though there is a strange sadness brooding o'er the earth, yet our hearts are thrilled when Jack Frost, palette and brush in hand, gaudily

splashes the landscape with his crimsons, purples, and golds, until the country-side becomes a riot of color. Autumn is mellowness and beauty is the completion of the springtime's vigor and prodigality.

Morning also has its beauty—dew-pearled, incense-breathing, promise-giving—blessed be morn! But evening has its peculiar glories, "when the sun goes down with a flaming ray" and earth's shadows reveal the radiance of the starry heavens.

It is so in life. YOUTH has its glories and graces evident to all, but AGE also has much of which it may boast. The life of Caleb brings this fact forcibly to our attention. Caleb's beauty is like the beauty of an ancient tree. Old people who have lived lives of faithfulness to God have this rugged beauty. Our age, unfortunately, has little place and sometimes smaller patience with old people. *This is both a sign and a tragedy!*

## YOUTH UP STAGE

Youth occupies the centre of the stage; older folks are pushed unceremoniously into a corner. What has caused this revolution? First, the speeding up of all life's processes in the machine age. Ours is an age of speed instead of skill—an age when men in industry need more physical endurance than brains.

One of the reasons why I believe our age is to be judged is because of its treatment of old people. Men are considered old at 45 today, and the industries do not want them. It is a sad sight to see discouraged men and women, in the very prime of life, unable to find employment. It is reported that by 1980 the United States will have 30 million over 60! What are we going to do with them?

City life, which now predominates, is hard on old folk. Rural civilization had a better place for them. Grandpa did many of the farm chores and Grandma was indispensable with her knitting, quilt-making, and rug-hooking. They were not in the way there. But today our civilization is becoming tremendously unkind to old people.

In the second place, the worship of youth and the loss of a sense of personal immortality is responsible for this condition. In practically every activity of life, youth predominates today.

Youth movements are everywhere. Religion is both blessed and blighted by them. The hurry and flurry, the pep and power of the age in which we live demands the vigor of youth. Many think this is all gain, but there is terrible loss as well.

(continued in next issue)

That man is not fit to be forgiven who is so far from being sorry for his sins that he goes on to offend.

Could my zeal no respite know, could my tears forever flow, all for sin could not atone. Thou must save and Thou alone.

He is the best teacher who follows his own instruction.

# The Revised Standard Version of the Bible—

## Should We Accept It?

By LOUIS H. MOULTON

"Should we accept it?" That question is being asked by Christians on every hand. There are many translations of the Bible that we accept: Moffett's, Weymouth's, Goodspeed's, etc. Isn't this new version a translation into modern everyday English? What's wrong with it?

The Revised Standard Version of the Bible is copyrighted and owned by the National Council of Churches of Christ in the U.S.A., and with great publicity was presented to the American public and the world on September 30, 1952. The RSV, New Testament, had been issued prior to this but the RSV Bible in its entirety, embracing both Old and New Testaments, was not released until September 30.

The widespread publicity in behalf of this book declares it to be an official and authorized translation. What individual, or group, or organization of men has the right to say that any Bible is an official Protestant Bible? This is something new in the history of Protestantism. The authorization was by the National Council of Churches in 1951, according to the preface of the book and here is a self-effort by the NCC to assume the position of authority in the Protestant world. An official Bible can be presented to the Catholic Church by the Pope and his College of Cardinals inasmuch as all Roman Catholics acknowledge the supremacy of the Papacy. But there is no such power of officialdom or authority who can speak for Protestants. Evangelicals everywhere recognize the National Council, which prior to 1950 was known as the Federal Council, as a group of modernists who deny the fundamentals of the virgin birth, the atoning work of Christ at Calvary, His bodily resurrection, and His personal return or coming again. The men who translated this Bible are modernist, liberal scholars. Dr. Luther A. Weigle who was formerly the head of the Yale Divinity School is an avowed and outspoken modernist and former president of the Federal Council of Churches. Dr. Weigle has been named as a member of the Co-ordinating Committee to life the (Spanish) Embargo and also affiliated with the North American Committee to aid Spanish Democracy, both of which organizations have been cited by the Congressional Committee on Un-American Activities as among a number of front organizations set up by the Communist Party during the Spanish Civil War. He was a signer of the "World Tomorrow" poll and is outspoken in favor of socialism.

It certainly is noteworthy and should be observed that four of the translating committee are of Union Theological Seminary, three others of Yale Divinity School, both of which are centers of socialism and modernism. One of the committeemen, who helped in translating the Old Testament was Harry M. Orlinsky of the Jewish Institute of Religion, New York. Jews are unitarian in belief and do not accept the Deity of the Lord Jesus Christ. They do not accept Jesus as the Messiah. Is there any wonder that there is a definite toning down in the Old Testament of the Messianic

passages referring to the Deity of Jesus Christ?

The copyrighting of this Bible by the National Council of Churches means that the NCC receives royalties from the sale of the Book. This is a definite commercializing and making merchandise of God's Word for their own financial profit. The King James Version has never been copyrighted by anyone. Through the promotional efforts of the NCC and individual churches in its membership, the people of America and the world were led to believe that a momentous occasion had arrived in history. All of this before the book was even released or before the public had had an opportunity to examine it. The very core of Protestantism is that man is an individual and as such shall give an account of himself before God. No other man has the right to decide for another but each individual must examine personally the evidence and the facts to determine if a thing is right or wrong. "So then everyone of us shall give account of himself to God" (Rom. 14:12).

Here are just a few of the passages where the new translators belittled, toned down, or removed the references to the Deity of Christ: The translators announced that where God and Deity were being addressed the old forms of "Thee," "Thou," and "Thine" would be retained; in all other instances the words "You" and "Yours" would be used. In Matthew 14:28, the King James Version reads, "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water." The new Bible reads, "And Peter answered him, Lord, if it is you, bid me come to you on the water." The announcement said that they were going to use "Thee," "Thou," "Thine" where Deity was recognized, but according to this rule, here the Deity of Christ is not recognized.

Another instance, more startling than the above, is recorded in Matthew 16:13-16, "...

Whom do men say that I the Son of man am? ... And Simon Peter answered and said, Thou art the Christ, the Son of the living God." In the new Bible, "Simon Peter replied: 'You are the Christ, the Son of the living God.' Another passage in which Christ's Deity is denied according to the rule of the translators.

The substitution of the words "young woman" in Isaiah 7:14 by the new translators for the word "virgin" used in the King James has aroused controversy the country over. I personally think that it makes a great deal of difference whether Christ was born of a virgin or a young woman. This attacks our Christian faith at its very basis—the Deity of Christ.

If the Lord Jesus Christ were not born of a virgin, then he had an ordinary man for a father. If this be true, then he is no more than any other man. If he was just a man, then he is not God and if he is not God, he cannot save since man cannot save himself. If he is not God, he is still in the grave—he is not risen—"Then we are of all men most miserable." If he was not all that he claimed to be, then he was the world's biggest liar and fake and impostor; and millions, down through the ages, have placed their faith and hope in him in vain.

In Micah 5:2, the King James Version reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." The Revised Standard Version reads: "But you, O Bethlehem Ephratah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from old, from ancient days." As Christians we have been taught and we believe that HE, who was born of a virgin as a babe in Bethlehem, was eternal and pre-existent with the Father and the Holy Spirit and that he is and always has been the second person in the God-head. According to the new Bible, HE had an "origin" that dated back to "ancient days." Another instance where the eternal pre-existence and Deity of the Lord Jesus Christ have been removed by the new translators.

There are numerous other passages where error and modernism have been detected. Compare Hebrews 1:8 with Psalm 45:6; also note Psalm 2:11, 12; Romans 9:5; Zechariah 9:9; Matt. 9:18; Matt. 20:21; Acts 1:6.

Thank God we live in a free country, a land of religious freedom where men can take issue with a book and the sponsors of a book where in there is contradiction, confusion, and elimination of clear passages affirming the Deity of our Lord Jesus Christ. To Free Will Baptists and Christians everywhere, I say to use such a Bible is to dishonor the very one who has redeemed us by his precious blood. God help us never to disbelieve that he is the fullness of the God-head, the eternal, pre-existent second person of the Trinity, the I AM, who left heaven, was born of a virgin, was crucified, resurrected, ascended into heaven as the only mediator of the new covenant and is coming again in power and glory to rapture his Church.

"The Revised Standard Version; should we accept it?" A very positive "NO."

## It's Great To Be Alive

By EVELYN POKRZYWA

Isn't it wonderful just to be alive,  
To greet each dawn with a smile,  
To know that today you will strive  
To make your day well worth while?

It's great just to know when the day begins,  
God is with you in every deed;  
He is always near and will be a friend  
In sadness or time of need.

It's great just to know that God is near;  
That he watches o'er all you do,  
And toward the right, will always steer  
Your life if you but help too.

It's great just to know that God is above;  
That he sees and loves us all.  
That for us there's no difference in his love,  
Be we rich, poor, short, or tall.

Think! how great that on this day,  
You're alive, happy, and content.  
Think! as you heedlessly go on your way  
Just what this day has meant.

Was it great to be alive and know  
That your day was full and bright,  
That God is near wherever you go,  
And has lead your footsteps right?



# NEWS NOTES

## MOODY SPONSORS CHURCH MUSIC CONFERENCE

In co-operation with three leading Bible schools and churches throughout the nation, the Sacred Music Department of Moody Bible Institute will sponsor its second annual Church Music Conference, March 13-15.

The special sessions covering practical help for church musicians will be held at the Institute, 820 North LaSalle Street, Chicago.

Schools co-operating with the Institute are Fort Wayne Bible College, Olivet College and Wheaton College.

Conference features will include exhibits, demonstrations, roundtable seminars, lectures and personal interviews. Potential hymn writers will have an opportunity to have their compositions analyzed by one of America's leading gospel song writers. Organists, pianists and soloists will be able to get some expert coaching, and choir directors can plunge into a variety of discussions in their field.

## S. S. PERFECT ATTENDANCE AWARDS

The Sunday School of Barnes Hill Free Will Baptist Church, Rocky Mount, North Carolina, reports the rewarding of forty perfect attendance awards at the close of 1952. Six received three year bars, thirteen two year wreathes, sixteen one year pins, and six six months pins.

## ALABAMA-FLORIDA STUDY COURSE

Under the auspices of the Alabama-Florida State Line Association, a Sunday school and church workers study course is now being conducted at Prospect Church, Dothan, Alabama. The purpose of the course is to train workers both in Sunday school and church work. Several churches are participating in the course which is being conducted by Rev. T. B. Mellette, pastor of the host church.

The course will consist of eight consecutive lectures and is being held each week on Monday evenings. The public is invited and the course is open to anyone.

## N. C. MINISTERS MEET

The semi-annual meeting of the North Carolina Ministers Association met at Hopewell Church, Smithfield, North Carolina, Thursday, January 22. More than 100 ministers and their wives were present from every part of the state. Rev. R. N. Hinnant of Micro, president of the Association, was in charge of the meeting.

The annual meeting of the Association will be held at Cragmont Assembly, Black Mountain, North Carolina, in June. The next semi-annual session of the Association will be held at Shady Grove Church, Sampson County, next January.

## REV. WILLIAM F. SPEICHER



The Reverend William F. Speicher, blind evangelist, has recently moved to North Carolina. Mr. Speicher is forty-three years old and has been blind since he was thirteen. A native of Derry, Indiana, the blind preacher has spent most of his life in Johnstown, Pennsylvania, where he pastored a non-denominational church for nine years. Last February, he and Mrs. Speicher sold their home in Johnston and came south.

"To do the work of the Lord," he says. "He just led us down here."

They bought a home and roadside business on highway 301 about a mile south of Smithfield, North Carolina, and opened Speicher's Sandwich Shop. Speicher began his evangelistic appearances in various surrounding rural churches.

Blindness struck Mr. Speicher when he was in the seventh grade in public school. For a year he did not go to school, then he returned and finished high school. He never went to blind school but learned Braille when in high school.

At the age of twenty-one, Mr. Speicher, felt the call to the ministry. Then he attended the University of Pittsburgh for two years. Another year he spent in a seminary. For the next sev-

## COMING EVENTS

- FEBRUARY 8—Race Relations Sunday
- FEBRUARY 12—Abraham Lincoln's Birthday
- FEBRUARY 15-22—Brotherhood Week
- FEBRUARY 18—Ash Wednesday
- FEBRUARY 20—World Day of Prayer for Missions
- FEBRUARY 22—George Washington's Birthday
- MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tenn.
- MARCH 29—Paul Sunday

eral years he travelled about selling articles for the blind in institutions.

Upon coming to North Carolina, Rev. Speicher joined the Cape Fear Conference and is, at present, a member of this conference. He is an accomplished singer and his wife plays the piano. Mr. Speicher wants the people to know that he is open for evangelistic meetings either as a singer or preacher or both. He goes just for his entertainment and a free will offering. His address is Route 1, Smithfield, North Carolina.

## GEORGIA STATE BUDGET OVERPAID

The Georgia State Association overpaid its budget for denominational purposes for the second straight month in the new year by \$33.29, according to a report by the Promotional Secretary, Rev. E. C. Morris. Mr. Morris stated that the Little River Association made the greatest gain of any association in the State during the month.

## EDITOR ATTENDS E. P. A.

Dr. F. B. Cherry, editor of Free Will Baptist Press, is attending the meeting of the Evangelical Press Association meeting in Chicago this week. The E. P. A. is composed of religious publishers all over the United States. The motto of the association is "A Christian magazine in every home."

## U. S. ZIONIST GROUPS ISSUE JOINT CONDEMNATION OF SOVIET POLICY

On behalf of all Zionist organizations in the United States, the American Zionist Council issued the following statement today through its chairman, Louis Lipsky:

"The pattern of Soviet policy is established beyond cavil by the new developments in Soviet Russia. There is a clear connection between the recent Prague trial, the anti-Jewish purges in other Eastern European countries and the current fabrication of fantastic charges against Jewish physicians in Moscow. Their common source material is the old myth of international conspiracy which anti-Semitic forces have conjured up to libel the Jewish people in Europe and Asia for many centuries.

"The story which comes over the Moscow radio is too incredible to merit response or refutation. The inventors of this new fiction have blundered into an ironic and curious deviation from their own propaganda line. Their pretense that they are merely anti-Zionist—not anti-Semitic—is now invalidated. They are clearly guilty of both. The Jewish organization—the American Jewish Joint Distribution Committee—selected as the target of their hatred has always been a purely philanthropic agency, recognized as such for three decades by Soviet Russia. The Cominform and its apologists can no longer dissociate Moscow from Prague, nor anti-Zionism from anti-Semitism.

"Time will disclose whether the Moscow anti-Jewish policy is for domestic consumption or for export, and what political end it is to serve. Whatever the objective of Moscow may be, international Communism is deliberately turning its back on its past postures of democracy and liberalism. Like Nazism, it is adopting anti-Semitism as a weapon in the cold war—an instrument of terror at home, of propaganda abroad."

## N. C. ORPHANAGE REPORT FOR DECEMBER

Receipts have been mailed to each individual contributing but totals here are shown for all amounts from each conference regardless of organization from which it came for the period covered. The books and files are open at all times for inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, December 27, will appear in the January report.

### General Fund

Western Conference	\$ 1,397.60
Eastern Conference	980.75
Central Conference	953.20
Jack Creek's Association	56.92
Cape Fear Conference	117.66
French Broad Association	88.59
Piedmont Association	129.30
Pee Dee Conference	40.00
Albemarle Conference	26.69
Rockfish Association	11.70
Miscellaneous	1,615.87

### Chapel Fund

Miscellaneous	\$ 103.00
Cape Fear Conference	2.00

### Clothing Fund

Eastern Conference	\$ 40.00
Piedmont Association	40.00

### Cottage Fund

Albemarle Conference	\$ 669.40
----------------------	-----------

### Organ Fund

Miscellaneous	\$ 22.50
---------------	----------

### Coat Fund

Eastern Conference	\$ 5.00
Albemarle Conference	37.00
Miscellaneous	\$ 6.25

### Grand Totals

General Fund	\$ 5,406.58
Chapel Fund	105.00
Clothing Fund	80.00
Albemarle Cottage Fund	669.40
Organ Fund	22.50
Coat Fund	48.25

Total • • • \$ 6,331.73

## DR. TAYLOR'S SOUTH AMERICAN TOUR

Dr. Clyde W. Taylor, Secretary of Affairs and Missions Secretary of the National Association of Evangelicals, spent the months of November and December in a very important survey tour of the Latin American countries. While he covered almost every country, our interest for this interview is principally Colombia.

He stated that, to a casual observer of the cities of Colombia, there is no sign of difficulty and there is a calm that is indeed deceptive. Only by very close scrutiny does one learn that the campaign of the Roman Church against the Protestants continues. Then one learns that many of these persecuted people have been compelled to leave their homes in the country and live in the large cities in fear of their lives. It is hard to believe that the 27 incidents of persecutions, recorded in the 6th bulletin of the Colombia Confederation of Evangelicals, September 1, through October 31, 1952 could have occurred. These documented incidents include, one murder, two physical injuries, five bombings, four arrests, three closings and 13 interferences of religious observances.

Dr. Taylor stated that, to those who are fully acquainted with the situation, it is agreed there is positively no hope of the Roman Hierarchy

listening to any reasoning or appeal for a cessation of these incidents. It could easily stop all these incidents if it really wished to try to do so, but this would entail the freedom of religion and politics which it does not wish to permit.

The Roman Church in Colombia is trying to label all Evangelicals as members of the Liberal Party, which is opposed to the present Conservative government. The Church even goes so far as to apply the name of Communist to all Evangelicals, refusing to admit that there can be moderate political opposition to the Church controlled present government. It also exaggerates the number and power of Communists in Colombia. Its action indicates a blind senselessness unable to see that the result is the breeding of more Communists. This action often changes desperate Liberals, making them easy prey to Communist propaganda.

Finally, Doctor Taylor said: "We must continue to tell the world the facts of the situation in Colombia. It should be pointed out that while the Pope is lamenting the persecution of Catholics in Europe, his church is doing the same thing to Protestants in many countries in Latin America."

• • •

## MOUNT ALLEN JUNIOR COLLEGE

Report of Rev. Willet L. Moretz

Field Representative

December, 1952

Mrs. Ernest Morgan, Route 3, Candler, N. C.	\$ 6.00
Avery's Creek F.W.B. Church, Rt. 3, Arden, N. C.	7.00
First F. W. B. Church, Marion, N. C.	2.58
Miss Ruth Cassida, Swannanoa, N. C.	2.00
Horney Heights F. W. B. Church, West Asheville, N. C.	4.00
Swannanoa F. W. B. Church, Swannanoa, N. C.	8.00
Mrs. Willet L. Moretz, Swannanoa, N. C.	1.00
Beaufort F. W. B. Church, Beaufort, N. C.	8.70
Rev. James A. Collins, Asheville, N. C.	1.00
Cethsemane F. W. B. Church, Rt. 3, New Bern, N. C.	12.26
Rev. Willet L. Moretz, Swannanoa, N. C.	15.00
Oriental F. W. B. Church, Oriental, N. C.	19.00
Bethel F. W. B. Church, Whortonsville, N. C.	18.50
Mt. Zion F. W. B. Church, Cash Corner, N. C.	6.00
Mr. and Mrs. I. W. Swindell, Apahoe, N. C.	60.00
Trent F. W. B. Church, Merriitt, N. C.	11.89

Total \$182.93

Paid to Rev. M. L. Johnson,  
Promotional Director \$182.93

I want to express my appreciation for the kindness shown me by the Pastors and Churches in this work. With a very few exceptions, all have been very co-operative. Interest is growing in this work. I appreciate the donations sent me through the mails. If you want to share in the work of carrying on a Junior College for the training of our young people, just mail your donations to me at the address below. Watch for an announcement of interest to young people.

REV. WILLET L. MORETZ

Field Representative

Mount Allen Junior College

Swannanoa, N. C.

## GREETINGS

From Tallahassee, Fla.

Dear BAPTIST Readers:

The Tallahassee, Florida, Free Will Baptist Church is coming along very nicely now with Rev. Grubbs of Perry, Florida, as our pastor. It seems as if all the members like him very much, however, we still have our ups and downs.

The Devil has really fought our little church mighty hard. One of my boys said to me the other day, "Daddy, our little church has sure had its ups and downs." "Yes," I answered, "but we need not expect to go to heaven on flowery beds of ease while others fight to win the prize and sail through bloody seas."

The Devil is eager to fight something good. The reason he fought so hard to destroy Peter's influence was that he does not take up much time with infidels, they are all his already.

One of the great troubles with our churches today is that there are members in most of the churches that do not know the Lord and yet they want to rule the church, but in the end they ruin it. If all the church members were good, true Christians, our churches would not have strife and difficulties in them.

We, as Christians, cannot make others Christians, but we surely can help. Our arms are too short to reach all. The Word teaches us that some will strive to enter, but will not. They feel like they are in the right, but are not. They haven't got the spirit to back them up, just their own feelings. If we are true Christians, the spirit will not let us go astray. But if we are hypocrites the evil spirit will lead us wrong; good and evil spirits do not work together. That is why we have crosses in our churches. We may know when we have changed from death unto life, providing we love our brother, but hypocrites do not have that love. So if you have strife against your brother, go to the Lord and see for sure if you are right or wrong. If we do not have the love of God in our hearts, what we do is as sounding brass. So watch as well as pray lest you enter into temptation.

Best wishes to all you dear old Free Will Baptists.

Respectfully,

B. E. COXWELL

•

To grieve over sin is one thing; to repent is another.

Before God can deliver us from ourselves, we must undeceive ourselves by repentance.

If you would be good, you must first come to see that you are bad.

Late repentance is seldom true but true repentance is never too late.

From Christ comes the grace of contrition as well as the cleansing of expiation.

Do not imagine you have approved yourself a penitent by confessing sin in the abstract.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Was Samson a suicide? If so, was he in any way justified in the act?*—C. H. Burton, 1010 Halcyon Avenue, Nashville, Tennessee.

**ANSWER:** No, I do not think he was a suicide but rather that he was acting in the line of his duty at his death. He was no doubt out of God's will when he gave the secret of his strength to his enemy, which was God's enemy; the act that cost him his hair, the emblem of God's strength in him. It would have without question soon cost his life had he not obeyed the Spirit's urge that directed him to find the pillars supporting the building in which he was to die. Dr. James M. Gray gives what I think a fair discussion on page 71 in his *Synthetic Bible Studies* which is as follows: "That he was to die a suicide is evident from his penitent and prayerful spirit at the last, from the fact that he was acting as a public magistrate

in what he did, dying for his country and his God, and yet not seeking death except as it was inevitable consequence of duty done. Hebrews 11:32 honors him in the ranks of the noble witnesses to faith.

"The history of Samson, like that of Gideon, is very rich in spiritual teaching, and material for Bible readings and addresses. The fact that he was a Nazarite brings forward a typical relation to Christ (Matt. 2:23). His history identifies another of the manifestations of Jehovah-Jesus in the Old Testament (13:3-23). Verse 23, just referred to, is a text full of meat for a good sermon on such a theme as "God's Love for Man Demonstrated by His Acts." Verse 25 of the same chapter illustrates the anointing of the Holy Spirit for service as distinguished perhaps from the infilling of the same Spirit for holiness."

what God can do. They do not know because they have not been told.

"Faith cometh by hearing, and hearing by the Word of God." But "how shall they preach except they be sent?" (Rom. 10:17, 14, 15.) There is no other way. How many have you sent? What have you done? Do you give all your money here at home where there is so much overlapping, or are you sending out substitutes to the regions beyond? Are you going to labor here where laborers are treading on each others toes, or are you going to labor out there where you will have no competition? When a church here became vacant, 200 pastors tried to get it. Out there each one could have had a whole tribe.

Well now, what are we going to do about it? There is just one question that we need ask. Have they heard or have they not? Can they hear or can they not? If they have, then let us think twice before giving more of our money. If they have not, and cannot, then we have a challenge to meet, a work to do, and a job to complete.

I say again, there are only two groups—those who *have heard* and those who *have not*—and you must identify yourself with one or the other. *Which is it to be?* Why should anyone hear the gospel twice before everyone has heard it once?—*World Conquest.*

## Feather Bed or Giants?

No Crusader should leave home unless he has first proved himself to be a good pincushion. If he smiles all over when he looks like a porcupine, hammer the pins home, then if he takes to dancing for joy he will do; otherwise recommend him a feather bed in the homeland. There are so many "giants" out here that it is no use sending other than worthy descendants of our old Apostle "Jack the Giant Killer," who must be able to fight long and hit hard on "Hasty Pudding"; "Whatever is set before you" take it from God and "eat it with haste," and get to work again. Indispensable out here are a clean heart and an African stomach. Of course, pudding is not our only dish, there is another quite as necessary and strengthening too, i. e., "Humble Pie," as being the only fit one for Shepherds of the flock. Remember that all real giant killers think they are grasshoppers invariably imagine they are giant killers.

Let funds cease; it won't change us. We are not out here for money or ease or food. We are here to give the food of God to the starving, and we are assured God can, if He will, change stones into bread or make one loaf into 10,000. We are sure Jesus is and will be with us, for the rest we do not care twopence. If God should so honor us by letting us prove our love and loyalty to Him and His WORD and these desperately needy souls by allowing us to die in so glorious a cause, we shout "Hallelujah" and would not have it otherwise.

We are all "Don't Cares" here, so you be the same. Be anxious for nothing or nobody. We will laugh long and loud at each attack of the devil, and so again and again indulge in and prove to be the best thing in the world.

—C. T. STUDE, *The Laugh of Faith.*

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

## ONLY TWO GROUPS

By OSWALD J. SMITH, M. R. S. L.

*"Why should we force the gospel upon those who have rejected it, when there are still millions who have never even heard it?"*

There are just two groups in this world of ours today—those who *have heard* the gospel and those who *have not*, those who *can hear* and those who *cannot*—and so far as I am concerned, I am for those who have not. Untold millions are still untold.

When I think of the gospel radio programs, the tens of thousands of churches, the millions of tracts, the great evangelistic campaigns, and the multitudes of Christian organizations and workers here in the homeland, and then compare them with the almost complete absence of them among the tribes and peoples still untold, my whole soul revolts within me at the shame of it, the unfairness and injustice.

In a certain city a missionary turned on the

radio and got a gospel program. He turned the dial and got another. Again he turned it and got a third. There were over 40 religious broadcasts on the air that day. Think of it! the same gospel to the same people at the same time. What overlapping! And all supported by God's money, money that might have been used to broadcast the gospel in a foreign land. Is it fair? Is it right? What must God think of us?

If there were two companies of people before me, one that had not eaten for a week, and the other having had three meals a day, to which company would I offer food? To those who had eaten, or to those who had not? The answer is obvious. Can I then give my money for work in the homeland, or ought I to give it for the sending of missionaries to those who have never heard? Some day God will demand an accounting. Why should we force the gospel upon those who have rejected it, when there are still millions who have never even heard it?

There is a well-known song today called, "It Is No Secret" and it says, "It is no secret what God can do." But it is. To countless millions it is still a secret. They do not know

# TEARS OF THE BIBLE

By REV. RUFUS HYMAN

We are living in the days when we hear people speak of human emotions. Some go to the extreme with their emotions in religion; while others have put in to dry up the reservoir of the human soul. We call those who go too far with their emotions, fanatics and those who go too far in the other extreme "dry eye" intellectuals. Let us see what the Bible has to say on the subject of Tears. The first message will deal with the Tears of the Bible in general and the second message that will follow this, on The Tears of Jesus.

## I. Many Kinds of Tears:

1. Tears of sorrow—A mother over the loss of her child or a father over a wayward son. The Bible and history of man has many chapters on sorrow and grief. The heartaches of mankind have been many. It seems to be human to have disappointments and many heartaches.

2. The tears of remorse are another kind mentioned in the Bible. We have the Biblical story of Esau weeping over the selling of his birthright (Heb. 12:16, 17). We are told he tried to get the birthright back but it was too late. This is a false repentance. It is like the criminal weeping over the law catching him and now he is having to suffer for his many doings.

3. The New Testament tells the story of Judas selling his Lord (Matt. 27:3-5). Judas wept over selling his Lord and Master. He repented, that is he changed his mind and tried to undo the crime he had done. That is remorse.

Then there is Peter weeping over denying his Lord. He wept bitterly. He loved the Lord and deep down in his soul, he did not mean to do what he had done. He was afraid, and no doubt, he did that to save his own life. His tears were blessed tears, for no doubt, he was able to weep some of his grief away. He was restored after he wept and became a powerful preacher in the early church.

4. And then we have a lost sinner weeping over his sins, confessing them, repenting and turning to the Lord. Again, the tears of a repentant sinner are blessed tears, for heaven rejoices when a sinner turns to the Lord.

## II. The Purpose of Tears:

1. Someone has said "Our tears make us willing to leave this lowland of sorrows and heartaches." It makes us homesick for heaven, that blessed city of God that John saw coming down from heaven when he was on the lonely island of Patmos as a witness and prisoner for the Lord Jesus. How glad he must have been when he saw the Holy City coming down to a redeemed earth for a redeemed people. He must have wept for joy.

2. Tears cause us to feel our dependence upon God and they make us a praying people. Our tears give relief to sorrow and happiness. The human soul has to have some escape valves to let off excess sorrow and happiness.

Dr. John R. Rice, great evangelist, says once he asked God to take away his tears when he preached. When he would preach, he would forget his outline and would preach out of his heart and souls would be saved. Then God answered his prayer. He could preach like he thought he should, but no souls would be

# The Church Must Destroy The Liquor Business

By ROY L. SMITH

"You can't build a church with cocktail drinking officials. You cannot build a vital church of Christ with cocktail drinking laymen. Communism is not the greatest menace

saved. Then he prayed again and said, "Dear Lord, give me back my tears." Ever since he has preached and wept and thousands of souls have been saved.

Dr. Bob Shuler says: "We need emotion in our churches, but we need natural emotion, not emotions gone wild."

to America. We are not going to have a church that is a living, vital thing if it stands dumb before these moral evils."

No church can ask for the blessings of God if it keeps silent while hundreds of thousands of American girls are being transformed into barmaids, while millions of our future mothers' are being rendered unfit or incapable of motherhood, while legitimate business is being robbed of billions of dollars, while the burdens of government are being multiplied by a parasitic traffic, while husbands are being unmanned, and little children have to put drunken mothers to bed.

There can be no appeasement. The Church of Christ must destroy the liquor business, or be destroyed by it.—*White Ribbon Herald*.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE UNIVERSAL MUST

John 3:1

### INTRODUCTION

#### A. Who was Nicodemus?

- (1) He was a Jew. They were the only nation not in idolatry in the time of Christ. They were the people morally, religiously, and spiritually.
- (2) He was a Pharisee. The best of Jews were the Pharisees. They were the fundamentalists among the Jews.

#### B. Why did Nicodemus come to Jesus at night?

- (1) He did not come at night because of fear.
- (2) He could not get a private interview with Jesus in the daytime. Jesus was so busy.
- (3) Nicodemus was cautious. He was a ruler and Jesus was a young Rabbi. He must know something about him before he approved.

### I. THE PROCLAMATION—"Ye must be born again."

This proclamation is from God and demands that men be born again.

#### A. The character of God demands that man be born again.



## 'Where Your Possessions Are'

There is a peculiar attachment which always goes with the possession of a thing. It is the affection of ownership. As soon as anything becomes our property, we have a peculiar attachment which never could exist previous to ownership. This is why Jesus said, "Where your possessions are, there will your heart be." He does not say the possessions will go where the heart is, but the heart will go where the possessions are. Hence the soul in perfect, loving union with Jesus will find itself taking hold of all His personal kingdom and all His property, as a young queen finds the affections of her heart stretching out to all the

subjects and enterprises of her king's dominion.

I should not omit to say that this personal love for Jesus has in it a fond, caressing spirit for Him. It twines its thoughts around Him. It folds Him 'round and 'round with the delicate embraces of the Spirit. It often finds itself, like John, leaning on His breast; or, like Mary, sitting at His feet; or, like Magdalene, bathing His feet with tears; and whatever posture the body may be in, the soul is often on its face before Him in perfect, penitential tenderness.—G. W.

A man does not repent in order to be qualified to go to Christ: he must go to Christ in order to be able to repent.

- B. The character of man demands that he be born again.
- C. The work of the Lord Jesus Christ demands that man be born again.
- D. The Bible says that man must be born again.

### II. THE PROCESS—What must we do? How is it done?

How does it work?

- A. The negative side of the question.

- (1) It is not information
- (2) It is not reformation
- (3) It is not conformation

- B. The positive side of the question.

- (1) It is a complete change
- (2) It is a divine change
- (3) It is an instantaneous change.
- (4) It is a permanent change

### III. THE POWER

The purpose of God for the lives of all of us is that we come to Jesus Christ and be saved. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out" (John 6:37). There is power enough in the blood to save the vilest sinner.

### IV. THE PROOF—How do you know that you are saved?

- A. By conduct. Those who love the Lord keep his commandments.
- B. By companions. Those who love the Lord love the brethren.
- C. The witness of the Spirit of God in your heart.

### CONCLUSION

- A. You should come to Jesus and be born again.
- B. You should come because you are lost.
- C. You should come now. Tomorrow will always be one day ahead.

Adapted from a sermon by Hyman Appelman

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"We are brethren . . ." (Genesis 13:8).

The earth is a jungle ravaged by war, hideous with injustice, cruelty, and horrors and saturated with blood all because man will not admit his brotherhood. In the day of Abraham and Lot, there was a strife between their herdmen. This strife caused a separation of two men. Abraham said, "Let there be no strife between us for we are brethren . . ." Christians should build up a strong resistance against strife. No man has the right to execute ecclesiastical authority over the family of God.

We are brethren because there is but one body. "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). Members of this one body should dwell together in Christian unity and honor one another.

We are brethren because there is but one kingdom of Christ. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13). If all who are in darkness are together, we who are in the light should be one.

We are brethren because there is but one family in Christ. "Of whom the whole family in heaven is named" (Ephesians 3:15). "Be ye therefore followers of God, as dear children" (Ephesians 5:1).

We are brethren because there is but one house. "Ye also, as lively stones, are built up a spiritual house" (1 Peter 2:5).

We are brethren because there is but one table. "Ye cannot be partakers of the Lord's table, and of the table of Devils" (1 Cor. 10:21). In the Lord's Supper all Christians have the same right and if there is an examination, it should be examined yourself. Then we are driven to the irresistible conclusion that all are in the same body, the same kingdom, the same family, the same house, and should eat at the same table. Then let's liberate ourselves from narrowness, selfishness, and egotism, and show the world by the way we live that we are brethren.

## God Is Light

There are four conditions of mind which are never from God: darkness—God is light. Doubt, —God always gives faith:

Discouragement—God says, "Be of good courage." The fourth is confusion. God is not the author of confusion. All these come from Satan as he seeks to keep you from doing the will of God.

—L. L. Legters

# Notes and Quotes



BY J. C. GRIFFIN

## NOT GOD'S WAY

Very often there comes an appeal for donations from various institutions and organizations stating that "your gift to our cause will be taken from your income report." The way these appeals come in is an urge to the institution to save paying to the government. Thus to give is to give selfishly, as I see it. I am not to give to save for myself or to keep my gift out of the government, but I am to give for the glory of God; I am to give according to God's plan, not by the plan of any man or set of men. You may budget me, assess me, give me a quota for any project and think that it is just, but God gave me a budget to run my business and the budget is nine-tenths of my income, less such offerings as the Holy Spirit leads me to make. First I owe God one-tenth of my income. When I pay my debt, then I can make an offering to the work of the Lord.

God has promised to bless by "opening the windows of heaven," if I will pay up my obligation. But if I give it to God to keep it out of the government hands, I have not given because I love the Lord and for his glory, but I give to keep it out of the tax collector's hands. I do not like that kind of giving and I am persuaded that God does not like it either.

Of course if we give according to the law of our government, we are getting the benefit in our income returns, but if we give for the glory of God we are promised a blessing from the hands of our Father.

God says, "Bring your tithes to me," paraphrasing, not to bring your tithes to save on your taxes. God, through Paul, says, "God loveth a cheerful giver." If I give to save my face in another matter rather than for the glory of God, then the question comes to me, "Am I entitled to the blessing of God?" God is a jealous God. What we give and what we do must be that of making God first. Every gift and every offering to God must be a worship offering and not an offering to save the self.

Free Will Baptists have adopted a Treatise in which it is stated in plain English that we believe in tithes and offerings. Therefore, we cannot be a real Free Will Baptist if we do less than the Treatise demands. God demands that we give our tithes by the word given to the prophets of old. Jesus Christ endorsed the tithes in Matthew 23:23. Paul commanded that on the first day of the week that our gift shall be as the Lord has prospered us. This means no less than the tithes.

If we give, as stated before, to the cause of Christ or to any worthy institution or make benevolence gifts, we get the benefit in returns. But Brother, we get a bigger and better benefit if we give for the glory of God. Get this: "Bring ye all the tithes into the store-

house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Malachi 3:10, 11). Now get this: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6, 7). May we go further with God's blessings. This promise is the climax to my mind in blessings: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:8-11).

Brother, we cannot beat God in giving. Notice that eighth verse. Get these ALLS: "all grace, always, all sufficiency, all things." What more could we ask? Get your Bible and turn to this Scripture, place your hands on your Bible and pray out of the depths of your heart: "Father make me a cheerful giver."

Reader, have we tried God's plan? I never knew a person to try tithing honestly, that ever regretted accepting God's plan. My experience is a satisfaction that God approves of my honesty in paying what God has obligated me to pay. I am happy in the act of obeying God's command. I never saw a real honest tither but what was happy over obeying God's plan. I have offered to refund to any of my folk all that they had put in God's treasury if after six months of honest tithing, they were dissatisfied with their tithes and offerings to God. So far I have never been called to pay or refund anything.

God says, "Tithes and offerings." Our Treatise says, "Tithes and offerings." So let us be good Christians and obedient to the doctrine.

## Texts of Famous Men

The text from which John Bunyan preached to the multitudes—John 6:37.

The text that saved William Cowper from suicide—Romans 3:24, 25.

The text that made Martin Luther the hero of the Reformation—Romans 1:17.

The text that comforted the troubled soul of John Wesley—Mark 12:24.

The text that made David Livingstone a missionary—Matt. 28: 19, 20.

The text to which John Knox anchored his soul—John 17:3.

The text that gave William Carey a world vision—Isaiah 54:2.

The text that made William Penn a conqueror—I John 5:4.

The text on which Michael Faraday staked everything—2 Timothy 1:12.

—The Free Methodist.

## Second Union, Western Conference, Reports

The Second Union of the Western Conference convened with Flood's Chapel Church in Nash County, November 29, 1952.

The union opened with the congregation singing "Love Lifted Me." This was followed by devotions conducted by Rev. L. H. Boykin. Committees not standing were appointed by the moderator.

The Welcome Address was given by Mrs. J. D. Bissette with Rev. J. B. Ferrell responding.

Ministers' roll was called and those present were: Revs. J. B. Ferrell, D. Bissette, J. C. Varnell, L. H. Boykin, T. Renfrow, Ralph Clegg, and W. L. Poythress.

Minutes of the last union were read and approved. Miss Bonnie Farmer gave a report from the Orphanage and Lois Thigpen, a member of the Orphanage, rendered a special in song. A special offering was taken for the Orphanage to the amount of \$31.27.

The union sermon was delivered by Rev. T. Renfrow. This was followed by lunch being served in the community building which was enjoyed by all.

The afternoon session began with singing by the congregation, followed by devotions conducted by Rev. W. L. Poythress.

The Nominating Committee was appointed to elect officers for the coming year. It reported as follows: Luther Bissette, Clerk; Rev. W. L. Poythress, Assistant Clerk; Mrs. W. P. Bunn, Program Committee; and Mrs. John Glover, Auxiliary Committee.

Roll of churches was called with fourteen churches representing. Various other committees made their reports which were accepted.

The Appropriating Committee made the following report: Incidental Expenses, \$6.00; Widows, \$4.00; Education, \$4.00; Missions, \$4.00; Superannation, \$4.00; Orphanage, \$10.00; Radio Program, \$25.00.

It was moved and seconded that Rev. C. R. Etheridge be accepted into the Second Union pending a letter of recommendation from the First Union.

A rising vote of thanks was extended Flood's Chapel Church for the kind hospitality shown this union. The next union will meet with the New Sandy Hill Church in Wilson County. The union closed with praise and prayer.

Rev. Ralph Clegg, Moderator  
Luther Bissette, Sec. & Treasurer

There may be the most tormenting sense of guilt without any real godly repentance for it.

Some get a reputation and keep it. Others get a reputation and make it keep them.

Some preachers lambast the people because they do not pay more, when the people feel they are paying for more than they are getting.

He feeds others' hearts who speaks from his own heart.

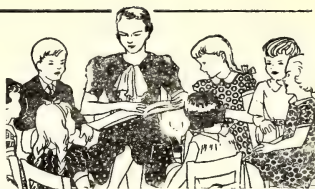
The most spiritual preacher is the most natural preacher.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### WHY THE SHOE PINCHED

BESSIE POTBURY

"O Grandfather, see my new shoes," said Billie as he squeaked into the dining room where grandfather was seated in an easy chair by the window. Grandfather dropped his paper and looked up with a smile.

"Well, now," he said as he felt of the little shoe that was stuck out so proudly before him, "those are real nice. Any little man ought to be glad to have so nice a pair. I hope they don't hurt your feet."

"Hurt my feet?" echoed Billie.

"Sometimes shoes pinch, you know. I remember some that pinched mine awfully when I was a boy."

"Weren't they big enough?" asked Billie as he climbed up onto the old gentleman's lap. His eyes were big with anticipation. "Well, they would have been if I had minded my father," he answered, "but as it was I nearly lost them altogether although I wanted them more than I can tell."

"Won't you please tell me about them?" asked Billie, looking at his own new shoes.

"In the first place," said grandfather, clearing his throat, "you must remember that people didn't dress in those days like they do now. My parents were very poor, as were all the neighbors. We lived in a new country and had to get along the best way we could. The land was very productive so we had all we wanted to eat, such as it was, but we were so far from town that we could not market many of our crops. We raised almost everything we had but there wasn't much money to buy the things we couldn't raise.

"We all went barefooted all summer but in the winter we must have something to keep our feet warm. Well do I remember how cold my feet would get in the fall of the year, when I was sent in the early morning to find the cows."

"Didn't they stay in the pasture like Uncle Fred's cows do?" asked the little fellow.

"No," said the other, "for there were no fences to keep them where they belonged. Sometimes they would go a long way from home. Father had a bell on one of the cows to guide us to them, but when they got tired and went to bed, there was no sound to tell us where to find them. When I finally came to them I always made them get up and start for home while I stood where they had been lying."

"What did you stand there for?" asked Billie.

"I should think you would have hurried home to warm your feet."

"The ground is always warm where the animals have been lying," said grandfather. "I used to stand there to warm my toes. I would stay there as long as I dared and then go on the run to catch up with the cows."

"One morning it was unusually cold. The ground was white with frost. I remember, for it was the first thing I saw that morning when I got up. Mother had called extra early. Father had gone to town. It was so far that he had to get a real early start if he was to get back that night. Mother had helped Father get started and then called me.

"I'll help you if you hurry, Son," she said when she called me. I wanted that help so I hurried into my clothes as fast as I could. Then I got my coat and hat and started for the cows. I intended to hurry all the way to the pasture and back as soon as I could but the cows had gone a long way and my feet were aching with the cold when I came in sight of the cows. When they started for home I stayed behind to warm my feet. I thought I would only stay a minute but it felt so good that I hated to leave. The cows kept getting farther and farther. Then to my dismay they turned from the path home and started for the cornfield. Now we had one cow that was sure to get sick if she ate anything she was not used to eating. I knew I must get there fast. I started on a run through the woods. As I ran a thought came to me. Father had forbidden my going through the shanty he used for making maple sugar, and the path ran right through the building. There was a lot of underbrush and blackberry bushes around the shanty so it would be harder to go that way. I thought I would go through just that once. Father need never know of it anyway. I ran to the door and opened it. It only took a moment to cross to the other door. I tried to open it but at first it would not come. I tried again and again and at last it came but I was not ready for it and my toe got under the door. Oh, how it did hurt! I just screamed with pain. The only way to get loose was to shut that door and that would take the skin from my poor toe. I had to do it but it hurt so much that I felt sick."

"Oh!" said Billie, his eyes big with excitement. He could almost feel it on his own toes. He fixed his eyes on his grandfather's face and waited for him to go on with the story.

"At last I got my toe free from the door but the skin was torn from it, and it was bleeding freely. I had no time to nurse it for the cows must be in the cornfield by now, so I limped after them as best I could. You see, first I stayed when I shouldn't; then I disobeyed and got in trouble; but it didn't end there for the cows were destroying the corn and old Susan

might get sick from it. I felt very sorry for the wrong I had done.

"When I got in sight of the cornfield there were no cows in sight. I hurried on and soon found that their tracks went to the milking shed, and from the tracks I knew my mother had had to go for them herself. When I got to the shed she was already at work milking. I should have gone straight to her and confessed my fault but I didn't. Instead I got my milk pail and went to work without a word.

"When the milking was done and the calves and pigs were fed we went in to breakfast. I was usually ready for this meal but this morning my appetite was gone. My foot pained me badly.

"After breakfast came prayers, in which every member of the family was to take part. I never enjoyed worship when I knew I had done wrong. This morning while Mother prayed for the Lord to bless me and make me a good boy I became very restless. I was glad when she did get to the end and said 'Amen.' Then it was my turn, for children were all taught to pray in those days.

"I had always prayed, but for some time I had not really meant my prayer, but had prayed the same prayer over and over. This morning I started in as usual, 'O Lord, I am thankful for all Your goodness to me. Help me to be a good boy today. Make me sorry if I do wrong.' I got that far and paused remembering the sin of the early morning. I mumbled the rest of my prayer and said 'Amen' as soon as I could. You see I was afraid the Lord would take me at my word and make me sorry for what I had done."

"But you were sorry, weren't you, Grandpa?" Little Billie looked solemnly up into the old gentleman's face.

"Oh, yes, I was sorry I had hurt my toe but not sorry enough to go to my mother and ask forgiveness. I got more sorry as the day went on. My foot pained me awfully but I tried hard not to show it. I know Mother was sorry for me. She suggested that I bathe it in warm water with salt in it to cleanse it, then she put something cool on it and did it up for me. When she asked me how it happened I told her that the cow had stepped on it and hoped she would believe it."

"Oh," said Billie, in a distressed tone. Grandfather was always so good that it had never occurred to the little fellow that he ever could have done anything bad.

"It's too bad, Billie," said Grandpa. "You see I hadn't meant to tell a lie when I came to the house but when it was time to confess I put it off. That was just what Satan wanted. When I hesitated he saw his opportunity and put the bad thought into my mind.

"After Mother cared for my foot it felt so much better that I began to hope it would be better by the time Father came home. I didn't want him to ask me how it happened.

"It was late when he got home that night, but Mother and I waited up for him. Oh, what a lot of comfort that load contained! And among the rest of good things there was a pair of good stout shoes for each of us. I was so pleased that I felt like crying for joy. The winter before that we had all had to get along with deerskin moccasins. I ran for a pair of stockings my mother had knitted ready for me and pulled one on to my foot. Then I tried the shoe, and found it to be a perfect fit. It

didn't look much like your shoes, Billie, but to me they were beautiful."

"Did they shine?" asked Billie.

"There was not much shine to them but they were a nice black and I liked them. 'Try the other one,' said Father. My foot was done up in a big cloth. Then I had an old stocking on over that to keep it all on. I tried to put the shoe on but could not get my foot into it. 'Won't it go on?' asked Father. 'No,' I answered. 'I think I have some rheumatism in it.' Mother looked up in surprise for I had told her the cow had stepped on it. I saw it all when it was too late but Mother said nothing so I kept still, too.

"It's too bad, Son," said Father, who had been watching me, 'but it's no use. If it won't go on we may be able to get sale for it. You may have to use homemade shoes again this winter. I didn't know your foot was so big. Be careful not to scratch them or they won't sell.' I couldn't help sighing as Mother wrapped them up and put them away, but when I got to my room I gave way to bitter tears. I blamed Father for not getting larger shoes, but all the time I knew that I was at fault.

"At last I went to sleep but I was restless because of the pain in my foot. I dreamed that the shoe was on my foot and getting tighter all the time. Then I cried out. That woke me up, but my foot was paining me badly. Mother heard me cry and hurried to my side, and Father was close behind her. As soon as I saw him I began to cry harder than ever. 'Does your rheumatism hurt you, Son?' he asked kindly.

"At the word 'rheumatism' I fairly winced. 'Oh, it's no rheumatism at all nor the cow stepping on my foot either that ails it,' I sobbed. Then I told the whole story and asked their forgiveness, which I freely received. Mother doctored my foot and I soon went to sleep for both my foot and my conscience felt better."

"Could you get your shoe on the next day?" asked little Billie.

"No," said Grandfather. "I didn't get it on for over a week and then it hurt me when I walked. I began to fear I never could get it on and wear it with any comfort. You see I had bruised the nail and it had to come off and a new one grow on, and it was somewhat sore for a long time.

The old man stopped and looked off into space for a while then he spoke again. "That's the only untruth I ever told, Billie," he said, "but as long ago as that was, I can never forget it. The word 'rheumatism' always jars me when I hear it. But one thing I am thankful for is that old lie I told about my sore toe is all gone forever."

"Gone," said Billie, "where? I don't see how it could go away."

"But it did," the old gentleman smiled, "and the act of disobedience along with it. You see I was so sorry that I didn't get over it with my confessing to my parents. I let it go that way for a while then I went to God about it. Do you know what God does with our sins when we take them to Him, Billie?"

"No," said the little fellow. "What does He, Grandpa?"

"Well, it's just as if He sent the sins to the west and then He went as far as He could to the east, for the Bible says, 'As far as the east is from the west, so far hath He removed our

# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Georgia President Writes

As the new year 1953 is in its first month I pray we women are remembering our first love, "that for our Lord." As we think of all the past we realize we have failed in many duties as a State President. But we must not think of the past now, but look to the future with hope and faith. The Master has given us a clean sheet and it is up to us all whether we mar it or not. If we are to have a clean sheet that is not ruined at the end of 1953, we must obey the Lord's command. This year holds much in store for all of us who are laboring together with God. We have so much to reap as the harvest is white. We are looking to the future with that hope that we will only see great things done for the Lord through our Woman's Auxiliaries.

I believe our Auxiliary Yearbook for 1953 is one of the best we have ever had, and I wish to take this opportunity to express my gratitude, as well as the women of Georgia, to the ones who helped prepare the book. Those who had a hand in planning and preparing the Yearbook, I am sure, were led by the Spirit, for we know of nothing that can direct one to think and speak as it does.

As President of the Georgia Woman's Auxiliary, I am asking that each local auxiliary in the State please write me a postal card giving the Auxiliary President and her address. It has been somewhat difficult for me to correspond with all the auxiliaries when I did not have the name of the presidents or anyone in the Auxiliary.

We had a glorious State Convention in Blakely, Georgia. The Lord was with us and we enjoyed all sessions of the convention. But every Auxiliary in Georgia was not represented with delegate nor reports. We must have the name of the Auxiliary Presidents before we can send the report blanks out. So won't you please take time to mail one card, and I will in turn mail the name to our Field Worker, Mrs. E. C. Morris.

transgressions from us.' Isn't that wonderful, Billie?"

"I guess I better go and talk to Mamma," said Billie solemnly as he slid to the floor.

Grandfather smiled for he felt sure the lesson had done his little grandson good. He never knew just what it was that Billie talked to his mother about that day, but a few minutes later he heard a childish voice say, "And please, God, now I've told Mamma about it and told You all about it and how sorry I am, won't You please throw it all as far to the west as You can and then hurry away and never look back? Because I don't want You to see it again, please, God. Amen." And as he listened he bowed his own gray head and added a fervent "Amen," to the childish petition.—Sel.

Other officers serving the Georgia Auxiliary for 1953 are:

Mrs. W. J. Starr of Arlington, Ga., will serve as vice president; Mrs. S. T. Shutes of Colquitt, Ga., secretary and treasurer; Mrs. H. J. Kelly, 1004 12th Ave., Phenix City, Ala., as chairman of Young People's Work Committee; Mrs. K. V. Shutes, Camilla, Ga., Rt. 1, as chairman of Stewardship and Study Course Committee; Mrs. Hoyt Sheffield, 303 S. Madison St., chairman, Program-Publicity Committee, and Mrs. Eva Clenny, Colquitt, Ga., will serve as chairman of the Personal Service Committee.

Mrs. K. C. Morris, Tifton, Ga., will continue as Field Worker.

I am sure with these officers and chairmen working and each woman in the auxiliaries putting their ALL on the altar, we are going to do great things for our Master. "My sufficiency is of Him." Let us remember a wonderful secret—that little word ALL leaves no room for Satan to take advantage.

We ask the prayers of all that we may continue to grow in the work for our Lord. "Nothing lies beyond the reach of prayer except that which lies outside the will of God."

Mrs. Edith D. Shiver

Elmotel, Georgia

Georgia Auxiliary President

## LIBERTY AUXILIARY MEETS

We, the ladies of Liberty, Manning, South Carolina, Free Will Baptist Auxiliary, met at the home of Mrs. James Anderson on January 2, 1953, with nine present.

The meeting was called to order by the president, Mrs. Walter Rickburg. The Program was based on, "The Light of Truth Shines On Enlistment," which was very interesting to each one that was present.

We have on roll about 20 members and are working to save souls in this sinful world. We solicit the prayers of all praying people that we will have success in our work.

Our regular meeting date is the first Friday in each month. On the first Tuesday of each month we meet for a study class.

Frankie Ridgeway, Program Chairman

## Greetings, Auxiliary Co-Workers

We have realized a great reward for our efforts during the year of 1952, as all of the indebtedness at our North Carolina Free Will Baptist Orphanage has been paid in full.

The undertaking to clear our orphanage of debt was a big job. Some said we could not (continued on page fourteen)



## Woman's Auxiliary Department

(Continued from page thirteen)

do the job in one year, it would take at least two or three years. But when God's people want to they can move things; when inspired, they don't wait for time.

We want to thank each and everyone who has contributed in any way to the support of our institution and for the donations given on the indebtedness. May God restore you a hundred fold.

We still have a lot to do during the year 1953. Please keep our plan of work before our people so they can continue their good work.

1. Keep our linens coming in; sheets, towels, and pillow cases.

2. Our pledge of five thousand dollars is to be raised AT ONCE. They are ready for it. This is our project, so please, one and all, send a donation as soon as possible for the girls' building.

MRS. H. L. SPIVEY, Maury, N. C.  
N. C. Orphanage Chairman  
State Woman's Aux. Conv.

## NOTICE!

### All North Carolina State Woman's Auxiliaries

Mail your donations for the girls' building direct to the orphanage and state it is for the girls' building. This money is needed AT ONCE so we are asking that it be raised and sent direct to the orphanage.

You recall, all money raised by our auxiliaries are to be sent direct to Mrs. M. A. Woodard, State Treasurer, so as we can receive proper credit, but be sure and send the money for the girls' building during this drive to the orphanage. Mr. Smith, Superintendent of the orphanage, will keep a record of the money and will forward it to Mrs. Woodard before our state convention meets and you will receive proper credit.

Please send all money raised for other purposes direct to our State Auxiliary Treasurer, Mrs. M. A. Woodard, Winterville, N. C.

MRS. H. L. SPIVEY, Maury, N. C.  
N. C. Orphanage Chairman  
State Woman's Aux. Conv.

## Attention, Secretaries

N. C. WOMAN'S AUXILIARIES

Your district convention secretaries have your Individual Monthly Report Blanks for distribution. Please order them from your district secretary. These blanks are provided at no cost to the local auxiliary by your State Convention to enable you to make better reports to your convention.

Mrs. Raymond T. Sasser  
Secretary, N. C. Woman's  
Auxiliary Convention

## A Christian Quiz or How Good a Christian Are You?

(Based on the Ten Commandments)

By Mrs. VERDIE COPELAND

1. Does the Lord come first, last, and always in your life and heart? If not, he should, because that is our first commandment.

2. Do you love your neighbor as yourself? Think seriously for a moment and be honest with yourself. Have you ever done, said, or wished something against your neighbor that you wouldn't want to happen to yourself?

3. Have you earnestly prayed for your enemies with a sincere feeling of love in your heart for them? If you will do that I believe you will soon find they are not your enemies at all but are your friends and Satan was just trying to use you in his work of destruction of your home, your church and your community. A church worker can reap a great harvest of souls for the devil by blocking the work of the Lord, which can be done in many ways. So church members, let us take stock of ourselves, pray for ourselves, and rededicate our lives to the service of our Lord, and then we will be a fit subject to pray for others. Let us be real Christians and not just church members; there is a difference, you know.

4. Do you honor and obey your parents and pay due respect to them? Do you treat your parents as you would want your children to treat you? Remember parents are to set examples for their children; so the love and respect you give to your parents are the same you may expect from your own children.

5. Have you ever been so provoked and mad at someone that you wished they were dead. Or you felt like you would kill them if you could without getting caught and having to pay the penalty of the law? Be careful of such thoughts and do not have murder in your hearts. You do not have to have blood on your hands to have murder in your heart.

Men leave the other man's wife alone, and women leave the other woman's husband alone. Love them with a godly love and treat them as brothers and sisters, that you might live a clean, godly life before your fellowman and in the sight of our Lord.

6. Have you ever slipped a little something away from someone without their knowing about it; just a little something, not worth much that they would never need or miss? Do you know there is an all seeing eye watching you? Then what are you going to do with the commandment which says, "Thou shalt not steal?"

7. Have you ever been told something about your neighbor which you did not quite believe but went along and told a friend, and that friend told a friend, and on and on it went, and in a little while that neighbor was a very bad person all because of you, as a Christian friend, repeated what someone had told you; which you did not believe in the first place? Wouldn't it have been more Christ like if you had spoken out and expressed your firm belief and faith in your neighbor instead of being a busy body and gossiping? So what is your answer to this, "Thou shalt not bear false witness against thy neighbor"? So if you can-

not speak well of your neighbor, do not speak at all.

8. Do you ever wish you had that man's wife or that woman's husband, or that man's fine car, or his nice home, or that fine herd of cattle? Be careful, "Thou shalt not covet," is another commandment which is easy to be broken, so be on your guard.

9. Do you adore and worship that new home, new car, or a gift someone has given you, more than you do God?

10. Do you get more enjoyment out of going to the movies, to a ball game, or just visiting one of your friends, than you do out of going to church, Sunday school, and prayer meeting? Seems like a lot of people do to look at our church houses on Sundays and other services. If you do, you should get down on your knees in prayer and ask God to give you a new heart and a new desire for heavenly things. You are putting the things of this world first. "Thou shalt have no other gods before me," so says the Bible. Now just how good a Christian are you? How many of the questions can you give the right answer to?

I believe a great number of our church members today cannot truthfully answer the questions as they should. If so, our churches would be better attended and more on fire for the love and work of our Lord and Master. Neighbor, pray until you pray the clouds away and you can really reach the throne of God. Then we need not say, "Pray for your enemies," for you will get a blessing out of praying for them, and before you know it, they want to be your enemies but your friends and have been all along and no doubt have been praying for you. Will you take a dare and try it? Prove it for yourself.

There are ten main questions with more thrown in along the way. Can you rate 100% on them? If not, now is the time to start for the goal.

## One-Third Are Baptist

One-third of all Protestant churches in the United States are Baptist.

The Baptist Joint Committee on Public Affairs said that a recent compilation shows 79,546 Baptist churches throughout the nation with a membership of 17,065,572.

Seventy major Protestant denominations have a total of 266,526 churches with 87,081,504 members.

The Southern Baptist Convention is the largest single Baptist group with 28,289 churches and a membership of 7,373,496. The National Baptist Convention U.S.A., Inc., a Negro group, is second with 25,350 churches and a membership of 4,467,779.

The National Baptist Convention of America, another Negro group, has 10,851 churches and 2,645,769 members.

The American Baptist Convention comprises 6,706 churches and 1,554,304 members.—Sel.

"Make it a point to do something every day that you don't want to do. That is the golden rule of acquiring the habit of doing your duty without pain."

"Use your cross as a crutch to help you on, and not as a stumbling block to cast you down."

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Teaches God's Grace

(Lesson for February 8)

LESSON: Matthew 20:1-16.

**GOLDEN TEXT:** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Ephesians 2:8.

### I. THE HEART OF THE LESSON.

Our lesson today is a continuation of that of last Sunday. One could scarcely understand this parable of the householder apart from the story of the rich young ruler who had great possessions, the claims which the disciples had made for themselves, and Jesus' teachings on riches. In the lesson, Jesus probes the worldly attitude of service which still clung too tenaciously to the minds of the disciples. They were still thinking too much about the payment they would get from God for their service.

It appears that those who were hired last week were paid first. Perhaps, there was no real reason for this. It might have been a coincidence or it might have been done for convenience sake. However, all of the workers were paid the same wages regardless of the length of time they had worked.

Note carefully, there is not injustice here. The householder paid each one what he had promised. Evidently, out of the magnanimity of his heart, the employer is thinking of the workmen's need. If they go home with wages for only a single hour, their families cannot be fed.—*The Bible Student* (F.W.B.)

1. The teacher should call attention to Matthew 19:27-30 at this time. God had made a bargain, or covenant, with the nation of Israel, of which Deuteronomy 28 is a part. Simon Peter wanted Jesus to tell them exactly what they should receive for following Him. In this parable, our Lord means to teach that we can enter His service knowing that He will deal justly with us. No contract is necessary. See Ephesians 3:20.

2. The best time to answer God's call for service for Him is when we are still young (Matt. 20:1).

3. Service for the Lord should never be entered with the idea of receiving a definitely stipulated reward (vs. 2).

4. It is our duty to respond to the call for service as soon as we hear it (vs. 7).

5. Those who have served the Lord out of true devotion will be surprised at the greatness of the Lord's reward (vs. 9).

6. Those who serve the Lord in order to achieve wealth or fame will receive no greater reward than the lowly Christian who serves wholeheartedly, without thought of reward (vs. 10).

7. Anyone serving the Lord for gain is bound

to be disappointed when he finds that his income is not what he expected (vs. 11).

8. It sometimes arouses jealousy to see others, whom we thought less qualified than ourselves, just as richly blessed and rewarded as we (vs. 12).

9. Perfect justice will prevail at the judgment seat of Christ (vss. 13, 14-16).—*The Bible Expositor*.

10. The parable of the householder, who hired laborers for his vineyard, gives us a picture of two elements which we continually encounter in God's dealing with man. The one is Divine generosity, the other is human parsimoniousness or stinginess. The end of the day revealed the increasing generosity of the householder, and the increasing constrictions evident among the laborers. Human nature seems never to be satisfied with God's gift, but expresses its dissatisfaction in criticizing God's dealings with others. "Godliness with contentment is great gain." When men fail to avail themselves fully of the benefit which is theirs in God's grace, then we find them revealing their spiritual poverty in criticism. People take God's blessings for granted, and then conclude that they have a first mortgage on all His goodness.

The parable of the elder brother reveals the same spirit. The one who had remained within the religious confines of the father's house, had failed to catch the spirit of the father's heart, and so instead of welcoming the return of the prodigal, he sat in judgment upon him with selfrighteous pride.

11. Rewards will be given believers by the Lord Jesus Himself, who is the Judge and the Rewarder (Col. 3:24, 25; II Tim. 4:8; Rev. 22:12).

He who is their Saviour will also be their Rewarder, and He who is their Lord will also be the One to determine their rewards. The rewards will therefore be given in absolute and perfect righteousness.

(1) Rewards are promised believers by God as a means of inspiration and encouragement.

(a) Rewards are promised to wean believers from the pursuit of earthly riches and pleasures (Heb. 11:8-10, 24-27).

(b) Rewards are promised to inspire unselfish and loving ministry (Matt. 10:41, 42; Luke 14:13, 14).

(c) Rewards are promised to encourage under suffering and persecution (Heb. 12:2, 3; Matt. 5:11, 12; James 1:12; II Thess. 1:6-10).

(d) Rewards are promised to incite to faithfulness in duty (Col. 3:17-25).

(e) Rewards are promised to inspire to missionary enterprise and personal soul-winning (John 4:35, 36; Dan. 12:3; I Thess. 2:19, 20).

(f) Rewards are promised to inspire love for the Lord's Appearing (II Tim. 4:8).

(2) The day of rewards will be a great day for the saints. We shall not regret then that we have been diligent and faithful here upon earth, even though it may have meant sacrifice

and suffering.—*Distinctions of Truth Which Differs*.

### II. THE LESSON ILLUSTRATED

#### *Dangerously Close*

A Christian wife and her ungodly husband, much older than she, were listening in their home in Ohio to a religious broadcast. Ordinarily the husband had refused to listen to such broadcasts, but this time he was listening attentively. At the close the radio speaker asked those listening to kneel down and pray. To the utter amazement of the wife, the husband knelt and began to pray and weep.

When the broadcast went off the air, the husband arose and sat in his chair. Something had occurred in his heart. Thrilled because of his new-found faith, he was telling his wife about it when suddenly a cloud seemed to pass over his face. He stiffened slightly, then pitched forward out of his chair into the arms of his wife—dead!—*From the account by the wife to H. Max Good, the broadcaster.*

#### *The Little Loaf*

Many years ago there was a great famine in a certain country of Europe, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get the largest loaf. They even forgot to thank the man who had been so kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf scarcely the half size of the others. But when she came home, and her mother began to cut the loaf, out dropped six shining pieces of silver.

"O Gretchen!" exclaimed the mother, "this must be a mistake. The money does not belong to us. Run quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a large one will find blessings that are better than money baked in bread."—*Ethics for Children*.

•

Some so-called penitential crying is only hypocritical lying.

Our repentance is far from being the condition of God's forgiveness.

Even our tears need washing in the blood of Christ before they can be acceptable.

"Thou art my lamp, O Lord: and the Lord will lighten my darkness" (II Sam. 22:29).



# WORLD MISSION FIELDS AT A GLANCE

(Statistics from 1952)

## Central Asia

Population—34,000,000 (approx.)  
Afghanistan, Baluchistan, Nepal,  
Bhutan Chinese Turkistan, & Russian Central Asia; almost totally unevangelized and closed to foreign missions.

## Africa

Population—196,000,000  
Unevangelized—70,000,000  
Missionaries—11,635  
1 Missionary to 17,000 population

## India and Pakistan

Population—437,000,000  
Unevangelized—250,000,000  
Missionaries—4,200  
1 Missionary to 101,000 population

## China

Population—463,000,000  
There were—4,000 missionaries  
Unevangelized—250,000,000  
Field Closed.

## Japan

Population—83,000,000  
Unevangelized—50,000,000  
Missionaries—1,200  
1 Missionary to 67,000

## Latin America

Population—141,000,000  
Missionaries—4,640  
Unevangelized—75,000,000  
1 Missionary to 31,000 population

## South East Asia (Burma, Siam, Fr. Indo-China, Malaya)

Population—67,000,000  
Unevangelized—40,000,000  
Missionaries—456  
1 Missionary to 148,000 population

## Island World (Philippines, Indonesia, Pacific Isles)

Population—76,000,000 (approx.)  
Unevangelized—35,000,000  
Missionaries—1,200  
1 Missionary to 63,000 population

## Europe

Population—496,000,000  
Protestant Christians—84,000,000  
Unevangelized—350,000,000  
Some areas closed.

(The above figures are based on latest missionary statistics and 1952 world population report. They are conservation.)  
—*Youth for Christ Magazine*

**"Is it nothing to you all ye that pass by?"**

What do we count these millions worth? Do we count them worth the rearrangement of our day, that we may have more time to pray? Do we count them worth the laying down of a single ambition, the loosening of our hold on a single child or friend? Do we count them worth the yielding up of anything we care for very much? Let us be still for a moment and think. Christ counted souls worth Calvary. *What do we count them worth?*

# THE FREE WILL BAPTIST

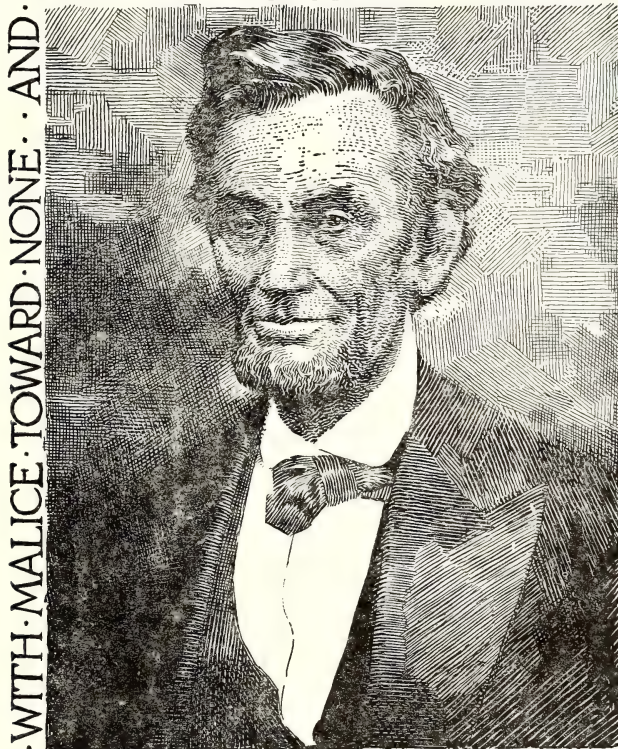
A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., FEBRUARY 4, 1953

NUMBER 5

CHARITY · FOR · ALL · . . . WITH



FIRMNESS · IN · THE · RIGHT · Photo of April 10, 1865.

· TO · BIND · UP · THE · NATION'S · WOUNDS ·

FREE WILL :: FREE GRACE :: FREE SALVATION



## WALK IN THE SPIRIT

The United Press, a few days ago, carried the story of a two-headed turtle that was found near Morgan City, Louisiana. The freak reptile is under observation by biologist, Dr. William O. Sadler, at Mississippi College. Dr. Sadler said that the turtle's two heads have independent action and that each controls the two legs on its side of the silver dollar-sized body. When one head tries to take a nap and the other tries to walk, the animal goes around in circles. . . . and the two heads never get together.

The Christian has two natures: the fleshly nature and the spiritual nature. These natures are in constant warfare. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). Each of the Christian's natures wants to have its way. Each one operates independent of the other. They are like the turtle's two heads; they never get together.

The individual who tries to satisfy both natures only gets frustrated and goes around in a circle. If we would have inner peace, we must "Walk in the Spirit."

To walk in the Spirit, requires the willful, deliberate choice of the individual. One must desire to be Spirit led, and constantly choose the good and eschew the evil. Christ is our righteousness; therefore, one must choose Him as his personal Saviour and be guided in conduct by His love.

To walk in the Spirit, requires the daily crucifixion of self. That is what Paul meant when he said, "I die daily."

To walk in the Spirit, requires the full consecration of one's self to Christ. One cannot dilly-dally with sin, but must give himself wholly to Christ.

## The Mail Box

### THANKS TO AUXILIARIES

"Will you allow me the space to express my thanks to the following auxiliaries for their kindness in remembering one along in years with beautiful Christmas cards? Shearon Acres, Kenly, Pleasant Plain, and Rain's Cross Roads. Again may I say, 'Thanks, each of you.'"—Mrs. May Rouse, Dudley, N. C.

【●】

### THE GOOD OVERPOWERS THE BAD

"I love your paper very much and look forward to its coming week after week. The week of December 31, when you did not publish an issue, it really seemed a long time between papers.

"I especially like 'Notes and Quotes' by Brother Griffin, 'The Children's Page,' and most all of it. Of course there is a few things I just can't agree with, but there is so much good that it overpowers the little difference in ideas we might have.

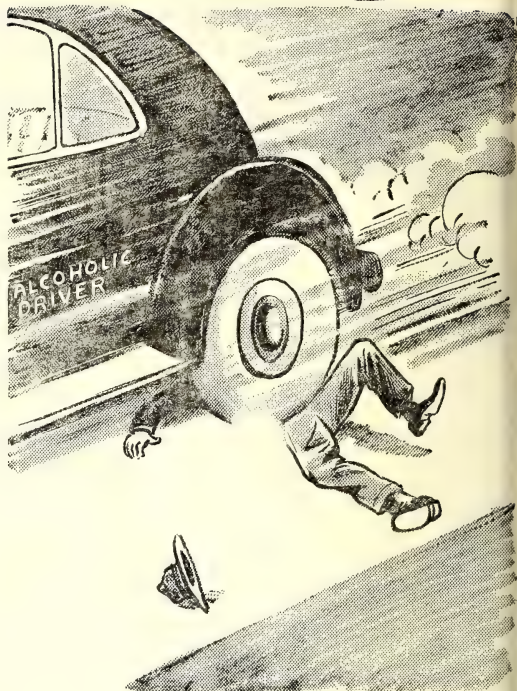
"May God bless the whole staff at the Ayden press. I wish I lived in a state where our denomination is as strong as it is in North Carolina. Pray for us."—Mrs. Norma Wilson, Muldrow, Okla.

【●】

### A WORD OF THANKS

"A word of thanks to all who remembered me in the yuletide with

## THE DRINKS ARE ON YOU



over 150 cards. Thank all of you for them and the nice gifts. May God reward you a hundred times is my prayer.

"Editor, and the BAPTIST staff, I want to thank you for that article on page 2, volume 68, number 3 of the FREE WILL BAPTIST. I think it is the best article I have ever seen in any paper. Someone who was led by the spirit of God wrote it. I want to see his name in the paper so if I meet him I can give him a double handshake for such grand truths. No one has ever written a masterpiece like that before and it will be a long time to come before anyone can match it again. I say God bless the writer.

"If you want to print this I think it is fitting; it should be done. I was 86 years old the third of last May. Love to all is my sincere prayer."—Rev. W. B. Nobles, Winterville, N. C.

(The article you mention in your letter was written by Dr. F. B. Cherry, Editor of Free Will Baptist Press, Ayden, N. C. —R.A.B.)

【●】

### ENRICHED THROUGH THE 'BAPTIST'

"I enjoy the FREE WILL BAPTIST very much. Every Christian's life can be greatly enriched through its wonderful pages if we will only put into practice the many truths and teachings we read in it."—Mrs. C. L. Pickren, Bainbridge, Ga.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# THE HINGE

Quite a few years ago a little dog was frantically running along a backwoods Kentucky road, yelping at a high pitch of quivering excitement. He was seeking for help because his master, a seven-year-old lad, was trapped in an old cave, slowly smothering beneath an earthslide.

If that little dog had not so run and barked, thus securing attention for the boy's rescue, our American history might have taken quite a different turn. The lad's name was Abraham Lincoln.

You shake your head thoughtfully and perchance remark, "You never can tell. A lot of big things often HINGE on tiny bits." Very true, but you should do much more than shake your head. There should be a serious "shaking of heart," because of the unmistakable spiritual undertones in this account, which simply cannot be dismissed nor discounted.

In the clear light of the most critical issue (that of the soul, its relation to eternity because of its relationship with the Lord Jesus Christ), we must recognize that everything which concerns our life hinges upon Calvary. That's right—Calvary. Not church, nor creed, nor character, nor culture, nor conditions, but Calvary; the old rugged tree thrust into earth without the city walls, and the everlasting Son Who was nailed thereupon. In short Jesus is the HINGE!

One of former days remarked, "Of all sad words of tongue or pen, The saddest are these: It might have been." The shadow of the Cross is cast over those somber, searching lines.

We think of so many at this very moment.



Some are yet living. Others are forever gone and lost into the woe of that which the Bible warns as "blackness of darkness forever." We think of them with strong crying and tears. We can only say, "How DIFFERENT it all would have been had they only turned to the Lord Jesus Christ! What a CHANGE would have been made for the best!" But because of sin, they have suffered on the "wrong side" of Calvary. Indeed, they have lived and lost as if there had been no practical pertinency to the power and preciousness of Jesus on Calvary.

Then we think of others. But how differently!

There is hope of heart, for by grand grace through full faith, they are now on the rich, right, redemption side. All the divine DIFFERENCE for world and time has been made, because of that happy day when they knelt in penitence, and rose in pardon and purity. They had been wickedly wrong all the life-way through; and that life-way was naught save mess and mire and maze. But because of Calvary, it's all different now. Graduated from sin, unto salvation, under the leading of the Saviour, these have received that delightful degree of "B. A."—"Born Again." What a change! Now to be new creatures in Christ.

But the question that arises is simply this: How am I to think of you? How would I regard you if I could meet you personally and make inquiry? And then, how does the Lord God, Who knows all about you, view your life situation? Have you come to that pivot-place of understanding that these basic, bed-rock issues are centered wholly, utterly, finally, in Himself, at Calvary? Must I think of you with an unutterable sorrow, both for what now is, and for what shall be "after this," because you are not yet saved? I can only whisper, "Ah, poor soul, how different everything would be if ONLY you knew the Lord Jesus! And more different than I could ever work into words, and more changed than you would even dare to dream off!"

For just as surely as American history once hinged upon a little dog, so surely—no! far, far more surely—your personal history hinges upon the Holy One of God, the Lord Jesus Christ. What a horror if it be left hanging on the hell-bound side!—American Tract Society.

## TEARS of JESUS By Reverend RUFUS HYMAN

Jesus was the man of sorrows. If Jesus ever laughed it is not written in the Word of God. But it is written how he wept again and again.

Tears at the grave of Lazarus (John 11:32-35). This was a happy home just out from Jerusalem. Jesus would spend many nights there. There were three persons who lived in this home, Lazarus, Mary, and Martha. This dear brother and his sisters all loved the Lord Jesus and it must have been a lot like heaven for all of them were Christians.

To make a long story short, after a brief illness, Lazarus died. The sisters sent for Jesus to come and heal their brother, but Jesus was delayed in getting there. Finally, Jesus heard that Lazarus was dead and he went to awake him out of his sleep. While on the way to Bethany Jesus wept with these dear friends and sisters of Lazarus. I can hear them saying, "How he loved Lazarus."

As a Christian today, are there not many

people we love who are dear Christians? We love those whose life has been a blessing to us and those whose life our Christian testimony has blessed. Well, it was that way with the Lord and Lazarus.

Jesus wept at the grave of Lazarus, but why? Because his heart went out for those that he loved. He called Lazarus back to life and then those tears became tears of joy and happiness.

Tears as he wept over a lost city (Luke 19: 41-44). The Lord Jesus is on his way to Jerusalem, the last week of his life before his death. This event occurred as he came near the city. He wept over it, saying, "Oh Jerusalem, thou that stonest prophets." It is said that a prophet could not die out from Jerusalem. This apostolic city was doomed to coming destruction. He foretold how the Romans would destroy their city. History tells us that the Christians were the only ones that believed his words and they fled from Jerusalem and

were safe. The city was destroyed in A. D. 70, just 37 years from the time he wept saying, "How I would have gathered you under my wings as a hen does her chicks, and ye would not!"

Then again we read of his tears in Gethsemane. In Matthew 26:36, we are told how he wept as it were great drops of blood. It was an awful time with our Lord. Calvary had become a reality ahead of time.

The writer of the Hebrews tells us that he was heard in that he feared. Angels came and ministered unto him and then he was able to face Calvary, knowing God would raise him from the dead.

The last mention of tears is recorded in Rev. 21:4: "And God shall wipe away all tears." Remember this is in the New Heavenly City. Why are tears mentioned there? Some think that when we go to the Marriage Supper of

(Continued on page fourteen)



# PROBLEMS AND BLESSINGS OF GROWING OLD . . .

## LOST SENSE OF ETERNITY

The greybeard with his quiet wisdom is gone. Even the beard is gone, so it will not appear to be grey. Having lost our sense of eternity, age becomes a bugaboo and wrinkles are forebodings of the tomb and, believing as millions do that the tomb is the end, old age, therefore, is a tragic calamity.

Yet age is both a sacred and beautiful time of life and it can be noble when it is godly. If it is not godly, age is poisoned with the bitter dregs of a wasted life. The devil has no happy old people, but God crowns old age with peace and beauty.

Caleb's life brings us a vision of this nobility of old age. Read again his words in Chapter 14, verses 10 and 11. "And now behold the Lord has kept me alive as he said these forty and five years; even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and no, lo, I am this day fourscore and five years old.

"As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now."

The peculiar beauty of the old person is strength of character. Oh, the beauty of peace, patience, trust, nobility, wisdom. The calm snows of winter halo the hair; the quiet depth of the eyes reveals true saintliness.

True beauty is not merely a surface thing. It is something within us, which gets finally into our countenance. The chariot wheels of time may leave their furrows on our faces, but nobility of character will so etch the lines as to give a beauty which is practically heavenly. As the years pass God has a way of stamping a certain Christlikeness on His children.

Friends, in heaven's name, wake up to the fact that we've been blighted in America by Hollywood's idea of beauty—pert, haughty, sexy, characterless faces—plunging necklines, revealing overdeveloped maternal propensities—leggy, lusty physiques that can create only one desire and that on an animal plane—this is the beauty we have been taught by ten thousand media to believe is the only true idea. What falseness! What destroying falseness!

## MUCK OF CARNALITY

If the human family are mere animals—even paragons of animals—if the highest achievement is the creation of carnal desire—if the only beauty is the lush springtime of life—the flame of the mating season—the attraction of sex-ripe youth—then Hollywood and associated paraders of animalistic glory are right. But if God's Word is right—if the life is more than meat and the body more than raiment—if the soul is eternal and the body merely its vehicle and the temporary dwelling place—then our land is being led down the miry, mucky, slimy path of carnality, lustfulness and sin—a path which many nations of antiquity have traveled to their oblivion at the end of the way.

## II. CALEB'S LIFE REVEALS THE JOY OF AGE'S RETROSPECT.

At the end of his days, Caleb says, "I have

(Continued from last week)

DR. WILLIAM WARD AYER

Joshua 14:6-15

wholly followed the Lord," and now he is to see the triumph of his ideals.

Do you want a peaceful and happy old age? Then "wholly follow the Lord." You see, friends, much of age's glory is in happy remembering. It is happy retrospect.

You who are younger should meditate upon this. If, when you are old you are to look back upon your lives, it behooves you to live now in such a way as will give joy in the day when you start "thinking back." Young people, there are many things which give you pleasure now, but in that "thinking back" period they will blacken your memories, because you'll realize you trampled away valuable time and powers, and talents which might have been made to count for God and for yourself.

It is easy to dodge moral and spiritual responsibility while young, but he who makes no moral stand and fights no moral battles in his youth will have little to comfort him in his old age.

You who give way to sin, at every temptation, as sure as God lives, the residue of your life will be as bitter as gall and when you come to the end of your days, your spirit will wilt in impotence.

## LOOKING BACK AT LIFE

*It is easy for you to choose the line of least resistance, and to live soft, indifferent lives but only those who have wholly followed the Lord, as did Caleb, will be able to sit, in life's afterglow and gaze down the misty road as it stretches back over the hills of life and say, with Paul, "I have fought a good fight; I have finished my course, I have kept the faith."*

O Youth! How trivial and cheap the things that occupy you now will seem when you come to the end of life's way!

One of the great facts of human personality is memory. In old age, it will be either a gracious blessing or an awful curse. Don't forget that we are, these days, building stuff of which memory is made. Day by day, we are creating future memories.

What a joy it was to Caleb to look back upon those days when he had gone forth to spy out the land, and when the great majority of the group had come back murmuring and complaining, he had come back with the enthusiasm of youth and made a faithful record of the glory of the land and his belief in God's promises. *He had nothing to be ashamed of in his old age!*

## III. FROM CALEB'S LIFE WE LEARN THAT TRUE GODLINESS IS A GENUINE FOUNTAIN OF YOUTH

Hear Caleb boldly say, "As yet I am as strong this day as I was in the days that Moses

sent me. As my strength was then, even so my strength is now; for war, both to go out and to come in."

God bless his staunch old heart! We have our doubts that he was as good at eighty as he was at forty, but we thank God that he felt that way!

Belief in immortality keeps us from giving up the battle. Old people are needed. The great minds of the world have been old minds. Galileo did much of his best work after seventy-five. Moses did his best service for God after he was eighty. And the great Gladstone was England's Prime Minister at the age of eighty-three. Winston Churchill, the world's most astute statesman, is in his late 70's.

Handel and Verdi produced many of their musical masterpieces when they were past seventy. The clearest, most intelligent and conscientious voice we heard during the late political campaign was the voice of the 78-year-old Herbert Hoover.

"We do not count a man's years," declares Emerson, "until we have nothing else to count."

It would be a sad world without youth in the land, but I'd hate to live in a world run entirely by youth—thank God for the stabilizing influence of old age!

Learn this lesson from old Caleb—don't lay by your armor 'till God calls you from the battle. Remember that having eternal life, you have eternal youth deep within your soul, and may God help us all to have a glorious old age; not merely "preserved" as many old people are, like pickles; some are preserved sweet and others are preserved sour. Sour old age is one of life's awful tragedies. They make life a burden to themselves and to everybody else with whom they come in contact.

## CONTINUOUS YOUTH

But Christian living is a real fountain of youth. The self-restraint which it brings to the life makes for conservation of power for old age. And with the immortal spirit of Christ deep within us, continuous youth becomes a definite reality.

You will note that Caleb did two things in his old age. First, he slew giants and he made friendships. This, to my mind, is the ideal occupation of old people. There are many giants for age to conquer—the giant of natural sadness, the hideous monster of regret, black-faced grouching, long-nosed criticism, and fat and ugly and complacent unprogressiveness. But age can slay these monsters if it desires, especially if old people are filled with the grace and the mercy of God.

It is sad to see old people come to the end of their days without rich friendships. But it is beautiful to see old people with a multitude of friends who rise up and call them blessed. As we come to the end of our days, we shall probably discover that many of our friends will die and leave us, and unless we have cultivated new friends among younger people, we shall then be friendless. But the old person who keeps himself young in spirit will never be without friends. The chief friend of age is Jesus, the Friend that sticketh closer than a brother, and age is never completely friendless

(Continued on page thirteen)

# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Greenwood Auxiliary Elects Officers

Monday night, December 29, 1952, the Woman's Auxiliary of Greenwood Church, Mitchell County, Georgia, met at the church for the purpose of electing officers for the year 1953. Mrs. K. V. Shutes called the meeting to order and we sang, "Footsteps of Jesus." Mrs. Shutes then gave the devotional which was very interesting. She used for her subject, "The New Year's Opportunities." This was followed by a chain of prayers. Mrs. Shutes read the duties of each officer which were elected as follows:

President—Mrs. G. T. Harvey;  
Vice-President—Mrs. Bobbie Poitvient;  
Enlistment Chairman—Mrs. C. O. Davis;  
Youth Chairman—Mrs. Boyd Hutto;  
Study Course Chairman—Mrs. K. V. Shutes;  
Program-Publicity Chairman—Mrs. C. J. Harvey;  
Benevolence Chairman—Mrs. W. S. Sharp;  
Secretary—Mrs. Ed Kearns;  
Treasurer—Mrs. G. W. Worsham.

After singing another song, we were dismissed.

MRS. C. J. HARVEY, *Publicity Chairman*

## Tennessee Auxiliary Has Perfect Attendance

The Woman's Auxiliary of Sylvan Park Free Will Baptist Church, Nashville, Tennessee, held its regular meeting at the home of the president, Mrs. Fred Wall, in December, 1952. We were happy to have each member present for this meeting. Also we had one visitor, Mrs. Christine Boyd, president of New Hope Auxiliary, Joelton, Tennessee.

The devotion, in keeping with the Christmas season, was presented by our pastor, Rev. E. A. Craft.

Our president brought us inspiring thoughts, complimenting the officers for the progress made in 1952, but urging each officer to devote herself more wholeheartedly to the phase of the work for which she is responsible. She stated that winning the lost to Christ is our main objective and each member has a responsibility as a soul winner.

Plans were made to meet with the Men's Club one night each month so that we might better reach the needy families and those who are not saved. This is a new work in our auxiliary and our prayer is that we might win lost souls through our combined work.

Mrs. Avis Sublette, program chairman, led the group in a social hour, including the Christmas Sunshine Pal gift exchange. The hour was much enjoyed by all members, young and old.

This auxiliary is one of the smallest in the

Cumberland District; however, 15 of its 16 members are active. The auxiliary plans an "All Out" enlistment program for 1953.

The next meeting will be at the church with Mrs. E. A. Craft as hostess.

MRS. AVIS SUBLETTE, *Reporter*

## Georgia Auxiliary Meets

After all the hurry and worry and the many pleasures of the Christmas and New Year's holidays are things of the past, we, the Woman's Auxiliary of Greenwood Church, Mitchell County, Georgia, met in the home of Mrs. Boyd Hutto, on January 16 for our first meeting in the new year, and for our first lesson in the new Year Book. This was our first meeting with our new officers in charge.

The president, Mrs. G. T. Harvey, called

## THE HARVEST

By MRS. B. M. RATCLIFF

The fields are white to harvest,  
But the laborers are few.  
Christ is calling everyone,  
Yes, friends, He's calling you.

Now is the time to gather  
The harvest into the fold.  
Our Saviour will go with us  
To the end of every goal.

Christ said, "Go into the highways  
And in the hedges too."  
Go bring the lost ones to the fold,  
He is their Saviour too.

Christ the Lord loves everyone,  
The rich as well as the poor;  
And we as Christian people,  
Should bring them to the door.

Dear friends, let's be more earnest  
In working for our Lord;  
In every prayer we offer,  
And reading His dear Word.

Christ has a place for me, dear friend,  
Christ has a place for you.  
So let's get started on our way  
For there is a work to do.

The way may seem long and dreary,  
And rough the path we trod;  
Remember Jesus' path was rough,  
But He murmured not a word.

So let's get down on our knees  
And pray unto the Lord,  
To send more workers into the field  
To carry the lost His Word.

Then when we cross over Jordan  
We'll hear our Saviour say,  
"Come, you blessed to my Father  
For you have paved the way."

the meeting to order and we sang our new theme song, "The Haven of Rest." This was followed with a chain of prayers. The president then read the Scripture reading and called for the reading of the minutes of the last meeting. The roll was called with twelve members being present.

After the different chairmen made their reports, the president turned the meeting over to the Program Chairman who gave the subject, "The Light of Truth Shines on Enlistment," and the introduction, "The Spreading of the Gospel." Each member present took part in discussing the lesson. Those who gave special features were: Mrs. A. W. Poitvient, Mrs. K. V. Shutes, Mrs. Eva Hutto, and Mrs. Clyde Hutto.

After the program was assigned for the February meeting, we were dismissed by praying the League benediction to meet with Mrs. Estelle Kearns one month later.

The hostess then served refreshments which were enjoyed by all.

MRS. C. J. HARVEY, *Publicity Chairman*

## MY REDEEMER

By REV. A. L. FRIER

It is my desire to write this short message to the FREE WILL BAPTIST. It is the first item I have ever written and I hope it may be a blessing to someone who reads it.

In reading Isaiah 59:20, we find "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Genesis 3:15 gives the first promise of a redeemer: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is none other than Jesus himself who gave his life a ransom on the cross for our sins. A redeemer must be of kin to the ones he redeems. So Jesus was of kin to us. According to the flesh, he was of the seed of Abraham, of the house of Judah, and of the lineage of David. So we see Jesus all through the Bible as the seed of woman and the blessed Son of God.

There are so many passages of Scripture in the prophets concerning him. He is the very heart of the Bible or should I say the theme of the Bible. Man had disobeyed God and the penalty was death. Man needed a redeemer. Then God looked down in mercy upon the lost condition of man and promised that his Son would come to be the redeemer of the human race. Jesus would be as a lamb slain from the fountain of the world. He was and is the seed of woman, but not of the seed of man. He is the Son of God, the Redeemer of man, and the Saviour of the world. We must accept him as Lord and Master or be forever lost. Let us look unto him and be saved while we have time in this world.

【●】

There is always danger to those who have to talk much about religion, that their religion may become that of the head rather than that of the heart.



# NEWS NOTES

## MOUNT ALLEN JUNIOR COLLEGE REPRESENTATIVE ITINERARY

Rev. Willet L. Moretz, Field Representative for Mount Allen Junior College, will appear at the following churches on the dates listed below in the interest of the college.

### *French Broad Association*

Shady Grove, Thursday, February 5, 7:30 p. m.

Union Chapel, Friday, February 6, 7:30 p. m.

### *Craven County—Eastern Conference*

Brice's Chapel, Monday, Feb. 9, 7:30 p. m.

Juniper Chapel Church, Tuesday, Feb. 10, 7:30 p. m.

Reunion Chapel Church, Wednesday, Feb. 11, 7:30 p. m.

Lane's Chapel Church, Thursday, Feb. 12, 7:30 p. m.

Oak Grove Church, Friday, February 13, 7:30 p. m.

Mr. Moretz has an interesting message for all the people. Be sure to meet him on the date he is at your church. He has a special message for the young people. Hear it!

## ORDAINED FOR GOSPEL MINISTRY

Rev. L. Beverly Ballard of New Bern, North Carolina, was ordained to preach as a Free Will Baptist minister at St. Mary's Church, New Bern, North Carolina, a few weeks ago. Mr. Ballard wishes the BAPTIST to announce this to his many friends and to solicit the prayers of those who have in the past shown interest in his work.

Mr. Ballard states that the work at Core Point Church, Beaufort County, North Carolina, is progressing nicely. This is his only work at the present due to plans to attend the Free Will Baptist Bible College in Nashville, Tennessee, an opportunity which has since been given up temporarily.

As has been his practice for the past three years, Mr. Ballard again offers his services in the evangelistic field as either an evangelist, singer or a combination of both. He urges your prayers in behalf of his ministry.

## DRINK KILLS 378,173

The American Business Men's Research Foundation of Chicago reports that "beverage alcohol has definitely had a part in blotting out the lives of 378,173 persons since the repeal of Prohibition, to say nothing of the millions who have been maimed for life. This number is more than the population of any one of the following cities: Portland, Oregon, St. Paul, Minnesota, Ft. Worth, Texas, Louisville, Kentucky, Atlanta, Georgia, and Miami, Florida.—Sel.

## DRUNKEN DRIVERS GET CHURCH SENTENCE

MESA, Ariz.—Drunken drivers here will have their choice of spending 10 days in jail or 10 Sundays in church.

Justice of the Peace Jack Hunsaker announced that hereafter all convicted drunken drivers in his court will have to take a "church sentence" if they want to stay out of jail.

In addition, all will pay fines of at least \$125, he said.

Justice Hunsaker said he got the idea after realizing that jail sentences were not reducing drunken driving and were working a hardship on wives and children.

"We want something that will keep these people from getting behind the wheel of an automobile," he added, "and maybe 10 Sundays in church will do it."

The judge said convicted defendants could attend as much church they wanted, Justice Hunsaker is a Mormon.

His new ruling was praised by the Rev. Earl S. Fox, pastor of the Mesa First Presbyterian Church and president of the Mesa Ministerial Association. Mr. Fox said:

"While we don't want to put forward the idea that going to church is punishment, I feel that attendance at church for 10 Sundays is bound to do some good. You can't get that close to God without receiving some benefit from the association."—Selected.

## EISENHOWERS SELECT PRESBYTERIAN CHURCH

President and Mrs. Dwight D. Eisenhower have selected National Presbyterian Church as their place of worship in Washington. National Presbyterian Church traces its ancestry to the White House itself. In 1794, a group of stone masons working on the construction of the future executive mansion held services in a little carpentry shop in a thicket that eventually became part of the White House grounds. First Presbyterian Church grew out of this small group of worshippers. Subsequently, the

## COMING EVENTS

FEBRUARY 8—Race Relation Sunday.

FEBRUARY 12—Abraham Lincoln's Birthday

FEBRUARY 15-22—Brotherhood Week

FEBRUARY 18—Ash Wednesday

FEBRUARY 20—World Day of Prayer for Missions

FEBRUARY 22—George Washington's Birthday

MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

MARCH 29—Paul Sunday

APRIL 3—Good Friday

APRIL 5—Easter Sunday

church merged with Church of the Covenant to become the present National Presbyterian Church, whose house of worship dates from 1883. Presidents who have worshiped at the church include Andrew Jackson, Franklin Pierce, James K. Polk, James Buchanan, and Grover Cleveland. Ulysses S. Grant and Benjamin Harrison also worshiped there from time to time.—Selected.

## PLAN RADIO STATION IN EUROPE

Plans are under way for setting up a Christian radio station "somewhere in northern Europe," it was announced by Baron W. T. Frary von Blomberg of Washington, D. C. Baron von Blomberg, who is active in the International Council for Christian Leadership, said the radio outlet will be financed by churchmen in Europe and the United States and will operate on an "interdenominational basis" twenty-four hours a day. He said Christian messages will be broadcast in a variety of languages, with much of the station's efforts aimed at people behind the Iron Curtain. "It is for this reason that we cannot announce the location of the station," he added.—Selected.

## NATIONAL SURVEY SHOWS CHURCH ATTENDANCE POOR

NEW YORK—While 99 per cent of the American people say they believe in God, only 32 per cent express that belief by attending church services every week, according to the first nation-wide interfaith survey of religious belief. The survey was made by Ben Gaffin and Associates at the request of *Catholic Digest* magazine.

Only 25 per cent of the Protestant population go to church regularly. Presbyterians fall below this average, with 18 per cent who attend every Sunday. They also fall below the record of the Baptists (28 per cent); the Methodists (20 per cent); and the Episcopal Church (20 per cent). But the Presbyterians do a little better than the Lutherans (17 per cent), and the Congregationalists (10 per cent).

Compared to the Protestants, the Roman Catholics give much more evidence of their religious faith. Sixty-two per cent go to church every Sunday. In contrast to 32 per cent of the Protestant population who don't attend church at all, only 18 per cent of the American people who call themselves Roman Catholics neglect to go to church.

Members of the Jewish religion are the most lax in church attendance. Only 12 per cent attend weekly Sabbath services and 56 per cent do not attend at all.

As is commonly believed, women are more faithful churchgoers than are men. But the margin of difference is not great: 20 per cent of the men and 33 per cent of the women go every Sunday.

Contrary to popular belief, the age which attends most frequently is the eighteen-to-twenty-four-year-old group, 34 per cent going every Sunday compared to the national average of 32 per cent.

Church attendance seems, according to the poll, to be little influenced by residence in large cities. There is, however, a marked difference between the eastern and western sections of the country. The highest weekly attendance, 45 per cent, is found in the New England area. This figure is 23 per cent higher

than that for the Pacific Coast region. It is notable also that in the Pacific section, 50 per cent of the adults never attend any church services.—*Selected.*

# GRAHAM'S KOREAN MISSION WINS THOUSANDS TO CHRIST

PUSAN, Korea—Evangelist Billy Graham's mission in Korea gained an average of nearly 40 converts to Christianity nightly at open-air services in hastily improvised sites here and in other Korean cities.

Graham spoke five successive nights in Pusan, then went on to Taegu for two services before continuing on to Seoul, Korea's war-wrecked capital. Crowds of more than 5,000 jammed his revival meetings everywhere.

Vice-President Ham Tai-yung, who is himself a Presbyterian minister, had issued a statement prior to Dr. Graham's arrival strongly urging public attendance at the revival meetings.

Graham reached many thousands more than the much-publicized Archbishop Spellman. The State Department had at first announced that Graham would not be permitted to go to Korea but when Spellman was granted visas Protestant pressure became so great that State finally succumbed.—*Selected.*

# FEBRUARY CRAGMONT ASSEMBLY MONTH

This letter is being addressed to you in behalf of Cragmont. As you already know, "February is Cragmont Month" in the United Program of our State Convention. All churches, Sunday Schools, Leagues, Auxiliaries and other organizations, as well as individuals, are urged to send their donations for Cragmont during February. Please remember the success of this campaign depends upon you, as well as others.

## Goals for This Year

Two slogans seem to very well cover the hopes of the Board of Directors just now. They are: "Debt-free in '53" and "Repair and Improve to Better Serve." The members of the Board of Directors are already thinking in terms of an early Dedication Service. The response of our people in the past has been sufficient to bring us almost to the point of being able to retire all indebtedness. If the response during February is as good as last year the Board will be able to announce real soon that the debt is paid, and to make plans for the long awaited Dedication Service. Then with the debt paid off the Board will be able to begin some of the much needed repairs and improvements. Many of these have been needed for a long time but have had to wait until the debts were paid. However it seems now that "this is the year" that you and I can help to make it possible for the Board of Directors to finish the job we have asked them to do. Let's all "work together now" that we may "rejoice together later."

The management of Cragmont wishes to express its very deep appreciation to all who have helped to come this far since the fall of 1945, when Cragmont was purchased. They also invite all our people to join now in this last great effort to reach the goals for which we have been working during these eight years. Your donations should be sent to M. L. Johnson,

Sims, N. C., who as Promotional-Director for the State Convention, is receiving treasurer for funds for Cragmont. Be sure to state that your donations are for Cragmont.

Please do not be confused about Cragmont and Mt. Allen Jr. College. They are two separate and distinct enterprises of our denomination. They each have their own programs, plans and funds. Mt. Allen is using the building at Cragmont during the winter months. Cragmont will operate next summer just as in the past. All funds sent for Cragmont during this campaign are for Cragmont and will be used by the Board of Directors to reach the goals mentioned above. Remember, the Board of Directors must look to all our people for help to reach the goals.

# NORTH CAROLINA MISSIONARY CONFERENCE

On February 18 and 19 the first state wide Free Will Baptist missionary conference in North Carolina will be held at Hull Road Free Will Baptist Church, Snow Hill, N. C. This conference is being sponsored by the North Carolina Board of Missions. The principal speaker will be Mrs. Thomas H. Willey, missionary to Cuba. Other persons appearing on the program include: Reverend Raymond Riggs, Promotional Secretary-Treasurer of the Foreign Mission Board and Reverend J. B. Bloss, Chairman, National Home Mission Board.

The conference is state wide and is open to all, but pastors, officers, and teachers are especially urged to be present. The program as worked out by the N. C. Board of Missions is given below:

## Theme: "A Broader Vision"

Text: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

## Wednesday Evening, February 18

7:00-7:50 "Home Missions," Reverend James A. Evans, Pastor, Wilson Church, North Carolina, and member of N. C. Board of Missions.

Music: Hull Road Church Choir.

7:50-8:00 Intermission

8:00-9:00 "Foreign Missions"

Presiding: Reverend Rashie Kennedy, Chairman. N. C. Board of Missions.

Film: "Unto Every Creature," shown by Reverend Raymond Riggs, Promotional Secretary-Treasurer of the Foreign Mission Board, and Pastor of Highland Park Church, Detroit, Michigan.

9:00 Assignment to homes and adjournment, William Burkette Raper, Pastor, Host Church.

## Thursday Morning, February 19

8:30-9:00 "Praise and Prayer" Service, Reverend J. W. Alford, Member of N. C. Board of Missions.

9:15-10:15 "Foreign Missions"

Presiding: Reverend Rashie Kennedy

Speaker: Mrs. Thomas H. Willey, Missionary to Cuba.

10:20-11:10 "Home Missions"

Presiding: Reverend James A. Evans

Speaker: Reverend J. B. Bloss, Chairman, National Home Mission Board

11:20-12:00 "Singspiration and Consecration"

Music: Reverend I. L. Stanley, Superintendent of Children's Home, Greenville, Tennessee

Sermon: "Consecration in Decision," Reverend Henry Melvin, Pastor Reedy Branch Church, Winterville, North Carolina.

12:00-1:00 Lunch (Served by Hull Road Church)

## Thursday Afternoon

1:00-1:15 Devotions, Reverend Charles B. Craddock, Pastor, Ayden, North Carolina, Church.

1:15-1:30 Presentation of members of all

Mission Boards, Reverend Rashie Kennedy

1:30-1:45 Singspiration; Reverend I. L. Stanley

1:45-2:30 "Consecration in Action," Mrs. Thomas H. Willey

2:30 Benediction

# THE BATTLE WITHIN

By Mrs. C. C. SHEFFIELD

The battles we fight with ourselves within,  
Seem silly to say, They're hard to win.  
Our smiles are so strained, our patience worn thin;

When our children come in, and the fight begins.

We worry and fret over things we can't change,  
And try someone's life to arrange.

We start out each morning feeling all right,  
Then someone says something and we're ready to fight.

When our friends or our loved ones tell us our faults,  
Speaking so kindly and meaning but naught;  
As soon as they're spoken, it makes us see red,  
Then we say a lot of things that are best left unsaid.

As we travel life's highway on earth here below  
There are things some people seem never to know.

If we'd lay down our troubles when we lay down at night,  
Life would be brighter and our burdens quite light.

With a smile on our lips and a song in our hearts,  
It would be a winning battle from the very start.  
If we'd pick up the weapon that's needed to win,  
We'd lose this battle with ourselves within.

How tragic it is, this fight among men,  
But no less a fight is this battle within.  
If all of the people, this fight could just win,  
Peace would then come; it would overcome sin.

But after it all has been said and done,  
And life's race an earth here has been run;  
How easy 'twould have been, this fight from the start,  
If Jesus could have had full reign in our hearts.

(The poem above was written by a Child of God, who is a much appreciated woman in the Patmos Church at Leary, Georgia, Baker County. She often composes poems and writes playlets which are presented in the League. We praise the Lord for a person of such talents who uses them to glorify God. It is trusted she will continue to do so along her paths of life.—Mrs. Edith D. Shiver.)

Jars concealed are half reconciled. A good husband never publicly reproves his wife.

Never speak loudly to one another unless the house is on fire.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Do you think that Judas Iscariot was ever saved?*—George H. Branning, 4010 Murphy Road, Nashville, Tenn.

**ANSWER:** I do not think that he was born again as we think of men as being saved now and as they have been since the day of Pentecost for until then the Holy Spirit had not come down to take His permanent abode in their hearts. He had been called out and commissioned; therefore he was in the same category as that of the other disciples so far as safety was concerned. His commission included orders to go to all the cities and villages of Judah and give the message of the coming kingdom. Judas was paired with another disciple when he was commissioned just as were each of the other apostles. Matt. 10:4, "Simon the Canaanite, and Judas Iscariot, who also betrayed him"; John 13:2, 27, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; . . . and after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." See Mark 3:13-19; Luke 6:16. After Peter denied the Lord he must be converted before resuming the commission Christ had given him, Luke 22:32, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Judas fell by transgression according to Acts 1:25, "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." However, he was also a devil (John 6:70), "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" Whatever this may mean, perhaps it means that God foreknew from the beginning that Judas was going to let Satan come into his heart and influence him to sell our blessed Saviour for the small sum of thirty pieces of silver and then without doing what Peter did when he repented kill himself and go to the place prepared for the devil and his angels, which is the only place left for him. He had been the instrument to betray Jesus and then hung himself without using the only means of escape which was repentance. John 12:4, "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him"; (Luke 22:3), "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve"; (John 13:2, quoted above); Acts 1:16-17, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry."

### Do You Know?

By C. S. YOUNG

**THAT** some day, (and it may be soon) Jesus will actually and really come back and appear in the clouds, Luke 21:27; Matt. 24:30.

**THAT** when He does, all those who are saved and looking for His coming will be caught up to meet Him in the air, I Thess. 4:17; Matt. 24:31.

**THAT** all this will happen in a moment, in the twinkling of an eye, and those who are not ready, will have no time to prepare, I Cor. 15:52; I Thess. 5:2, 3.

**DO YOU KNOW** That those who are not ready for His glorious coming, will enter the tribulation period, a time of trouble, such as the world has never known, Matt. 24:21; Dan. 12:1.

**THAT** part of this tribulation will be so severe that men will seek death and shall not

find it, for death shall flee from them, Rev. 9:6; Rev. 16:16.

**THAT** among the tribulation plagues to come there will be such as earth-quakes, hail and fire, mingled with blood, falling upon the earth and burning up all the green grass, and a third part of the tree, Rev. 8:5-7. The sun will turn black and the moon become as blood. Stars will fall to the earth, and mountains and islands will be moved out of their places, Rev. 6:12-14.

A third part of the sea will turn into blood, and a third part of the rivers and fountains will turn wormwood or bitter causing many men to die, Rev. 8:8-11. Locusts will also appear on the earth, with power to grievously torment the people, Rev. 9:5, and the third part of men shall be killed by fire and brimstone, Rev. 9:15-18.

**DO YOU KNOW** that there will be a world dictator (antichrist) coming into power on a

peace program, Dan. 11:21, who will deceive the people by great miracles, signs, and wonders, such as calling down fire from heaven and giving life to an image etc. Rev. 13:13-15; Matt. 24:24.

**THAT** after he has attained his power by false pretense and flatteries, he will turn right around and set himself up to be God, II Thess. 2:4; Dan. 11:36, 37, and cause his own image to be set up in the new temple which he had permitted the Jews to rebuild at Jerusalem Dan. 11:31; Matt. 24:15; Rev. 13:14.

**THAT** he will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, (known as the mark of the beast) without which mark no one can buy or sell, Rev. 13:16, 17, and that he will cause all who refuse to worship his image, to be killed, Rev. 13:15.

**THAT** all who receive the mark, and worship the beast or his image will be tormented with fire and brimstone, forever, Rev. 14:9, 10, 11.

Dear Reader, This may all be very shocking to you, but you are invited and urged to look up all the references in God's Holy Word, and see for yourself.

It is a sad fact, that IF CHRIST SHOULD COME TONIGHT, and the saved would be caught up to meet the Lord in the air, in the twinkling of an eye, that a very large percentage of people, even many regular church attendants, would be taken completely by surprise, and would wonder what became of their little children and others who were truly saved. Yet the Bible plainly teaches that this very thing will surely happen, and although we cannot know the exact day or the hour, there are many things recorded in God's Word to take place shortly before His coming, which if we compare with present world conditions, clearly indicate that his coming is near at hand.

Dear Friends, can you afford to take a chance of missing the glorious rapture and be left to go through the terrible tribulation. How it should stir each one of us to repentance, to hate and forsake all manner of sin, to live daily as in God's presence, and strive after holiness of heart and life, to watch and pray that we may be accounted worthy to escape these things that shall come to pass, and to stand before the Son of man, Luke 21:36.

Remember:- Jesus said, "Except a man be born again, he cannot see the kingdom of God." John 3:3, also Heb. 12:14 says, "with out holiness no man shall see the Lord. Therefore it is necessary to repent, and live pure and holy lives, before one can be considered as being born again and gain heaven.

I say repent, for all have sinned and come short of the glory of God, Rom. 3:23. And all we like sheep have gone astray: Isaiah 53:6. We cannot save ourselves by our own good deeds or our works, for all our righteousness is as filthy rags. Isaiah 64:6. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." Eph. 2:8, 9.

"For God so loved the world that he gave his only begotten Son, that whosoever believ-

eth on him should not perish, but have everlasting life." John 3:16.

Will you not repent and put your trust in Christ as your personal Savior, and be ready to leave this old earth when the trumpet shall sound?

**IT CANNOT BE LONG—IT MAY BE SOON.**

Now is the day of salvation.

**TOMORROW MAY BE TOO LATE**

—Old Paths Tract Society

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"As a man thinketh . . ."

Solomon said, "As a man thinketh in his heart, so is he" (Proverbs 23:7). Let's take a little time and consider the destiny of a thought. The great sky-scraper is a product of thought. The magnificent structure of St. Peter's Cathedral, with all of its beautiful colors, came from the mind of its builder.

There are good thoughts and evil thoughts. When the evil thought enters the mind and is entertained and materializes, it motivates action; murder, theft, suicide, and other evil acts.

Some one said, "You can't keep the birds from flying over your head, but you can keep them from building nests in your hair." A few years ago I observed the great water system of a certain city. I asked the engineer of the plant a few questions about the system. He said, "The water comes from the lake to the reservoir where it is treated with chemicals and then to the spigot." "The water," he said, "is only 68 per cent pure in the lake, but is 88 per cent pure after it leaves the reservoir."

So it is with a thought; it enters the mind in the rough and should be treated with good judgment before it is put into action. Business deals always receive careful study and much thinking, but other important things go without attention. The mind is the executive department of the individual, and there are three laws that govern the thoughts: the conscience, judgment, and the will.

In an angry rage all thought by-passes these flagmen and leaves the mind in a premature state. That is why we often read the testimony of the criminal: "I didn't think!" We must think!

Jesus said, "Out of the heart proceed evil thoughts" (Mark 7:21). The Apostle Paul gives us some things to think about: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things" (Philippians 4:8).

## Importance of Christian Witness In the Home

Dealing one night with an unsaved young man, Billy Sunday engaged with him in the following exchange.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; she has been the superintendent of the Sunday school of the same church for some time."

"Is your sister a Christian?"

"Don't know; she has charge of the primary department in the Sunday school."

"Mr. Sunday, as long as I can remember, none of my folk ever said a word to me about my soul. Do you think that they think I am lost?"—*From Mrs. A. C. Peck.*

## Wrong Orders

Some years ago a passenger train was flying into New York as another train was emerging. There was a head-on collision. Fifty lives were snuffed out. An engineer was pinned under his engine. The blood was pouring from his nostrils and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and he said, "Take this. This will show you that someone gave me the wrong orders." Unregenerate men and women will stand before the Great White Throne and point to their modernist preachers saying, "Someone gave me the wrong orders."—*Engstrom.*

【●】

All some preachers offer the people is sentimental confections and intellectual shavings.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### The Universal Chorus (Psalm 148)

1. Praise from above (vs. 1; Luke 2:14).
2. Praise Him all His angels (vs. 2).
3. Praise Him all the works of His hands (vss. 3-5).
4. All things were made by him (vs. 6; Jer. 5:22).
5. His praises over the earth and the sea (vs. 7).
6. Hail, the rain and the winds obey His voice (vs. 8; Mark 9:39-41).
7. The fruit trees and all other trees praise Him (vs. 9).
8. The beasts and the fowls—all praise the Lord (vs. 10).
9. Praise comes from above, fills the universe, and comes down to man, to the kings and to all the peoples (vs. 11).
10. Young men, and girls, old men and children—praise God (vs. 12).
11. Praise Him all His saints, His chosen people, the Church, all give praises to Him in truth and sincerity (vss. 13, 14).

### A National Anthem (Psalm 136)

1. God is good, the Creator and sustainer of all things (vss. 1-4; Rom. 2:4).
2. He owns all things (vss. 5-9; Ps. 50:10-13).
3. He is the giver of freedom (vss. 10-15; Ps. 56:13; Dan. 6:27).
4. He is the Shepherd of His people (vss. 16-22; Deut. 8:2).
5. He gives to us all His rich blessings (vss. 23-26; I Sam. 2:8-10).



## Subscription Honor Roll

Mrs. J. J. Blizard, Deep Run, N. C.	87
Louis H. Moulton, Richmond, Va.	36
Mrs. John R. Murphy, Snow Hill, N. C.	36
E. C. Morris, Tifton, Ga.	28
J. C. Griffin, New Bern, N. C.	27
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
Mrs. Lester Mills, Greenville, N. C.	23
Ray Doe Gay, Walsenburg, N. C.	21
Mrs. Martha M. Braxton, Winterville, N. C.	20
Ona Owens, Chipley, Fla.	19
Mrs. B. H. Matthews, Spring Hope, N. C.	18
Mrs. Raymond Hancock, Timmons ville, S. C.	18
Mrs. Lloyd M. Edwards, Kenly, N. C.	18
Mrs. Guy Deans, Sims, N. C.	18
R. H. Jackson, Davis, N. C.	17
Mrs. J. C. Edmundson, Pikeville, N. C.	17
C. R. Houston, Colquitt, Ga.	16
W. C. Hill, Mt. Olive, N. C.	15
Mrs. Elton Harper, Deep Run, N. C.	15
Miss Mattie Mae Beacham, Arapahoe, N. C.	15
Owen Thomas, Four Oaks, N. C.	14

Mrs. J. R. Cayton, Aurora, N. C.	14
Mrs. S. J. Hardison, Grifton, N. C.	14
D. W. Alexander, Bethel, N. C.	14
J. R. Bennett, Bridgeton, N. C.	14
Mrs. B. G. Hardy, Merrimon, N. C.	13
Wm. Webster, Pinetown, N. C.	13
R. N. Hinnant, Micro, N. C.	12
J. D. Vemelson, Washington, N. C.	12
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Alice Lupton, New Bern, N. C.	12
Mrs. Jack Flowers, Hyman, S. C.	12
Mrs. C. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
James S. Boyd, Plymouth, N. C.	11
C. J. Harvey, Camilla, Ga.	11
E. G. Dennis, Coward, S. C.	11
Mrs. C. T. Brock, Kenansville, N. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
W. C. Sutton, Cove City, N. C.	10
Mrs. O. M. Hilburn, Darlington, S. C.	10
M. B. Hutchinson, McArthur, Ohio	10
H. L. Catrett, Colquitt, Ga.	10
Mrs. Henry Barefield, Pikeville, N. C.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	10

Mrs. Leslie Kennedy, Beulaville, N. C.	10
Mrs. O. R. Blizard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
R. W. Allman, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. J. J. Carroll, Greenville, N. C.	10
Mrs. C. F. Heath, Cove City, N. C.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
Mrs. J. W. Hinds, Pamphlo, S. C.	9
N. P. Gates, Detroit, Mich.	9
Mrs. F. A. Edwards, Chocowinity, N. C.	9
John Komegay, Seven Springs, N. C.	9
C. J. Harris, Greenville, N. C.	9
Mrs. G. C. Carter, Sr., Baxley, Ga.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. Mae Rouse, Dudley, N. C.	9
Mrs. J. K. Aldridge, La Grange, N. C.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
Mrs. Alton Suggs, Kinston, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Jimmie Tyndall, Pink Hill, N. C.	8
Mrs. Woodrow Daugherty, Cove City, N. C.	8
Mrs. B. R. Moore, Ealsburg, N. C.	8
Milford Hales, Wilson, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
G. W. Nobles, Cottonwood, Ala.	7
Lois Coward Windham, Coward, S. C.	7
Mrs. Marion Lee, Darlington, S. C.	7
Mrs. E. L. McPherson, Chadbourne, N. C.	7
J. D. Coffman, Hector, Ark.	7
Ralph Staten, Wewoka, Okla.	6
Mrs. H. S. Swain, Columbia, N. C.	6
I. J. Blackwelder, Blackshear, Ga.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mozingo, Kenly, N. C.	6
Mrs. Asahia Brown, Timmons ville, S. C.	6
Chester Huckaba, Chipley, Fla.	6
Mrs. Millard Watson, Lucama, N. C.	6
Mrs. J. L. Nobles, Winterville, N. C.	6
Mrs. M. H. Mellette, Turberville, S. C.	6
Mrs. George Broadway, Pocahontas, Ark.	6
Mrs. Charlie Humbles, Ayden, N. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Wm. Bailey, Saratoga, N. C.	6
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Thomas McLamb, Clinton, N. C.	5
Mrs. Bessie M. Deuell, Newport News, Va.	5
Mrs. Leroy Howell, Goldsboro, N. C.	5
Mrs. Carl Barrow, Snow Hill, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. Willis Parker, Jacksonville, N. C.	5
Rufus Hyman, Slocomb, Ala.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. Bettie Dawson, Dunn, N. C.	5
Mrs. Eula Mae Morris, Vanceboro, N. C.	5
M. S. Cowan, Robersonville, N. C.	5
Mrs. T. G. Pittman, Pine Level, N. C.	5
J. H. Holland, Rocky Mount, N. C.	5
Mrs. M. F. Jackson, Dunn, N. C.	5
Mrs. R. R. Griswold, Selma, N. C.	5
Mrs. Percy Boyd, Grifton, N. C.	5

6. This song belongs to the redeemed of Israel, and to the redeemed in all the nations (vs. 26; Rev. 14:3; 4:11).

The Levites sang this Psalm daily. Solomon had it in his dedication of the Temple; Jehoshaphat sang this same Psalm before going to war against his enemies. The Bishop Athanasius, of Alexandria, sang this Psalm when the soldiers came to arrest him. The service lasted all night. He read the first part of each verse and the congregation repeated the refrain: "for His mercy endureth forever."

### The New Covenant (Hebrews 8:7-12)

1. The promise concerning the new Covenant (Jer. 31:21-34).
2. Better than the Law (Heb. 7:18, 19; Rom. 8:3, 4).
3. With better promises (Heb. 8:8, 10-12; II Peter 1:4).
4. It is based on our knowledge of God (John 17:3).
5. It brings complete redemption (Matt. 26:28; Heb. 9:11, 12).
6. It will be perfect and true (Jer. 31:37).
7. It brings hope to Israel (Jer. 31:36; Rom. 11:26).

### How to Please God (I John 3:22)

1. Follow righteousness (II Tim. 2:22; Acts 10:35).
2. Have faith (Heb. 11:6; Matt. 15:28).
3. If we please God we are happy (Prov. 16:7; I John 3:22).
4. Children can please God (Col. 3:20; Eph. 6:2, 3).
5. It is a duty of all Christians to please God (I Thess. 2:4).
6. We please God with our offerings (Phil. 4:18; Prov. 3:9, 10).
7. And by our separation (II Tim. 2:4; Rom. 8:8).
8. We please Him with our consecrated lives (Rom. 6:18; 12:1).

—Selected.

Artists make artificial flowers, but they are imitations and counterfeits. They have never been in contact with a root. The root from which flowers are cut lives on and will continue producing new flowers.

Character, as the flower that grows from the root of salvation, is beautiful. God loves and desires it. Character, the artificial flower that has never known a root, is an imitation. God must hate it and put it away. Salvation is more important than character, though salvation is given unto us so that we may produce good works. We are "created in Christ Jesus unto good works" (Eph. 2:10).

What passes for woman's intuition is often nothing more than man's transparency.

# Notes and Quotes



BY J. C. GRIFFIN

## Some "Woes" Pronounced By the Lord

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came" (Amos 6:1). This woe is pronounced against those who can be satisfied with unrighteousness. That was the condition of sinning Israel, a people who believed in God but lived in sin. If God pronounced woe against Israel for being at ease under sinful government and unrighteousness all around, how about those who have joined some church, confessing Christ, and then live just as the Devil wants them to live?

## "Woe Unto the Wine Drinkers"

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Prov. 23:29). Then the man of God answers the questions by saying, "They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:30). And then admonishes man to look away from wine by saying, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31, 32). Then he reaches forth with the declaration as another sin. Wine or any strong drink that takes control of a man produces lust of the flesh. "Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Verse 33). Just as soon as a man gets a few drinks, his lustful passion jumps to its highest height. He sees "strange women," according to this Scripture. If that is so with man, why is it not equally so with woman? A drunken woman generally looks for a man and is not very particular what kind.

I saw a drunken woman on our streets not too long ago, and she was grabbing at every man that passed. I saw several dodge her by even taking to the street, but after a while, a half drunken soldier came along and when she grabbed, he grabbed, and into a beer joint, run by the Devil, they went. It was not long before an officer had them and off to the prison they went. The man who sold beer and wine and perhaps hard liquor on the side, did not want them after they were drunk. I wish that it was law that the man who sells liquor that makes men drunk had to take care of everyone that drinks unto drunkenness. Yes, intoxicating beverages puts the "woe" with all of its strings on the poor, deluded dupe who is overpowered by the Devil and often led to a drunkard's hell.

## God's Woe on the Wicked

Men often think they can sin and get by

with it, but God says, "Be sure your sins will find you out" (Numbers 32:23). That will be an awful day when all the adulterers, liars, whoremongers, blasphemers, drunkards, murderers with all the secrets of the Satanic mind have to stand in the judgment. God cannot tolerate sin. God hates sin. God cannot tolerate false religions. God's "woe" is against everything that is not in the righteousness of Jesus Christ. Even though God hates sin and cannot tolerate sin in the least, He loves sinners. He loves them so much that he gave His only begotten Son that the sinner might be saved. But don't think for a moment that you can get God's blessing while living in sin. It just don't work. All sins must be confessed and turned away from and the life dedicated to God. When we accept of what God has done, we must come clean with God and then we can ask anything with the assurance that it is ours upon the asking when our faith is satisfying to God.

## Woe Pronounced on Hypocrites

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matthew 23:13). Then Christ follows up with three more woes on the scribes and Pharisees. Get your Bible and read Matthew 23:14, 15, 16. No, God does not tolerate sin; neither does He tolerate false religion. Christ never compromised with the religious groups on earth when He walked among men. Neither can you or I compromise the teachings of Christ with those made by men. If Christ were here on earth today, some of these broad-minded, so-called, would count Him narrow-minded. So if you and I walk in the paths of righteousness as prescribed by Jesus Christ, we will be called narrow-minded. Men can and will go to hell weighted down with religion. A religion of works minus the shed-blood of Jesus Christ is below the standard set by Jesus Christ. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God." This gift is not given to those who refuse Christ as a personal Saviour. Neither is it given to those who want to continue to live in sin, and without the acceptance of Christ as a personal Saviour, man is under God's "woe." "He that believeth not is condemned already; already sentenced to hell fire."

## The Woe of Good Speaking

Christ said, "Woe unto you, when all men speak well of you! for so did their fathers to the false prophets" (Luke 6:26). Frankly, I do not want the compliments that the world offers. I want to live so close to Jesus and hit sin so hard that the Devil will be mad with me, and if the Devil is mad with me, his followers, some of them, will not like my stand. I have been called "fanatical." I had a man who was honest enough when he had seen his error to come up and get me by the hand and say, "Brother Griffin, I have said that you were a fanatic but I am confessing my sins and I want you to know that I endorse your stand." If your life is too close to Jesus for the carnal minded professor, he will not speak well of you, especially if you condemn his acts of sin. He will let you know that what he does is none of your business. Both men and women

who want to live after the flesh will oppose your righteousness if Christ is in your life.

## The Woe Pronounced Against Guides

"Woe unto you blind guides" (Matt. 23:16). It is pitiful to see a blind man trying to find his way among people on a busy street; however, there are those who are physically blind that can get along but they would be poor leaders of men with good eyes. But it is impossible for a spiritual blind guide to lead men in the paths of righteousness. Our blinded eyes must have an operation performed at Calvary where sight can be received only. Our eyes are not opened to sight by joining a church neither by reciting a church covenant; not even by water baptism; not by taking the sacrament; not because we have washed another brother's feet. All of these are good things and belong to the true Christian, but you can do all these things and go right straight to hell. Our eyes are opened when out of the depths of our heart we turn away from sin and let the Lord Jesus save us from the guilt of sin. He is ready; my friend, are you?

## Three "Woes" in Succession

An angel saying, "Woe, woe, woe, to the inhabitants of the earth" (Rev. 8:13). There is an awful "woe" and it will be cried again and again. The people who are here on earth will suffer these "woes." These "woes" are a part of the judgment of almighty God when He pours out His wrath upon the Christ-rejecting inhabitants of the earth. "One woe is past; and behold, there comes two woes more hereafter" (Rev. 9:12).

"Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). The Devil has certainly come down in mighty power now and is working day and night to destroy the work of the Lord Jesus among men. Christ started a work of Salvation for lost humanity. He paid the price and left the work in the hands of His followers which commission is handed down to those who believe now and have believed through the Christian age. But many professors have been hypocrites and played the part of a harlot under cover. Millions of souls have gone to hell because the false professor has stood in the way of the lost soul.

The Devil can sling all the mud on the work of the church that he can shovel up, but it will slip right off. But when the Devil can slip into the body of believers, the church visible, he can destroy the work fast. He is a fowl who lodges in the branches. Fowls are enemies of seed. An old hen in your garden can scatter the good seed sown and just make a mess of your work. So an old, greedy fowl in your church can scratch up a lot of that which is sown. But thanks be to God, there is some good ground, properly cultivated and watched so carefully by the owner that fruit will be brought forth, some thirty, some sixty, and some one hundred fold. But God's "woes" are pronounced against that fowl that gets into the garden and is always scratching up the seed.

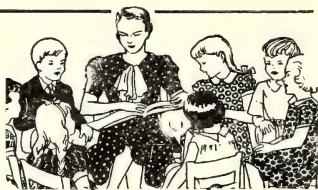
Christians, Jesus Christ said, "Watch." We have to watch our own lives. We have to watch the other fellow.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A LITTLE CHILD SHALL LEAD THEM

EVELYN YOUNG

"Watch out, Tim! Watch out!" the grocer yelled as he saw the paper-boy start across the street. A huge, black car bore down upon the lad. Tim was hit and thrown to one side of the street. Cars stopped and curious spectators gathered as a screaming ambulance rushed to the accident.

Tim, an orphan boy, lived with his grandmother in an old house. Being very poor, she had to work hard washing and ironing for other people. She loved her grandson, but she had very little time to spend with him. Tim often longed for someone to talk to, someone to read to him and tell him stories.

Much of Tim's time was spent selling papers. The money he earned was given to his grandmother to help buy food and clothing. It was a stormy, winter day that Tim had gone on his regular paper route when the accident occurred.

Tim awoke several hours later to discover that he was lying in a hospital bed. His head was covered with bandages and his back ached. Soon a very kind-looking doctor entered the room, smiled at Tim and said, "Good morning, Son, how do you feel?"

"Not very good," Tim replied. "How did I get here and what's this on my head?" The last thing I remember was when I started across that street, then everything went black."

"Well, my boy, you were hit by a car. Your back is hurt quite badly, but you've been very brave."

"Will—will I still be able to walk?"

"We can't be sure about anything until later, Tim, but we are certainly going to do our best."

Several weeks later, Tim was able to go home from the hospital. As yet he wasn't able to walk, and the doctor feared that he would be crippled for life. Then springtime came with its many warm and sunny days. As often as it was good for him, Tim was allowed to be outside in a wheel chair. Once, while he was sitting and reading a book, a little girl came skipping down the sidewalk. She was singing, and she looked so happy. Tim looked up and smiled at her.

"Hello," she said cheerfully. "What's your name?"

"Tim. And what's yours?"

"My name is Joan," she answered sweetly. "Why are you in that wheel chair?"

"Oh, I was in an accident, and I can't walk."

"I'm sorry," Joan said, and she meant it.

Tim looked at her puzzled. "What were you singing just now?"

Smiling, and tossing her long, brown curls, Joan answered, "I was singing about Jesus."

Tim puckered his forehead. "But who is Jesus?"

"Don't you know?" she asked with surprise. "Why, Jesus is the One we study about in Sunday School and my mommie reads me stories about Him. Don't you go to Sunday School?"

Then Tim told her that he didn't have any father or mother, and how hard his grandmother had to work.

"She doesn't have the time to read stories to me," Tim explained, "and I have never gone to Sunday School."

Just as she had heard it many times, Joan told Tim the story of how Jesus died on the Cross for our sins, and that we all need Him as our Saviour. She also told him that Jesus loves everybody.

"Listen, and I'll say John 3:16 for you, Tim," she said proudly. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

She had said so much, Tim was fairly speechless. "I'll have to go now," Joan remembered, "but tomorrow I'll come back and tell you some more."

"Please do!" Tim exclaimed. "It's a wonderful story!"

Each day Joan came and told her new friend more and more about the Lord Jesus. She taught Tim several Bible verses, as John 3:16, and she also helped him to learn some choruses. Together they sang, "Jesus Loves Me,"

### A Boy's Thought of Lincoln

Some days in school, when teacher says, "Jim, name the Presidents,"

I up and I commence,

And say them all from Washington, clear

Through Buchanan, then

I have to stop and clear my throat—

I always have to when

I come to Abraham Lincoln's name,

Although the teacher whispers, "Shame!

Can't you remember, Jim?"

Can't I remember him!

Why, he's my hero! That is why

I get choked up and want to cry!

Once, he was just as poor as I,

And homely, too, and tall and shy.

But he was brave and made his place.

Climbed to the top and freed a race!

When I think what he dared to do,

I declare that I'll do something, too!

—Children's Magazine.

"I'm So Happy," and many others.

Perhaps a week later when Joan came to see Tim, she didn't find him in the wheel chair as usual. Softly, Joan knocked on the old, painted door. The old grandmother answered the door and suggested, "Won't you come in?"

Puckering her pretty forehead, Joan asked, "Where's Tim?"

A saddened look swept over the elderly lady's face. "The doctor insisted that Tim must remain in bed because he isn't getting along very well. I'm glad you came, though. Tim wants to see you."

The shades in Tim's room were pulled low, and the room was bare with the exception of an old, iron bed, a small, unpainted dresser and a chair. Joan tip-toed to the bed and saw him lying there pale and weak. Slowly, Tim turned his head as he heard her enter the room, and a smile came over his thin face when he saw his little friend.

"Oh, I'm so glad you have come," Tim told her. "I wanted to let you know that last night I received Jesus into my heart. Now I know I'm saved! I don't feel very well, but I'm so happy because I know that someday I'll be in Heaven with Him!"

Joan said nothing, but the sweet smile on her face expressed the deep joy of her little heart.—*Juvenile Pleasure.*

### Wood in a Storm

Louisa M. Alcott tells the following story of her kind-hearted and benevolent father and mother:

"One snowy Saturday night, when our wood was very low, a poor child came to beg a little, as the baby was sick and the father was on a spree with all his wages. My mother hesitated a little at first, as we also had a baby. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

"My father said, 'Give half of our stock, and trust Providence: the weather will moderate, or wood will come.'

"Mother laughed, and answered in her cheery way, 'Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.'

"So a generous half went to the poor neighbor, and a little later in the evening, while the storm raged, and we were about to cover up our fire to keep it, a knock came, and a farmer who usually supplied us appeared, saying anxiously:

"I started for Boston with a load of wood, but it drifts so, I want to go home. Wouldn't you like to have men drop the wood here? It would accommodate me, and you needn't worry paying for it."

"Yes," said Father and as the man left, Father turned to Mother with a look that much impressed us children with his gift as a seer, "Didn't I tell you wood would come if the weather did not moderate?"

"My mother's motto was, 'Hope and keep busy,' and one of her sayings was, 'Cast thy bread upon the waters, and after many days it will come back to you buttressed.'—*The Christian.*

【●】

To be helpful to others is the beginning of a true life.—*Boys' World.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### Mrs. Minnie Hinson

It is with a sad heart that I attempt to write the death of my dear mother, Mrs. Minnie Hinson, who died July 30, 1952, making her stay on earth 66 years. We hated to give her up, but the dear Lord knew what was best and saw fit to take her out of her pain and suffering. She had been a semi-invalid for years and was seldom free from pain.

When a young girl, Mrs. Minnie united with the Howell Swamp Free Will Baptist Church, Greene County, North Carolina. She loved her church and the fellowship, though in the last years of her life she was unable to attend very often.

She leaves to mourn their loss her husband, Albert Hinson; four sons and four daughters. She was laid to rest beneath a beautiful mound of flowers in the Walstonburg Cemetery.

Written by her daughter,  
Mrs. SUDIE WELTON  
Saratoga, N. C.

### Mr. Fountain Smith

On October 9, 1952, the death angel visited the Parrot Memorial Hospital, Kinston, North Carolina, and took from our midst our friend and brother in Christ, Mr. Fountain Smith. He was an active and charter member of Smith's New Home Free Will Baptist Church, Deep Run, North Carolina.

Mr. Smith was born July 31, 1877. He was married to Mrs. Edith Smith on March 6, 1901, and they celebrated their golden anniversary in March 1951. He was seriously ill for about two days.

He was loved by all who knew him. He was a kind, accommodating neighbor, a loving and devoted father and husband. We feel a good man has passed to his reward and left us a heritage and challenge to meet him in the great beyond.

He leaves to mourn their loss, a devoted wife, seven children, five grandchildren, three sisters, and three brothers.

Funeral services were conducted at Smith's New Home Church by a former pastor, Rev. C. L. Patrick, assisted by Rev. Howard Dawkins of Kinston, in the presence of a large crowd of friends and relatives. He was laid to rest in West View Cemetery under a beautiful mound of flowers.

He is gone, but not forgotten,  
Never will his memory fade.  
Sweetest thoughts will ever linger  
Around the grave where he is laid.

Written by a friend,  
Mrs. J. J. BLIZZARD  
Deep Run, N. C.

### Mr. Norman Willis

In loving memories of a beloved husband and devoted father, Norman Willis, who left

## Problems and Blessings Of Growing Old

(Continued from page four)

nor hopelessly lonely if Jesus Christ is Saviour and Lord and ever-present companion.

Shakespeare's tragic Macbeth moaned, at the end of his grasping, greedy, bloody-handed life:

*"Out, out, brief candle!  
Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more; it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."*

Well, life may be a brief candle to some—but to others it is a glorious flame that is extinguished here to burn more brightly in the land of eternal day, and like a huge log in a spacious grate that flames a while and then settles down to the radiant warmth of its final hours, so may life's end be for all of us by God's rich grace—warm, attractive and beautiful.

*Friends, winter comes apace; life's inexorable movement, in an inescapable ending, overtakes many of us—but while "Swift to its close ebbs out life's little day, Earth's joys grow dim; its glories pass away," and while time, like an ever-rolling stream, bears us all away, we thank our God that through the grace of Christ, it bears us to Heaven, our Eternal Home.*

### Points for Garding a Preacher

Patience toward sinners  
Tolerance toward annoying Christians.  
Love for unlovely people.  
Respect for others' opinions.  
Courtesy to his brethren  
Appreciation of the value of time.  
Directness and simplicity of speech.  
Selective ability and terminal facilities.  
Freedom from egotism.  
Ability to exalt Jesus.

—John Paul, in *Pentecostal Herald*.

us February 4, 1952, making his stay on earth 61 years, 1 month, and 19 days. He attended the Arapahoe Free Will Baptist Church regularly.

He left to mourn, a loving wife, Dell Willis; two daughters, Bonnie Humphrey and Sina Mayo; three sons, Morris, Lloyd, and Lockwood Willis; and four grandchildren.

Gone but not forgotten,  
Fond memories linger yet.  
We think of you quite often  
And your presence we'll never forget.

Our home is not the same without you,  
We miss your pleasant ways.  
We miss the sound of your voice too,  
We miss you in every way.

But God above knew best for all;  
He has called you home to rest.  
And we pray we'll be ready when He calls,  
And like you, we'll pass the test.

Written by his daughter-in-law,  
Mrs. LLOYD WILLIS

## The 3 R's of Salvation

### I. Realize

The first step in salvation is that one *realize* his need of a Saviour.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (Christ) the iniquity of us all.—Isa. 53:6.

For all have sinned, and come short of the glory of God.—Rom. 3:23.

Be sure your sin will find you out.—Num. 32:23.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

### II. Repent

The second step in salvation is the one *repent* of his sins.

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.—Ezek. 18:30.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:7.

Except ye repent, ye shall all likewise perish.—Luke 13:5.

His that cometh to me I will in no wise cast out.—John 6:37.

### III. Receive

The third step in salvation is that one through faith *receive* Christ as his Saviour.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

Have you realized your need of a Saviour, repeated of your sins, and received Christ as your Saviour? If not, do so now.—*Selected*.

【●】

## IN GLORY

By JESSIE PEELE MILLS

There'll be no afflicted in Glory,  
To gather upon the hillsides green.  
And if we remember life's sad story  
It'll be dimly as it were a dream.

Up there shall be no shadows or gloom,  
Trials and temptations no more shall be.  
Earth's sorrows I leave with the tomb  
For a crown await, yes, even for me.

Death cannot knock on the doors of Glory,  
Never make Heaven's portals open swing.  
But up there it shall be a glad new story,  
For we shall bear likeness unto our King.

And upon those hillsides in Glory when  
I shall walk by my Blessed Saviour's side,  
I will know all the answers and only then  
And Heaven shall make it all worthwhile.



# The Priest Who Found Christ

JOSEPH ZACCHELO

Every time I see a priest walking in the street it seems impossible, unbelievable—a dream—that once, not long ago, I myself, had been a Roman Catholic priest, that I had to believe what he has to believe; that I had to teach what he has to teach. I clearly know why I left the Church of Rome, but what I cannot fully understand is why priests stay in the priesthood, why I stayed in the Roman Catholic Church as a priest.

I was born in Venice, north of Italy, on March 22, 1917. At the age of ten, I was sent to a Roman Catholic Seminary in Piacenza, and ordained a priest, after 12 years of study, on October 22, 1939.

Two months later Cardinal R. Rossi, my superior, sent me to America as assistant pastor of the new Italian Church of Blessed Mother Cabrini, in Chicago. For four years I preached in Chicago, and later in New York. I never questioned if my sermons or instructions were against the Bible. My only worry and ambition was to please the Pope.

It was on a Sunday, Feb., 1944, when I turned on the radio and accidentally tuned in on a Protestant church program. The pastor was giving his message. I was going to change the program because I was not allowed to listen to Protestant sermons, but interested, I do not know why—I kept listening.

My old theology was shaken by one text from the Bible I heard over the radio: "Believe on the Lord Jesus Christ and thou shalt be saved." Therefore, it was not a sin against the Holy Spirit to believe that one was saved.

I was not yet converted, but my mind was full of doubts about the Roman religion. I was beginning to worry about the teachings of the Bible more than about the dogmas and decrees of my pope. Poor people were giving me, every day, from \$5 to \$30 for twenty minutes of ceremony called Mass, because I promised them to free the souls of their relatives from the fires of purgatory. But every time I looked at the big crucifix upon the altar it seemed to me that Christ was rebuking me, saying: "You are stealing money from poor, hard-working people by false promises. You teach doctrines against my teaching. Souls of believers do not go to a place of torment, because I have said, 'Blessed are the dead who die in the Lord, from henceforth now, saith the Spirit, that they may rest from their labours' (Rev. 14:3). I do not need a repetition of the sacrifices of the cross because my sacrifice was complete. My work of salvation was perfect and God has sanctioned it by raising Me from the dead. 'For by one offering He has perfected forever those who are sanctified' (Heb. 10:14). If you priests and the pope have the power of liberating souls from purgatory with Masses and indulgences, why do you wait for an offering? If you see a dog burning in the fire you do not wait for the

owner to give you \$5 to take the dog away from it."

I could no longer face the Christ on the altar. When I was preaching that the pope is the vicar of Christ, the successor of Peter, the infallible rock upon which Christ's church was built, a voice seemed to rebuke me again:

"You saw the pope in Rome; his large, rich palace; his guards; men kissing his foot. Do you really believe that he represents me? I came to serve the people; I washed men's feet; I had nowhere to lay my head. Look at me upon the cross. Do you really believe that God has built his church upon a man when the Bible clearly says that Christ's Vicar on earth is the Holy Spirit, and not a man? (John 14:26). 'And that rock was Christ.' If the Roman Church is built upon a man then it is not my church."

I was still preaching that the Bible is not a sufficient rule of faith, but that we need tradition and dogmas of the church to understand the Scriptures. But again a voice within me was saying: "You preach against the Bible teaching; you preach nonsense. If Christians need a pope to understand the Scriptures, what do they need to understand the pope? I have condemned tradition because everyone can understand what is necessary to know for personal salvation. 'But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in his name.'" (John 20:31).

I was teaching my people to go to Mary, to the Saints, instead of going directly to Christ. But a voice within me was asking: "Who has saved you upon the cross? Who paid your debts by shedding His blood? Mary, the Saints, or I, Jesus? You, and many other priests do not believe in scapulars, novenas, rosaries, statues, candles; but you continue to keep them in your churches because you say simple people need simple things to remind them of God. You keep them in your churches because they are a good source of income. But I do not want any merchandising in my church. My believers should adore me—spirit and truth. Destroy these idols; teach your people to pray, to come to me only."

Where my doubts were really tormenting me was inside the confessional box. People were coming to me, kneeling before me, confessing their sins to me. And I, with a sign of the cross, was promising that I had the power to forgive their sins. I, a sinner, a man, was taking God's place, God's right and that terrible voice was penetrating me, saying, "You are depriving God of his glory. If sinners want to obtain forgiveness of their sins, they must go to God and not to you. It is God's law they have broken. To God, therefore, they must make confession; to God alone they must pray for forgiveness. No man can forgive sins, but Jesus can, and does forgive sins. 'Thou shalt call his name JESUS, for he shall save his people from their sins.' (Matt. 1:21). 'There is no other name under

heaven given among men whereby we must be saved' (Acts 4:12). 'For there is one God and one mediator between God and men, the man Christ Jesus.'" (1 Tim. 2:5).

I could not stay any longer in the Roman Catholic Church because I could not continue to serve two masters, the Pope and Christ. I could not believe two contradictory teachings, tradition and the Bible. I had to choose between Christ and the Pope; between tradition and the Bible; and I have chosen Christ and the Bible. I left the Roman priesthood and the Roman religion in 1944 and now I have been led by the Holy Spirit to evangelize Roman Catholics and urge Christians to witness to them without fear.

Now I travel widely to keep the American public informed on vital religious problems, and lecture in churches, colleges, public places throughout the United States. I visit personally priests and nuns. The Vatican sent a representative to ask for my return. Romanism seems to worry while many Roman Catholics are converted and Protestants become better witnesses for Christ.—Selected.

## Robbing God

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to Market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"

—The Presbyterian.

A Belgian student, in relating his experiences in studying the English language, said: "When I discovered that when I was quick I was fast, if I spent too freely I was fast, and that not to eat was to fast, I was discouraged; but when I came across the sentence, 'That first one won one dollar prize,' and that a blackberry is red when it is green, I gave up trying to learn English."—Christian Observer.

Frequently those who marry where they do not love, love where they do not marry.

## TEARS OF JESUS

(Continued from page three)

the Lamb all will be saved. What about the foolish virgins as mentioned by the Apostle Paul? The figure is that a person making an escape from a burning building with just their night clothing. So then it may be that Christians will weep over lost opportunities and lost souls that could have been saved. But we do not think this weeping will last but a minute "for God shall wipe away all tears," and we shall sing and praise the Lord forever with our redeemed bodies.

No wonder John could say, "Even so, come, Lord Jesus" (Rev. 22:20), for tears and sorrows will have passed away forever.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Whose Is the Kingdom?

(Lesson for February 15)

GOLDEN TEXT: Luke 12:32.

### I. THE HEART OF THE LESSON

A parable is a story used to illustrate a truth. Although the characters in a parable are fictitious, they represent real persons or situations. In this parable the "householder" is the head of the family, and; therefore, is the owner of the vineyard. The "vineyard" is a symbol of the field of duty. A "hedge" is a protective fence to keep out all injurious intruders. A "winepress" is a large vat into which grapes are emptied and trodden, the juice from which is drained off into wine jars. A "tower" is made to serve as a station for watching and guarding the vineyard.

This parable and the statement of Jesus at the end teaches the doom of Israel as a result of their rejection of Jesus, the Son of God. Israel lost her place as the chosen of God through her rejection of God's Son. As a result of her rejection, the Israelites have been scattered throughout the world for generations. Just recently, in our own generation, have they begun to regather again to Palestine.—*The Bible Student* (F. W. B.)

The teacher may want to sound a note of caution here by reading Luke 21:24. The nation of Israel controls the new part of Jerusalem, but the old leity, the city of Old Testament times, is firmly held by Arab armies, so the times of the Gentiles are not fulfilled even if Israel is now an independent nation and a member of the United Nations.

1. When God sets aside a nation, church, or individual for a special purpose, He will also provide qualifications to make possible its fulfillment (Matt. 21:33).

2. God has a perfect right to expect that those whom He has specially favored should be principally concerned with glorifying His Name (vs. 34).

3. Corrupt human nature does not wish to be disturbed in its evil pursuits and prefers to destroy those who bring corrective measures (vs. 35).

4. It is remarkable to note how much patience the infinitely holy God is willing to exercise (vs. 36).

5. God did not send His Son into the world in ignorance of what men would do to Him (vs. 37).

6. Instead of securing for them the Kingdom, the killing of the Son resulted in its removal from them at that time (vs. 38).

7. No man was ever as unjustly arrested, tried, condemned and executed as the Lord Jesus (vs. 39).

8. Men will have to acknowledge in the judgment that God's sentence upon them is perfectly just (vs. 40, 41).

9. Christ does not fit into the scheme of the present world system, but God will put Him at the head of the world in His own time (vs. 42).

10. If we accept God's verdict concerning ourselves and receive Christ as Saviour, we shall not have to face Him as Judge in the future (vs. 43).—*The Bible Expositor*.

11. It is said, that when Solomon's Temple was building, amongst the stones was a curious one: it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it in another, but it could not be accommodated; so vexed and angry they threw it away. Everybody passing by laughed at the stone. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, "Where is the top-stone?" They little thought where the crowning marble was until someone reminded them of the stone that had been discarded. When they recovered it and tried it, it fit perfectly. Christ is the rejected stone and the temple of character is never complete without him.—*Spurgeon*.

12. Things to note in the study of this lesson:

1. The significance of the householder letting out his vineyard to husbandmen.
2. The way the husbandmen treated the householder's servants.
3. The ill-treatment of the Son by the husbandmen.

## What Have You Done For Jesus?

By MRS. C. L. PICKREN

Today was filled with work and care,  
It seemed more than I could bear.  
And then I heard a voice so small,  
Asking me to give to Him my all.

I answered Him with a heavy heart,  
"Surely Lord, I have done my part;  
Why ask me to do more  
Than I have done before?"

He answered with a tender smile,  
"Turn your face toward me, my child."  
I looked and hung my head in shame,  
But looked again as He gently called my name.

I saw the nail prints in His hands,  
Upon His brow, the cares of all the lands.  
A crown of thorns upon His head,  
And yet, He paused to help one to be saved.

"Lord," I cried, "so little have I done;  
Not one soul today have I to Thee won.  
Give me strength that I might go  
And tell to all this great love I know."

4. The penalty placed upon the wicked husbandmen.
5. The place of the Chief Cornerstone in God's kingdom.
6. The reward of the righteous as contrasted with the punishment of the wicked.  
—*The Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED

#### *Holding the Ropes*

Two missionaries were bidding farewell to their home church. They were going to Africa. Africa was known as "The White Man's Grave." Said one of the missionaries, "My wife and I have a strange dread in going. We feel much as if we were going down into a pit. We are willing to take the risk and go if you, our home church, will promise to hold the ropes!" They all promised. Less than two years had passed when the wife and child got sick with the dreaded African fever. They died, going Home to be with Jesus. The husband, knowing that he, too, was coming down with the fever, decided to try to get home before he died. He did not want to let the home church know that he was coming. One Wednesday night, he slipped unnoticed into a back-seat in the home church. At the close of the meeting, he went forward. A hush came on the people, for the returned missionary had death written on his face. He was very sick. He said, "I am your missionary. My wife and child are buried in Africa. I have come home to die. This evening, I listened as you prayed. I wanted to hear if you made any mention in prayer for your missionaries. You did not. You prayed for everything connected with yourselves and your home church. But you forgot your missionaries. I see now why I am a failure as a missionary. It is because you have failed to hold the ropes!"

Are we unintentionally giving aid to the dishonest, wicked husbandmen of our lesson?

—*Selected*.

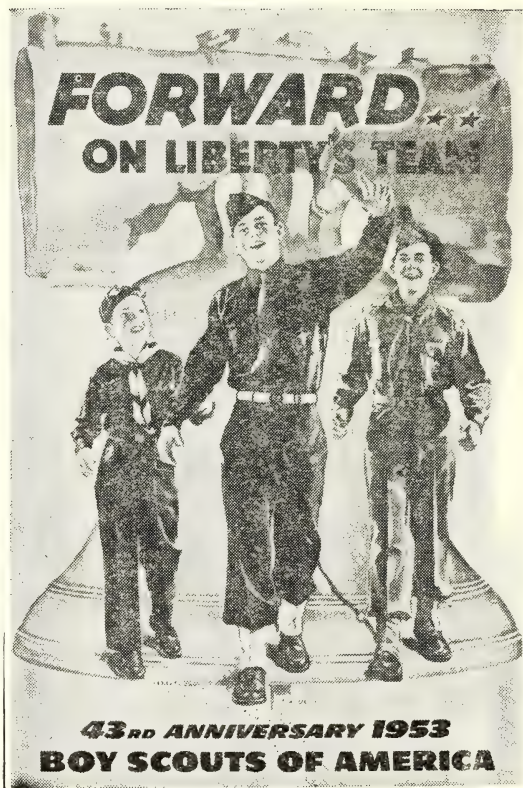
#### *Chickens Come Home to Roost*

Do you remember that poem of Southey's about Sir Ralph, the Rover? On the east of Scotland, near Arbroath, in the old days, a good man had placed a float with a bell attached on the dangerous Inchcape Rock, so that the mariners, hearing it might keep away. This Sir Ralph, the Rover, in a moment of devilry, cut away both float and bell. It was a cruel thing to do. Years passed. Sir Ralph roamed over many parts of the world. In the end he returned to Scotland. As he neared the coast a storm arose. Where was he? Where was the ship drifting? Oh, that he knew where he was! Oh, that he could hear the bell on the Inchcape Rock! But years ago, in his sinful folly, he, with his own hands, had cut it away. Hark! to that grating sound heard amid the storm, felt amid the breakers; the ship is struck; the rock penetrates her, she goes to pieces, and, with curses of rage and despair, the sinner's sin has found him out; he sinks to rise no more until the great day of judgment.—*G. Litting*, LL.B.

"This is His Name whereby He shall be called, the Lord our Righteousness" (Jer. 23:6).



# Boy Scouts Celebrate Forty-third Anniversary



Official Boy Scout Week Poster

Boy Scout Week, Feb. 7 to 13, marking the 43rd anniversary of the Boy Scouts of America, will be observed throughout the nation by more than 3,250,000 boys and adult leaders. Since 1910, more than 20,200,000 boys and men have been members.

"Forward on Liberty's Team" is the birth-day theme and the emphasis is on "The Scout Family" of programs meeting the interests

of boys in three age groups: Cub Scouting for boys 8, 9 and 10; Boy Scouting for those 11, 12 and 13 and Exploring for boys 14 and up.

The high point of Scouting in 1953 will be the third National Jamboree. More than 50,000 Boy Scouts will camp at a 3,000-acre tent city on the Irvine Ranch in the Newport Harbor area of southern California next July 17 to 23.

Rel.

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

VOLUME 68

AYDEN, N. C., FEBRUARY 11, 1953

NUMBER 6

## NORTH CAROLINA MISSIONARY CONFERENCE SPEAKER



Duke University Library

FEB 12 1953

Casham, W. B.

Pictured above is Mrs. Thomas H. Willey, one of our missionaries to Cuba. Mrs. Willey will be the principal speaker at the first State-wide Missionary Conference held by Free Will Baptists in North Carolina, which will meet Wednesday and Thursday, February 18 and 19, at the Hull Road Free Will Baptist Church, Snow Hill, N. C.

The conference will open on Wednesday evening at 7:00 with Reverend James A. Evans in charge of the Home Mission service. Following the Home Mission service, a film, "Unto Every Creature," will be shown by Reverend Raymond Riggs, Promotional Secretary-Treasurer, of our Foreign Mission Board.

On Thursday of the conference, Mrs. Willey

will speak twice. Others appearing on the program will be: Reverends J. W. Alford, Rashie Kennedy, J. B. Bloss, I. L. Stanley, Henry Melvin, and Charles Craddock.

Sleeping quarters will be provided those who wish to spend the night. Those planning to spend the night will please notify the pastor, Rev. W. B. Raper.



## WHY DON'T YOU WRITE?

Several pastors who publish bulletins have placed us on their mailing list. We are grateful for this. It will help us to give you and your church publicity when something unusual is happening. We wish that every pastor in the denomination who uses bulletins in his church would place us on his mailing list.

Some of our people feel that we do not publish enough news about Free Will Baptists. We admit the truth of this criticism, but how are we to get news?

We have always welcomed news and promotional material from any committee or board of any organization connected with our church. Despite what you may hear to the contrary, we have never refused any news item from any source that would be of general interest to our people. We have refused a few news items that reached us too late to be of value, some announcements of preachers advertising for work, and some articles that taught doctrines foreign to Free Will Baptists. Don't allow anyone to make you believe that we will not accept your article if it will be of interest to our readers.

We feel that the boards of our national association are missing the best opportunity for publicity and promotion within our church by not using our magazine more. We have subscriptions in twenty-two states and three foreign countries. Though we admit that our circulation is not as large as it should be, we do have the largest circulation among Free Will Baptists of any other periodical, and our circulation is growing. Too, we do not charge these organizations one cent to publish their promotional material. Where can you find a better bargain?

Allow me to make the following suggestions with regard to your news items:

(1) **Please send your items in while they are news.** The minutes of a meeting that was held two or three months before is not news. Send them in the next week after the meeting. News about a revival six months after the meeting is over is not news, but history.

(2) **Give us the privilege of changing your article to suit our needs.** We do not propose to change the thought of any article that we publish, but we do reserve the right to edit and revise. If you are not willing for us to edit, revise, and correct your article, just don't send it.

(3) **Send your article in ahead of time so that it can be published in the issue you want it in.** An article must reach us not later than Friday before the date of publication. For example, if you want an article to be published in the February 25 issue of THE FREE WILL BAPTIST it should reach us not later than Friday, February 20. Notice that it should reach us by that date—it takes some time for the mails to get your article to us. Please remember this.

(4) **When writing news items, give the name of the church, the state, and the city.** We receive many articles that give the name of the church, but no more. There are many churches by the same name. In different states, there are counties by the same name. Therefore, the only way your article can be identified is by the name of the city where your church is located.

(5) **Be brief.** Ask the first person you meet whether



## FOR VISITORS, CAKE AND GRAPE JUICE

he likes long or short articles. You will find that the long articles are not read as often as are the short articles.

## The Mail Box

### ATTENTION VIRGINIA F. W. BAPTISTS

"I am writing to see if you can get me the address of the Free Will Baptist Church located on State Route 168 just out of Newport News, Virginia. This will be highly appreciated. Thank you."—Rev. John T. Craig, Catlettsburg, Ky.

[•]

### THE REVISED VERSION

"Concerning the New Revised Version of the Bible, I notice in our paper there has been much said about it.

"As the pastor of the Cramerton Free Will Baptist Church, I will state our facts briefly. We have not accepted it and do not intend to because of the stand it has taken to eliminate the deity of Christ. Due to this fact and many others, our church will not support any phase of the denominational enterprise that accepts it.

"Let me know the attitude the press has toward it."—Rev. Roy Rikard, Cramerton, N. C.

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# EVANGELISTS TAKE HEED!

Here is a message for evangelists and would-be evangelists concerning letters, posters, and pastors. READ IT!

The other day we received a letter from an evangelist, asking for a campaign. According to his letter, he weighs one hundred seventy-five pounds; he is six feet two inches in height; he has had two years in Bible College and expects to graduate next spring. He packs a "left hook" for the saints and a "wicked right" for the sinners. He has a burning, red-hot message and his friends call him a second Billy Graham. He has posters, with pictures, and a God-given gift to evangelize. So why did he write to me? I do not know.

Pastors receive letters like this from young evangelists. If I were an evangelist I would not say one word about my height or breadth—the pastor might not have a bed large enough to accommodate me. Neither would I mention one word about my weight—my food capacity might scare the pastor sick (especially if he is a pioneer field), and cause him to cancel two-week engagement.

I am sure I should not mention my Bible college training. It might suggest a braggadocio spirit to the pastor. If I did not have an ulterior motive of any kind, I'd keep quiet about my education, anyhow. And I'm sure I would not mention the "left hook" for the saints—they might be bent over with "spiritual" autoincineration after I'd swung a "theological left" to their stomachs.

Regarding the "wicked right," I'm sure I'd guard and guard it—the sinners might be more ticked after I'd landed a "spiritual" uppercut to the "sin-soaked" jaw of the tobacco chewer-booze addict. You understand, my "wicked right" (man's might and power) cannot change sinful hearts nor budge stubborn wills. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." (Zech. 4:6).

I'm sure I'd never mention my "burning, red-hot messages." I've built a few myself and felt that I had the world by the tail, (metaphorical-speaking), and could see the sinners knocking each other over in haste to reach the mourner's bench, with tears streaming down their cheeks. At the conclusion of my "world-changing" nobody knocked anybody over to go anywhere—except, perhaps, out the door! Red hot and burning! Sure! But it's long-time ploughing and long-time seed planting that produces ripening and growing results. Red hot and burning is usually soon over.

REV. A. H. TOWNSEND

Who's going to rake up the rubbish and mess after the fire is out? Somebody has said that a campaign results from an evangelist "camping on a pastor for two or three weeks and leaving the church with a pain." Could be! Red hot and burning in the Holy Ghost is really fine; but, otherwise, it's the first step to straightening-out, mess-cleaning-up time. It usually comes every spring, with this type of evangelist.

He's a second Billy Graham! Nobody would mind or complain, leastwise, very few, if we had one or two hundred "genuine" second Billy Grahams. But it's a fact, whenever a Spurgeon, a Moody, or a Billy Sunday comes on the scene, there are always hundreds of "miniatures"



"Pastors—beware of imposing posters! . . ."

cropping up and acting up. If I were a second Billy Graham, I would not need to write a letter to a pastor. I'd have so many open doors that I'd have to ask God to close a few hundred. I'd have so many calls that I'd have to seek His face to find the right call to accept.

Better be posted, pastors, about imposing posters!

Posters with pictures are all right. But posters and pictures without Holy Ghost backing and anointing are all wrong—almost. You understand, I've used many of my own unused posters (with pictures) to record (on the reverse side, which was blank) sermon notes, announcements, and funeral data. (Funeral data very fitting; the posters were "dead"—outdated.) So I wouldn't stress posters and pictures too much if I were an evangelist. No, sir! I'm afraid I'd refuse to do evangelistic work until I'd prayed through, been power-anointed, and power-packed.

I'm afraid I'd write very few letters as an evangelist. In fact, if the truth were known, I'm a pastor because I'd missfire no doubt on the evangelistic field. So I shy away from that. The Lord alone knows the little good that I've been able to do. But, I do know, I never could write a letter like some young evangelists write to us "would-be" pastors. They should remember that the pastor's waste-basket is usually at his right hand. I empty mine once a week.—*The Pentecostal*.

Intolerance, and racial and religious discrimination, are not the by-products of any particular kind of working condition, wage-classification, or economic group. They are *aerms* which do their damage in every type of human being, and they are just as contagious and indiscriminate as chicken-pox, while having a mortality factor more closely resembling that of cancer and tuberculosis.—Charles E. Wilson.

I shall pass through this world but once.  
Any good, therefore, that I can do  
Or any kindness that I can show  
To any human being  
Let me do it now. Let me  
Not defer it or neglect it for  
I shall not pass this way again.

—A Quaker Prayer



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## **News from India**

"Westfold"

Kotagiri,  
South India  
January 20, 1953

Dear Friends and Helpers,

God has been working in real power here and it is no exaggeration to say there is spirit of revival amongst us. Times are hard, work is scarce; I cannot recall any time when people faced such difficulties. Sickness is prevalent, perhaps due to some extent to insufficient food. Thieving and pilfering are common. The number coming daily to ask for work or for help to secure work tell stories of real hunger. It is heartrending to send them away with little or no hope of work. We give a dollar, or food from our own pantry, whenever possible, but these paltry gifts are feeble against need on such a large scale. We have shared with needy friends the packets of rice and other food received in CARE and other parcels from home. Last week our cook brought us a handful of rice from his ration which he had just bought in the bazaar, rot, ten, weevil-eaten, powdered grain, for which he and everybody else had given their hard earned wage that week, and then turned homeward with heavy hearts. At Christmas time old brother Abraham came to thank us for a pound-packet of American rice. When we said we hoped they had all enjoyed it, he replied, "Oh, we have not yet eaten it, because Isaac has been camping out for work in the forest and we couldn't think of eating it in his absence. My wife says she has never seen such rice, so we're keeping it that all the family may enjoy it together!" That, too, was pathetic, for before the war Indian rice was superior to anything we had in America. But so long have the dear people eaten husks (and that rationed) that CARE rice seems wonderful indeed.

We wrote you that John Rajua had entered Bible College. What a joy he was to us during the Christmas holidays. Indeed, we found him transformed not only in appearance, but spiritually. God used him so greatly among his own people that all were blessed and inspired. We are expecting him to have a very rich and fruitful ministry when his training is completed. Even at the moment God is using him as he goes out to the surrounding villages where the college is located, and give forth the Wonderful Words Of Life! May I have found Christ as their Saviour. Pray for him that he will stay close to God and remain humble, yielding all to Him that he may be only a channel.

Recently two high school girls, Pushpam and Grace, came to be instructed about the New Birth. The previous Sunday they had heard a lesson on Nicodemus and were convicted and were eager to learn how they too could receive Christ as their Saviour. Miss Barnard took the Bible and explained to them what it meant to be born again, and prayed with them. They, too, poured out their hearts to God. Upon departure, with radiant faces they both exclaimed, "We know Christ is ours and like Jesus told the woman who broke the box of precious ointment on His feet to go in peace, we go home with peace in our hearts."

## **From the Field**

New Zion, S. C.  
January 12th, 1953

Free Will Baptist Foreign Mission Board,  
Highland Park 3, Michigan

Dear Sir:

Inclosed you will find \$12.76 that we are sending to Foreign Missions. This was taken up at our week of prayer in "Self Denial." We had a very good prayer service and all enjoyed it fine. We are so happy that we could help out in the mission and hope to again next year. Just sorry we could not give any more. This is from the Woman's Auxiliary of the Mother Church.

Thanking you very much,

Yours truly,

MRS. THOMAS EVANS, *Treas.*

## **Letter from India**

19 Albert Road  
Allahabad, U. P., India  
January 19, 1953

Rev. Raymond Riggs  
242 Victor Avenue  
Highland Park 3, Michigan  
U. S. A.

Dear Brother Riggs,

The Lord is blessing us here in India. He has given us all good health and we feel He is helping us learn the language. We had a very nice Christmas with the Cronks and are now back in school about 500 miles west of Kishanganj.

We did as you told us at Missionary Conference about customs. Dan paid them from the mission treasury and Miss Barnard will forward the bill to you. Dan sent it to her.

Although our trip over, coming part way by air, was wonderful, we feel that it would have been better to come all the way by boat (freighter) had that been possible. The expenses would have been less and there would not have been the trouble of bringing in equipment after we had already taken residence here. As it was our radio, typewriter, and accordion were all badly damaged. Neptune was supposed to pack our things in airtight, lock type drums with locks which they did not do. None of the drums were locked, neither were they lock type, so it is a miracle that everything was there. With the exception of a few broken dishes, the above three things were all that were badly damaged. This appeared to be caused by poor packing on Neptune's part.

Many are wondering just how long the doors of India will remain open. We have met sev-

eral missionaries who were in China just prior to Communist control and they say that the trend seems to be the same in India as it was there. The people are searching for something; they know not what. The majority are poverty stricken but this does not keep them from worshipping in their religions with great fervor. Last Wednesday we witnessed a sight which one can never conceive without seeing it with his own eyes. There are twelve holy places to the Hindu in India. One is here at Allahabad where the Ganges and Jumna Rivers flow together. Each year people come here from all over India to bathe in the rivers hoping to obtain salvation and "to wash away their sins." Wednesday morning it looked as if they were almost to the opposite shore of the river from where we were and as thick as could be. While some were leaving, others were coming to take their places. An estimated three million bathed there Wednesday alone. Along the road down to the river were "holy" men with very little clothing or no clothing, their bodies covered with ashes and their faces painted. People were sacrificing grain and money to these, to idols, to "holy" cows, and were worshipping the cobra snake. We saw snake charmers, a man fixing a bed of thorns on which to lie (some saw him on it), one man standing continuously on his head facing the river which caused him to face the sun, and one man with his head buried in the ground. After all this, still their faces show the burden which is on their hearts. Oh! how these people need Christ. Things like this make us ever more thankful for Jesus Christ, who alone can free from the chains of sin.

Pray that soon we may be able to speak the language and give out the message to these who wait in darkness.

Yours in Him,

Carlisle, Marie & Sheila Hanna

## **From the Field**

Dry Creek, W. Va.  
Jan. 24th, 1953

Dear Bro. Riggs,

We are thankful for this privilege which the Lord has given us, but truly I think each Free Will Baptist in West Virginia ought to bow his head in shame when he reads the last report of missions. I believe we have 162 Free Will Baptist Churches in West Virginia and to think we are behind in our quota. It seems to me that the preachers and deacons alone should do more than this. I believe that is why we are not receiving the blessings we should be receiving.

Please accept this little offering, I'm sure it will fit in somewhere.

May the Lord bless in each effort to save souls.

Sheffie Pettry

he change in their lives has been marked. ally they just bubble over with joy and it gives us inexpressible joy to see them so satisfied with our Savior.

There are many occasions when our own hearts are so full. The recent stand of one of our young lads has been a real joy. About three weeks ago he was baptized, choosing for his Christian name, Wilson Raj. Just before his baptism he read Psalm 32 as his testimony. When he turned to the congregation and said, "I have already made restitution to those whom I have wronged as far as I know. But there is any one in this congregation that I have wronged, I want you to tell me now and forgive me." A few days after his baptism a young lad was heard to call him by his heathen name, Gopalan; and he instantly said in disgust, "Gopalan, hm! he's dead—died last Sunday." God has used his baptism as a blessing to many. His entire family have been melted and are showing a deeper interest in the things of God than ever before, and today the oldest sister, a high school girl, stayed after the 5 o'clock Bible Class to receive instruction on the way of Salvation. She is very sincere and earnest, so pray for her that the Holy Spirit may give her understanding.

We are grateful for your prayers for Christopher and for Kamala, both of whom appeared to be under demon power. God has heard

your prayers and Christopher has experienced a measure of deliverance and is now coming regularly to meetings. His confession of mental and spiritual torture is pathetic and he covets prayer for complete release from every phase of the power that has so fettered him. A number of circumstances have figured in his coming under this power, chiefly the age-old custom regarding marriage and the longtime plans of his family to marry him to a Hindu girl. He pleads for prayer for deliverance from these plans. Pray that he may be bold to claim the power and protection of the precious Blood in this matter. He has the prospect of work in another place under Christian influence, and if this materializes it should be a great help to him. Kamala is quieter and freer from violent demonstrations, and we feel this is in answer to prayer. Please keep praying until both of these young people know His complete victory.

The Lord has greatly blessed and honored our Sunday School work, and we have just been laying plans for our first Sunday School Rally to meet here with us on April 12, when we hope to have about ten groups represented with at least 300 present. We plan to march in procession through Kotagiri, singing "Onward Christian Soldiers." Pray earnestly for this meeting, (1) that through it many more children and young people will be interested

and enlisted in our schools, (2) that leaders in the work will grasp the idea of Bible Study and soul-winning as the central aim, (3) and that souls will be saved in this meeting itself. Pray for all our preparations as the host Sunday School. Pray for all our Sunday School teachers. And pray for Miss Alice Longland who has felt the call and undertaken the tremendous task of writing and publishing Tamil Sunday School quarterlies that have given such impetus to all our Sunday School work.

Yours in His great grace and power,

Laura Belle Barnard  
Volena Wilson

P. S. Since writing the above, a letter has come from the Bible College saying that John Raju is being a great blessing in the dormitory as well as in the Gold Fields where he preaches weekly.

Also, a letter from the missionary in charge of the orphanage where Kamala stays, says, "Kamala is much improved." Three times the enemy has tried to attack her since I came, but each time as the demons were rebuked, there was immediate relief. One time they glared out of her eyes at me and threatened to strike me. But they could not withstand the power of Jesus' name, and quickly left her. That was January 5, and there has been no recurrence since then.

L. B. B.

# Thanks to Terry

These last three years haven't been easy, of course. But Terry Zinsser, Sally's best friend, has helped us to climb through them.

Terry's a sophomore at Smith, on the honor roll again this year. Besides being vice-president of her class, she's up to her ears in student activities. Proud of her? Certainly. But what Joe and I feel goes deeper than pride. We're grateful because she's filled a gap that had to be filled.

Joe's always done well, so we were able to have the money for Sally's education. Then when we lost our daughter suddenly, that fund was worthless to us. Where could we spend it? What could possibly substitute?

One night I'll never forget, Terry came to dinner. It's funny that we had to wait until then to see something so obvious. But wait—we did right up to the moment when we were finishing our apple-pie and coffee. Then Joe began to speak for us both. "Sally planned . . . wouldn't you like to go in her place?"

College? Yes, Terry admitted, she had always ached to go to college. But with four younger sisters and brothers and sad family finances, the thought was a pipe-dream. Instead, she'd get a job after high school graduation and do the best she could.

We tried to explain that what we were asking was selfish, really. Helping Terry, we knew, would help us to help ourselves. Since she and Sally had been so close, this would comfort us as nothing else could.

"But there are other girls who need your help," she insisted, "girls more like you than I am. Look. We're of different faiths. I live on the wrong side of town. I dress like

a hick. If I go to college, there'll be a hundred strikes against me." Then looking us straight in the eye, she added, "I'm trying to be honest. We Zinsser kids have been raised to stand on our own feet and make our own decisions. I don't want help. I'm afraid of strings. I don't want to feel that I'm a sort of adopted daughter with obligations that have to be faced."

What could we say then? Nothing. Just nothing.

"Sure, we know Sally wanted to go to Wellesley. But I don't. Smith is my dream-college. Sally wanted to major in mathematics, but I'm crazy for music and art. Sally loved books, but I love people. You're probably hoping that I could step into Sally's shoes. But I can't step into them. I'm Terry. I'll always be me. And I always want to be me."

We were listening to the directness that Sal-

ly understood. We were hearing again a young voice throbbing with positiveness, with hope and self-belief. The pain which had become an ever-present part of us seemed suddenly not to matter.

She swept a crumb from the table-cloth and fought for self-control. Joe had been gulping water, but he set his goblet down with a crash. "Terry," he said, "What you're saying is right. Your life is yours to live as you please. But sometimes a person has to share something . . . with no strings attached. Think about it. Put yourself in our place and think about it."

A week later when Terry told us yes, she brought a strange, new exhilaration. It takes a youngster, I guess, to keep you on your toes, ready and set. Anyhow, that's the way we feel.

## A True Incident

The saloons had all been closed in an Eastern village. A leading merchant of the town tells the following.

A woman, poorly dressed and very timid, came into his store one day. She had not been used to buying many things.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink, but now he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town to-day and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she is, you would know just what size to give me."—Sel.



# NEWS NOTES

## "TO EVERY CREATURE"

A startling, authentic missionary film entitled "To Every Creature" will be shown at the state-wide Missionary Conference at Hull Road Church, Snow Hill, North Carolina, on Wednesday night, February 18, by Rev. Raymond Riggs of Highland Park, Michigan.

"To Every Creature," portraying many of the difficulties faced by frontier missionaries, also explains how the effectiveness of missionaries can be multiplied many times, through modern marvels of transportation and communication, and through specialists trained to

operate and maintain these marvels. One dramatic episode shows how the Institute is helping meet this challenge through training missionary technical specialists, skilled in flying, radio communications and photography.

A bonkey killed, cooked and eaten, the making of a deadly liquor, and a witch doctor in action are other unforgettable parts of this challenging film.

## MINISTERIAL ASSOCIATION ORGANIZED

The pastors of the New Bern, North Carolina, area met at the St. Mary's Church on

Saturday, January 24. At this meeting, the ministers decided to meet again on Friday night, January 30 at the St. Mary's Church in New Bern to permanently organized.

## GA. SUNDAY SCHOOLS CONDUCT STUDY COURSES

The Sunday School Convention of the Midway Association of Georgia has grouped its Sunday schools for teacher training courses.

One group consists of Blakely, White Pond, White Plains, and Zion Churches. Rev. J. N. Barnes is chairman of this group. The study course for this group will be at the Blakely Church on Tuesday and Thursday nights of each week beginning February 10. The textbook for this course will be "A Manual for Free Will Baptist Sunday Schools" by Raymond Sasser.

## FLORIDA CHURCH ORGANIZED

At the conclusion of a revival meeting conducted in Chipley, Florida, by the Rev. J. P. Bloss, of Columbia, Tennessee, a Free Will Baptist Church was organized on Thursday night, January 28, with 20 charter members. The revival and organization was sponsored jointly by the National Board of Home Missions of the Free Will Baptists, the Liberty District Association of Free Will Baptists, and the Florida State Association of Free Will Baptists, according to the Rev. C. A. Huckaby, of Chipley, the State Missions Director.

The church elected the Rev. Rufus Hyman, Slocomb, Alabama, as pastor. Other officers are: Ernest Owen, deacon; Joe Revis, C. D. Owens and Ernest Owen, trustees; Henry Hayes, clerk; Mrs. Joe Revis, treasurer. Ernest Owen and Henry Hayes were named Sunday school superintendent and Young People's director respectively, while Mrs. Ernest Owen was elected president of the Woman's Auxiliary.

The church, which is located two blocks west of the Washington County Hospital on South Boulevard, has plans already for erecting a new edifice in the immediate future. The building will consist of an auditorium and educational unit and will be of brick construction. The building which is now being used for a meeting place will be converted into a pastor's home.

The calendar of services for the new church is as follows:

Sunday School—each Sunday at 10 a. m.

Free Will Baptist Leagues—each Sunday—6:30 p. m.

Preaching—morning and evening on first, third and fifth Sundays.

## COMING EVENTS

FEBRUARY 15-22—Brotherhood Week

FEBRUARY 18—Ash Wednesday

FEBRUARY 18-20—Missionary Conference,

Hull Road Church, Snow Hill, N. C.

FEBRUARY 20—World Day of Prayer for Missions

FEBRUARY 22—George Washington's Birthday

MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

MARCH 29—Paul Sunday

APRIL 3—Good Friday

APRIL 5—Easter Sunday

## Chicago Bible Society Award to J. L. Kraft



(Photo Courtesy Chicago Tribune)

James L. Kraft (left), founder and chairman emeritus of the board of directors of the Kraft Foods Company, received the second annual Gutenberg award of the Chicago Bible Society for "distinguished service to the Bible cause," the highest honor that can be conferred by a Bible society. Last year General Douglas MacArthur was the recipient.

Due to Mr. Kraft's illness, Mrs. Kraft accepted the award on his behalf from Dr. A. R. Kretzmann, president of the Chicago Bible Society, as shown in top photo, taken in front of the new Jade Window, recently given to the North Shore Baptist church, of which Mr. Kraft has been a member and leader for more than 40 years.



## HEADQUARTERS DAY

During the last World War in Europe the world was agog with the news that the Continent of Europe was to be invaded. People were amazed at the daring with which the leaders of the Allied cause planned to sweep onto the continent in one masterful stroke designed to put a speedy end to the conflict. The days before the invasion were numbered by "D-Day" minus while the days after the invasion were designated "D-Day" plus. All this was for war purposes.

We are launching a new kind of invasion—"H-Day." "H-Day" means Headquarters Day. For many years we have realized the need of centralizing our denominational offices and bringing a closer correlation in our program. The National Association voted some eight years ago to launch a campaign to raise funds for the purpose of purchasing a building to be used as Denominational Headquarters. Other matters which seemed more urgent came along and the headquarters' drive was sidetracked for a time. However, in recent months the demand for this headquarters has increased until it has become necessary to major on this issue.

On Sunday morning, January 11, the campaign for the headquarters was officially launched in Hazel Park Church, Michigan. Rev. Mark Lewis and his people responded graciously and made the "kick-off" service a grand success. The response in the entire Detroit area was the same, with whole hearted support in all the churches and the Wolverine Association.

From the Detroit area the campaign moved into southeast Missouri and the same spirit of enthusiasm was manifested there for the Headquarters' proposition. From Missouri the drive went into Florida, beginning in the Miami section and going from there into northern Florida. Every pastor and every church has given 100% cooperation. Not a dissenting voice has been raised. Already, after only three weeks the goal of \$7,500 has been 75% attained.

Every church in the denominational connection is being urged to set aside March 15 as a day to make a special offering to the Headquarters' fund. With everyone of the more than 2,000 churches in the National Association responding to this call, we will be assured of victory when "H-Day" comes.

We are counting on you to be in that number. Right now, before you forget it, mark a red circle on your calendar around Sunday, March 15. Announce in your church that "H-Day" is coming. Prepare to make a special offering to the Headquarters' fund. Send it to: The National Association of Free Will Baptists 433 East Bend Drive Nashville 9, Tennessee

You will be receipted immediately for your gift and your church will be given special recognition in the church publications.

## EVANGELICAL PRESS ASSOCIATION MEETS

CHICAGO (Special)—Ninety Christian publishers, editors and writers met at the Lawson YMCA here for the Fifth Annual Convention of the Evangelical Press Association, January 27-29, and re-elected Hart Armstrong, editor of Sunday School papers, Springfield, Mo., as president.

Robert Walker, editor of *Christian Life*,

Chicago, was re-elected vice-president; Ernest Keasling, editor of *Young People's Missionary News*, Winona Lake, Ind., continues as secretary, and James R. Adair, editor of *Power*, Chicago, was named treasurer. Advisors will be Martin Erikson, editor of *The Standard*, Chicago, and Charles W. Conn, editor of *Lighted Pathway*, Cleveland, Tenn.

Opening day highlights included two sessions on "Layout and Technique," conducted by Kenneth B. Butler, lecturer in magazine production and layout at Northwestern University, typographical consultant and president of Wayside Press, Chicago. Butler criticized a number of religious publications submitted to him in advance for that purpose, and gave constructive suggestions for improvement of Christian periodicals.

Banquet features included the presidential address by Armstrong; a talk by Harry W. Seamans, of the U. S. State Department, and a panel discussion on the utilization of modern journalistic techniques in evangelical publications. Dr. James DeForest Murch, editor of *United Evangelical Action*, Cincinnati, directed the panel, aided by H. J. Kuiper, editor of *The Banner*, Grand Rapids; Mel Larson, news editor of *Youth for Christ Magazine*, Chicago; A. L. Goodrich, editor of the *Baptist Record*, Jackson, Miss., and Walker.

Second day activities featured a film on "Magazine Magic," an informal discussion period led by Dr. Louis H. Benes, Jr., editor of *The Church Herald*, Grand Rapids; an illus-

trated lecture on "Increasing Magazine Circulation," by John H. Reardon, circulation consultant; and a banquet highlighted by an illustrated lecture on "Editorial Planning," by Henry Rische, editor of *This Day*, St. Louis, and an address by Ted Engstrom, editor of *Youth for Christ Magazine*, Chicago.

On the final day, the EPA members met jointly with the opening session of Christian Writers Institute, sponsored by *Christian Life* magazine. An inspection tour of the *Standard Rate and Data Magazine* publishing plant concluded the convention.

F. B. Cherry, editor, represented *The Free Will Baptist* at this meeting.

## CHURCH IS REORGANIZED

The church at Hobbs, New Mexico, was reorganized December 14 with nine members, Rev. I. L. Florence, pastor, reports. He requests prayer for the church during these difficult times. His address is 222 North Third, Hobbs, New Mexico.

## NEW CHURCH IN NEW STATE AREA

A new church has been organized in a new area in Oklahoma, the state Mission Board has announced.

The church is at Spavinaw, in the far northeast corner of the state, and was organized late in November with 17 charter members. Leading in the organization were Rev. Luther Jones and Rev. Jake Gage.

(Continued on page fourteen)

## HOW TO FIND HULL ROAD CHURCH



Hull Road Free Will Baptist Church is located four (4) miles south of Snow Hill, North Carolina, at Arba on a hard surfaced road. Those planning to attend the Missionary Conference February 18 and 19 will come to Snow Hill where they will find signs directing them to the church.

As the host church to the Missionary Con-

ference, Hull Road will provide sleeping quarters in the community for those who wish to spend Wednesday night, February 18. Those planning to spend the night will please let us know by writing a card or letter to W. B. Raper, Snow Hill, N. C. Be sure to advise us how many will be in your party.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Do the Scriptures teach that there is a direct and a permissive will of God? If so please point out the Scriptures and explain them.*—J. B. Hall, Jr., 3609 Richland Avenue, Nashville, Tennessee.

**ANSWER:** I have several times heard different people express themselves as believing that the Bible teaches that when we are not directly in God's will He may permit us to engage in some activity that is to His glory, yet this activity is not God's first choice for the one whom He allows to serve here. This may be in part true as we consider the whole Scriptural teaching on salvation, calling, predestination, Christian duty, etc.; yet I believe it is dangerous for us to think that we may serve God and be rewarded for service in any other than the particular place of His choice for our lives for God is not indefinite in His dealings with us Christians.

I also believe that salvation is free and meant for every human being regardless to character, color, locality, or standing in the world. I Peter 3:9, "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Furthermore, it seems that all are called which are saved. (Rom. 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.") and that the great commission includes all Christians. Mark 16:15, "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This command in Mark was given to the eleven remaining apostles after Judas Iscariot had committed suicide and Acts 1:8 was given to the whole assembly of Christians. II Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The Bible is clear in its teaching on the fact that the disobedience of man was what brought moral ruin and shipwreck to the human race when Adam and Eve committed the first sin, and it is just as definite in its teaching that the only possible way for man to return is

through God's means and in God's way. The whole matter of coming back to God is one of obedience. Perfect obedience is required of everyone who would receive what God has to offer a redeemed sinner. This kind of obedience is attained only by substitution or imputation. Christ was perfectly obedient. It is through His obedience which we accept that brings us back to God. Every object of the ceremonial and sacrificial law symbolized and demonstrated this fact whether it be the priesthood as the priests with all their paraphernalia and in their active duty in the choice of the paschal lamb, the scapegoat, the continued burnt offering, the daily sacrifice, the wave offering, or the incense, etc. The tabernacle in its several divisions of construction also symbolize and set this forth. No part in the construction of the tabernacle could fall short of perfection that is, so far as man's keenest detection could observe, and nothing in the functional activities of the priesthood was to have defect in it and pass. For perfect obedience as far as was humanly possible was demanded in every phase of worship under the old law. A review of the ten commandments in Exodus 20 and then of the enlarged rendering of the law as found in Deuteronomy makes one to realize the strictness of His dealing with man who through these precepts and judgments was to be seen in a continual effort to return to God and the place of His favor. In a sense of the word a Christian who is living under the new covenant is actively cooperating with God in a process through which he is destined to return to God and God's way for Him. He does not achieve this maturity at once but having been born again, he grows in grace day by day as long as he remains obedient to God and in this obedience through the means that promote growth, such as the study of the Bible, prayer, and good works, he continually works toward the goal. This being true no obedient Christian can be working or acting in what would seem to be meant by the expression, the permissive will of God, for he must be directly active in God's will. However, there are those who get out of God's will all along the way and stay out until God whips them back in line. Surely every Christian finds himself out of line at times, but has one and only one to get back. I John 1:7-9, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Gene-

sis 12:10-20 gives the account of Abraham's going into Egypt and what happened to him there. God, it is true, allowed him to go down there even though He had told him to go to Canaan, but Abraham did not get out without remorse and loss of integrity. When God called Abraham out of Mesopotamia He did not hinder him or make it impossible for him to continue living with his father Tera and nephew Lot, but Tera died in Haran and Lot soon caused so much trouble that Abraham gave him the choice of any part of the land and submitted to Lot's desire and took what was left which was the hilly, rocky part of the grazing land. God had called Abraham away from all his kin folk but Abraham only partially obeyed and had to suffer for it. He was not obedient and therefore was not in God's will when we recall that God calls for perfect obedience.

David, in what, after the act he always called "the great transgression" was allowed of God to have Uriah the Hittite put where the heat of the battle was so he might be killed that David might have his wife, God permitted it but it certainly was not God's will that he commit this atrocious sin neither did God leave David unpunished for he took the child of this affair in death just after he was born. David had to repent but was allowed to retain the woman over whom he had been so greedy and even her next born son which was Solomon, was allowed to reign on the throne, but oh! the misery David suffered for his great sin. The sword was ever upon his house. Absalom, his most beloved son, rebelled and tried to kill David, then in return Absalom was killed by David's general who had carried out the plot to murder Uriah the Hittite. "Be sure your sin will find you out," and it certainly is a sin to do other than what God bids you to do. Yes, God permitted David to live with and claim Bathsheba, but he was not pleased at the means David used to get her neither did he ever stop punishing David as long as he lived for "the great transgression."

I think it might be better to call the position one holds other than that into which God has called him the permissive out of the will of God rather than the permissive will of God, for it is the place God is using him and it is not where God wants him for had it been the place of God's will He would have called him there to begin with.

A Christian who is called to the foreign field but refuses to go and instead chooses to marry and settle down for a life of comparative ease is, not so far as his position is concerned, in the will of God though God permits him there. God demands all or nothing of those who come to him for salvation, in other words, there is no such thing as partial salvation. Isaiah 1:18; Matt. 11:28-29; Acts 16:31; Rom. 10:9-10 require a response to or acceptance of God's offer.

What then of the call (Matt. 22:14), "For many are called, but few are chosen." (2 Peter 1:10), "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Suppose for example one is called to the foreign field, say Africa, and because he wants to stay home and marry a girl that is not called, will he not be partly in God's will for him if he preaches here in America and builds up a great church? The great commission is univer-

sal because it was given to the whole church, that means every member of the church is responsible to win all the souls he can wherever he may be and at all times. Every member of the church is also responsible to do all he can to get the gospel to every creature all over the whole wide world, therefore to the extent that I have done this I am in the will of God and whatever extent that I have neglected to do this to that extent, I am out of His will and have been out of this will of God and therefore to that extent I am displeasing God. That is, in a general way I may fulfill God's commission or will, but as to the specific personal call that He gives me may be entirely out of His will. Now if I am called to Africa and for some such selfish reason as stated above refuse to go, will God through His permissive will allow me to preach here at home and bless my ministry with some degree of success? This is hard for me to determine for God looks upon the heart (I Samuel 16:7), and man upon the surface or outward appearance and according to Jeremiah 17:9 the human heart is deceitful. That means to me that if someone called to Africa were wicked enough to rebel he might be deceitful enough to lie about his convictions and thereby make it appear that he is happy in the work of his choice even though God has called him elsewhere. I believe I know some people that are likely to be in this category. They seem to be doing a good work and seem happy, but an intimate chat with them reveals just the opposite. I sincerely trust and pray that if any one who reads this finds himself coming short of the glory of God because he is in a position of his own choice rather than that into which God has called him, he may without delay return to God and His will for his life.

## BUT!

By Faith Baldwin

People often take pride in prejudice; they are not ashamed, Heaven pity them! And yet prejudice—which is hate and envy, which is the slimy feeling of false superiority—is, together with nationalized greed, the root of war, weapons to destroy a people and a nation.

I believe that the extermination of prejudice is not accomplished by wars but by ordinary men, women and children, through their attitudes toward one another. In recent years the people who have most helped me, outside of my immediate family, are Jews and Gentiles, Catholics and Protestants. I turn to them in trouble, I ask their prayers, knowing there is one God for us all.

Mankind's worst enemies do not always fight openly, stating: "I hate this . . . or that. Take it or leave it." Such are easier to meet in combat. No, the worst are those who operate as underground murmurs: the stabbing word, so casual; the undermining phrase, spoken in good humor. Usually they declare their way by saying, "You understand I haven't a shred of prejudice personally . . . but . . ."

Never let it pass. Pin it down, drag it out. Ask: Why? Ask: When and where? Present your rebuttal and in no spirit of apology.

Propaganda is not only for State Departments. It is for everybody!

## REVIVAL

It is my firm conviction, as deep-seated as my faith in God, that there is one reason why we are not having great victories and that is because the channels of our lives are clogged. My Bible still says that the fervent, effectual prayer of a righteous man availeth much. I do not care what the circumstances are. If the evangelist, if the pastor, if half a dozen people in the church are right with God, you will have some kind of victory. . . . I used to think that in order to have a revival we had to have every person in the church right. I used to scold, and nag, and drive, and criticize Christians, just beat them over the head. But I have found out that not even God can revive everybody in a church. Some of them have never been "vived" and they cannot be revived. They have

nothing to revive. Moody was right when he said that the way to have a revival is to get a few coals together that have some little glow in them, then blow, and blow, and blow on them until they blaze up. Then add one coal at a time till you have a conflagration.

—Appelman.

Common to all Christians and Jews and any creature created by God is the great Commandment of Love . . . True charity admits of no substitute. If we prostitute our love by admitting some and excluding others from our affections because they differ from us in race, religion, color, political beliefs, then we are counterfeit religionists and traitorous Americans.—Bishop Mark K. Carroll.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE TRAITS OF THE TRUE SERVANT

I Peter 4:12—5:11

### INTRODUCTION

Our study begins with the word **Beloved**. It is a word of which the Apostle Peter is fond. And a beautiful word it is, expressing endearment without adulation, fraternity without flattery, fellowship without fawning, and a sense of brotherhood without blandishment.

Here Peter reminds the **Beloved** of three things:—**I They Are Partakers in Christ's Sufferings.**

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Peter 4:12).

- A. Saints are appointed to suffer.
- B. Saints should suffer for Christ's sake.
- C. Saints should guard against suffering for unrighteousness.
- D. Saints should rejoice to suffer for Christ's sake.

### II They Are Participants in Christ's Service.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Feed the flock of God which is among you, taking the oversight. . . ." (I Peter 5:1-2).

- A. The superior exhorts to service as if he were only an equal.



## When You Have Found Your Place

You will be happy in it, contented, joyous, cheerful, energetic.

The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work, will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker, because, whatever your occupation or profession, you will be an artist instead of an artisan.

You will not apologize because you are not

this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

You will go to your task with delight and leave it with regret.

Life will be a glory, not a grind.—*Great Thoughts.*

### BROTHERHOOD WEEK

February 15-22, 1953

Sponsored by the National Conference of  
Christians and Jews

B. Superiors are set as examples; not as masters.

C. Humility is the mark of all true servants.

### III They Are Opponents of Christ's Adversary.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour" (I Peter 5:8).

A. The saints in soberness must watch against the adversary.

B. The saints in faith must withstand the adversary.

C. The saints must withstand the adversary.

◆◆◆

## CHRIST IN YOU

"Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"—(Col. 1:27, 28).

The soul, standard and scope of evangelism is to be seen in the above Scripture, which we should ponder with much profit and pleasure, as it presents to our meditation the following propositions:

1. A Pre-eminent Person—"Christ."
2. A Protective Possession—"Christ in you."
3. A Precious Prospect—"The Hope of Glory."
4. A Pattern Preaching—"Whom we preach."
5. A Passionate Precaution—"Warning every man."
6. A Practical Preparation—"Teaching every man in all wisdom."
7. A Predominant Purpose—"That we may present every man perfect in Christ Jesus."
  - (1) A grand presentation.
  - (2) A great perfection.
  - (3) A glorious position—"In Christ Jesus."
  - (4) Good and gracious provision—"Hope of Glory" and "all wisdom."

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"What will you do with Jesus?"

Almost two thousand years ago, a man who was about to sentence the sinless Son of God to die on the cross, ask this question, "What shall I do with Jesus who is called Christ?" The blood thirsty group said, "Crucify Him, crucify Him." In the fear of losing his job, which was of the political nature, he obeyed their voices and sent the Savior to the cross.

If we could only see thousands who ask themselves this same question, we would have a greater faith in the power that brings the guilty feeling. Jesus presents Himself to every person as their Redeemer, and the individual must make up his own mind as to what he will do with Him.

About this time of the year, some who follow afar off, draw a little closer to Him and mourn His death. Then, after Easter, they rejoice over His resurrection. That is the last you hear from them until Christmas. Then this crowd will begin to lament over the place where He was born, but feel somewhat better when they reach the place in service where God of heaven sets His approval on the Son of God. All of this just by itself is desecration and not consecration.

The true follower accepts Him and lives for Him. He is not a Savior to be used only when we need help, but a Savior to love when He needs our help. The churches over the country are filled with people on Easter and Christmas, and are forsaken by many the rest of the year.

Jesus said, "Take up thy cross and follow me." In following the Christ we can understand His suffering to a greater extent.

## Up to You!

When you start out of a morning  
With your luck a-running wrong,  
The birds along your pathway  
Have a harshness in their song;  
And the grass, though soft and velvet,  
You will sort o' stumble through;  
Such times, if you want things better,  
Friend, it's mostly up to you.

'Tain't hard smiling with the sunshine,  
But it's during stormy spells,  
When your weary feet are slipping,  
That the stuff what's in us tells.  
No, you don't have flowers always  
In the paths you travel through,  
Still, if you would have things better,  
Friend, it's mostly up to you.

—Selected.

# Notes and Quotes



BY J. C. GRIFFIN

## UNPOPULAR PREACHING

Jesus Christ was not popular with His own people. "He came unto his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

The reason that Jesus was not popular is plainly set forth in the Scriptures in several ways. I shall not endeavor to state the many reasons, but the outstanding cause for the unpopularity of the Son of God was that He condemned the sin in the lives of those who claimed to be righteous. He condemned the way they lived and the unrighteous teachings set forth by the rulers of the synagogue.

As it was while Christ was upon the earth, so it has been and will always be until the coming of the Lord. The world cried, "Away with Christ." They worked undercover to destroy his influence among men.

Paul was accused of being "mad" because he preached the truth which condemned the sins of the people. Thus Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

Preacher, let me say to you who are young as well as to those who have had experience, if you preach the full gospel which puts Christ above every name and condemns sin in shiftless, unfaithful fence-straddling, tight-fisted, eagle-squeezing, worldly-minded, pleasure-seeking church members, someone will say hard things about you. They said that our Master, the Lord Jesus, "... He hath Beelzebub, and by the prince of the devils casteth he out devils" (Mark 3:22). Christ was delivered because of envy. Pilate knew that; wherefore in a measure he tried to take sides with Jesus, but the envious mob cried the more, "Away with Him."

Christ, knowing the minds of the false religions throughout all time, from the beginning to the ending, said: "Woe unto you when all men speak well of you." A man who can preach and never condemn sin, one that can please the carnal mind, will be called "a good mixer." But Jesus Christ was not a good mixer; He was the "supreme separator." What He was, He is now. Listen to His words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). Christ was actually teaching here that the truth which He was preaching would not bring the age of peace, but rather it would divide men. It would set those of the same household at variance. That is, the truth, the word, the sword of the Spirit would cut in and some members of the family would accept Christ and be saved; while others would

reject Christ and be damned. Often those who refuse Christ will say hard things about those who believe and trust, thus the cross of the Christian has to be borne.

There are some Christ rejectors, unbelievers, who will speak well of a true Christian, but let me repeat, "If you preach the Word that condemns sin and then try to live it, some people will call you a fanatic, as I have said in former articles."

## THE CHRISTIAN SPIRIT

The true Christian is possessed by the Spirit of Christ. Christ on the cross, looked at those who persecuted Him and those who nailed Him to the cross and said, "Father, forgive them for they know not what they do." So if by ignorance or by envy you are persecuted as a Christian, let us do as the Lord, by the power of His Spirit, forgive and go on to finish the job. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). I had rather suffer with Christ than to have the applause of man, for if we suffer with Him we shall reign with Him.

Protestantism is the result of a conscientious servant who was willing to suffer the abuses and the criticisms of the Church of Rome. Martin Luther convinced, convicted, and converted by the Holy Spirit, found the words: "The just shall live by faith" (Romans 1:17). He was trying to meet the righteousness of God by works, but God revealed to Luther by the Scripture, that there was and is no justification of man by works alone. Faith is the dynamic power that prompts work; that takes hold of God's promise and accepts what God did in the gift of His only begotten Son.

## COMMENTS BY O. K. COLLINS

"A lot of Christians are like wheelbarrows—no good unless pushed.

"Some are like canoes—they need to be paddled.

"Some are like kites—if you don't keep a string on them they fly away.

"Some are like footballs—you can't tell which way they will bounce next.

## A FRIEND IN JESUS

By EVELYN POKRZYWA

A friend is a person who in time of need

Comes to your aid and offers a deed.

In kindness and love to speed your recovery,

A true friend I'm told, is the greatest discovery.

In you I have found a friend grand and new,

But also a dear one so noble and true.

Your friendship's a pillow of strength and good will,

A friendship in which my whole being does fill;

With words to convey just how much it will mean,

In your friendship circle to always

"Some are like balloons—full of wind and ready to blow up.

"Some are like trailers—they have to be pulled.

"Some are like neon lights—they keep going on and off.

"Some are like a good watch—open face, pure gold, quietly busy and full of good works."

—Western Voice.

## MY COMMENTS, BUT NOT TAKING ISSUE WITH MR. COLLINS

But after all, sometimes a wheelbarrow can be pushed to an advantage. The big trouble is an overload. This wheelbarrow Christian, if guided rightly with even hands and body keep erect, can get into small places where you need to work.

Then the trailer Christian: if someone will hook to him with sufficient power to pull, sometimes a big load can be carried. But of course, the best for us all is to be real good, open face Christians, pure gold and full of good works.

Dorcas was an open faced Christian. "This woman was full of good works and almsdeeds" (Acts 9:36). Every born again, Spirit filled Christian is full of good works. He was created to that end. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). As the ninth verse says, "not of works," in speaking of our salvation. Works do not save us, but if we are saved we will work, and we will work when the opportunity come from God. A man that loves his wife will try to please her. A man that loves his church will be attractive to its welfare; he will support its cause and work without murmuring. The load may be heavy, but like Abraham trudging up the mountain to offer up his best, there will be a steady pull until the top is reached. The man who loves Christ with all his heart, will die for his Master. Hundreds of thousands have died for Christ and count it a joy. There is nothing too good for us to give. Christ gave His all for us; our all must be given unto Him. A full surrender brings a full blessing. Do you have that blessing? Can you say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then as workers together with him, beseech you also that ye receive not the grace of God in vain" (II Cor. 5: 20, 21; 6:1).

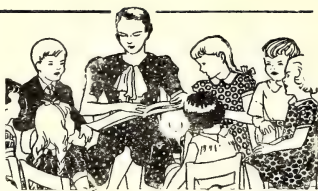
"For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9). Get your New Testament and read the third chapter of I Corinthians from the first verse through the 11th verse. By this we can tell what kind of a laborer we are.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A Canadian Nickel

By SHARON SANHORN

It was a rainy Saturday and Dorothy and Donald were enjoying their favorite rainy-day pastime—playing in the attic. They were exploring a trunk and exclaiming in delight at the old-fashioned clothes they found, when Dorothy spied a small black object near the bottom of the trunk. Then both children rushed clippety, clatter—down the stairs and into the kitchen where their mother was paring apples for apple dumplings.

"Oh, Mother, see what we found in the old brown trunk!" Dorothy cried, holding out a small black velvet bag for her mother's inspection. The metal clasp was tarnished and the black cord that served as a handle was frayed.

"Why!" exclaimed Mrs. Darrel, "That's a bag I had when I was a young girl going to high school!"

"And, oh look, Mother!" Dorothy opened the bag and from the tiny change purse inside took a small coin, tarnished and discolored. "See, here's a dime in the purse!"

"No, dear," she said, "it isn't a dime. It's a Canadian five-cent piece. Look at it closely."

Dorothy held the coin and both children bent over it curiously. "It's so black we can't tell what's on it," said Dorothy.

"Here," Mrs. Darrel handed her the box of kitchen cleanser from the shelf above the stove. "Get a cloth and clean it with some of this."

Dorothy wet a cloth and sprinkled some of the white powder upon it, then rubbed the small coin vigorously until it was clean and bright. "Oh, here's a lady's head!" she exclaimed. "And 'Canada' printed below it. And 'Victoria Die Gratia Regina' around it." Dorothy stumbled a little over the Latin words. "What does it mean, Mother?"

"Victoria, Queen by the grace of God," explained Mother.

"Let me have it," begged Donald. Dorothy handed him the coin. "See the crown and wreath on the other side," he cried. "And—yes—it says 5 cents. And, oh, Mother, it's awful old—1880."

"Yes, I suppose it has been in that little bag for many years. It reminds me of something that happened a long time ago."

"Oh, tell us, Mother, please, tell us," pleaded the children.

"Well," began Mother as her knife quickly circled the apple she was paring, "when I was a little girl, we had no school busses to take us to school in the village as you children have. We went to a country school until we finished the eighth grade, then if we wanted to go to

high school, we had to go to town twelve miles away. My father, your grandfather, had to make the long trip to town with carriage and horses. Automobiles were rare—they were still a great curiosity to most of us. I stayed with my Aunt Minnie in town and went to school.

"Father would drive in to get me every Friday afternoon and I would be at home over the week-end. Then on Sunday afternoon or very early Monday morning, he would take me back again. It took about three hours to make the trip."

"Whew!" Donald whistled. "It doesn't take us long to go twelve miles in the car."

"No," said Mother. "But the farm horses were slow and the roads were very bad in places—not like the concrete road on which you children go to school."

"One week," she resumed her narrative as the red parings curled away from her knife and fell into the pan, "When Father was going to be unusually busy, he gave me some money when he took me back Sunday afternoon and told me to come home on the train the following Friday."

"There was a flag station a quarter of a mile away from our home. I was excited at the prospect of a train ride as we seldom had a chance to ride and I had never done so alone before."

"The train left town at four o'clock, so I had to be excused from school half an hour early on Friday to give me time to walk to the depot downtown. I reached the depot with just a few minutes to spare. I bought my ticket and boarded the train at once."

"Father had taught me always to count my change immediately after making a purchase but I was too excited and hurried to do so after buying my ticket. But after I was safely seated in the railway coach, I thought of it and opened my little bag—the same bag you have there, Dorothy—and counted my change. The agent had given me five cents too much! I had a dime instead of a nickel. I counted it again and again thinking I might have made a mistake. But no—it always added up the same. What could I do? I had been taught never to take or to keep so much as a penny which did not belong to me. And here I had five cents too much! Could I dash back to the depot and give the agent the money? No, I dared not risk it. The train was due to start. And it did. Now, it would be Monday afternoon before I could go down to return the money. How guilty and wretched I felt! I could not enjoy the train ride to which I had looked forward all week."

Mother rose as she finished the last apple and put the pan with the parings on the table.

"Oh, Mother!" exclaimed Dorothy breathlessly, "what did you do?"

"Well," Mother smiled at the children's eager faces, "as soon as I got home I told my

mother all about it and, of course, that made me feel better right away."

"Oh, yes," agreed Dorothy. "What did Grandma say?"

Mother got out her mixing bowl to make the dough for the dumplings as she replied. "She asked to see my money and when she saw the dime that had caused all my worry, she began to laugh. 'Why, child,' she said, 'this isn't a dime. It's a Canadian nickel!'"

Dorothy gave a big sigh of relief. "Just like we thought it was a dime," she said, looking at the little coin in her hand.

"Yes," smiled Mother. "That may be the very coin which caused all my trouble. You may keep the little bag, Dorothy, and Donald, you may have the five-cent piece."

Donald took the coin and laid it carefully on the kitchen cabinet. He had been unusually quiet during his mother's story. Now, as Dorothy ran happily away with the little bag, he turned to his mother with a troubled face.

"It's stopped raining, Mother," he announced soberly, as he glanced out of the window past the hollyhocks, glistening with raindrops. "May I go over to Ted's house for a few minutes?"

Mrs. Darrel was surprised. "Why yes, I suppose so. But don't you want to wait until after dinner? I'll have the dumplings ready for the oven in a jiffy."

"No, please, Mother. I'd like to go right away. You see—" Donald hesitated and swallowed hard as though he found it difficult to say what he wanted to. Then it came with a rush.

"You see, Mother, Ted lost his knife at school last week." Donald put his hand in his pocket and drew out a small greenhandled knife. "I found it but I didn't tell Ted. I thought I'd keep it and use it at home and he'd never know. Sometimes I don't like Ted very well and I didn't want to give the knife back to him. But now," he paused and looked bravely into his mother's eyes, "I don't want to keep it."

Mother's eyes were very bright as she kissed Donald and told him to go. "You know, Mother," said Donald, putting on his cap, "I'm going to keep that little nickel for a good luck piece. It's made me feel better already."—*The Junior's Friend.*

### JOHN'S BIBLE

When he had become one of the country's greatest merchants, John Wanamaker once said, "In my lifetime, I have made many purchases. I have bought things which have cost me thousands of dollars. But the greatest purchase I ever made was when I was a boy twelve years old. Then I bought a Bible for two dollars and fifty cents. That was my greatest purchase, for that Bible made me what I am today."

John Wanamaker became a great man because he, as a poor boy, loved God and His Word. He loved the Bible, read it, and followed its teachings. How very important it is for girls and boys to love God's Word today! The Bible tells us about the young man Timothy. It says that from the time he was a child Timothy had known the Scriptures. If someone can say that about us, when we are old men and women, it will be a wonderful thing.—*The War Cry.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### Rosebud in Heaven

There's a rosebud up in heaven now  
That nothing can replace.  
A small hand holds a nail scarred one;  
There's a bright smile on her face.

She walks through rows of flowers  
Where the sun is always bright.  
God's hand guides her footsteps  
Gently to the right.  
She was happy here on earth,  
But somehow over there;  
God needed another rosebud  
To help make heaven fair.

She lights the way for mommie  
And all those left behind;  
God's rosebud up in heaven,  
Ours in our mind.

By a friend, *Faye Burton*

This poem was sent in by Mrs. Jack Lamb. It is written in memory of little Brenda Sue Fox of Oak Grove, Louisiana, who was shot and killed on December 29, 1952. Mrs. Lamb asks all who sees this to pray for Brenda Sue's mother and father. She also asks for prayers for the little girl who wrote this. Faye is a Christian girl and likes to do what God would have her do. We hope she will be a real soul winner for Christ.

### Mr. G. C. Carter, Sr.

On December 27, 1952, God saw fit to call our dearly beloved granddaddy, Mr. G. C. Carter, Sr., to his eternal home, where his sorrows and pain are all over. He had been in ill health for several months, but he bore his suffering with patience. He was a member and deacon of Memorial Free Will Baptist Church, Baxley, Georgia, where he lived a faithful member until death.

Funeral services were conducted at Memorial Church by Rev. Emmett McDuffie, pastor, assisted by Rev. C. D. Rentz, in the midst of a crowd of sorrowing relatives and friends. Burial was in the church cemetery beneath a mound of beautiful flowers as tokens of love by his relatives and friends.

Mr. Carter leaves to mourn their loss: his wife, three daughters, three sons, 19 grandchildren, one great-grandson, a brother, and a host of friends and relatives.

He will be greatly missed in the home and in the community. There is a vacant seat in the church and a loneliness in our hearts. Although we miss his presence at church, we know this his good works will live on. He was loved by all who knew him and was always trying to help someone in time of trouble. He

was always ready to lend a helping hand to those in need.

His work here on earth is o'er;  
His fight is over, the victory is won.  
He paid the debt we will all have to pay  
When God says, "Come, my blessed one."

God took him home, it was His will,  
But in our hearts, we love him still;  
And we hope to meet him in that home above  
Where all will be peace and love.

We loved him, yes, we loved him,  
But God loved him more;  
For He has sweetly called him  
To yonders shining shore.

To his children we say, "May heaven seem much nearer to you since daddy, the one you so dearly loved, is there, and may you have a greater determination to work for Jesus so you can be with daddy again.

His granddaughter,  
Mrs. Thomas Herrin  
Baxley, Georgia

### Mrs. Della Howard

On January 13, 1953, Sister Della Howard of Pink Hill, North Carolina, quietly slipped away to be with the Lord. Her going was so quietly those standing around her bed hardly knew she was gone. Her suffering had been great for the past several years.

Mrs. Howard's husband went to his reward in 1937. Since then she has made her home with her only son. She was born June 22, 1880, making her stay on earth 72 years. She was a member of Christian Chapel Free Will Baptist Church. She loved the Lord and said she was ready to go.

Funeral services were conducted by Rev. Eddie Kennedy and her body was laid to rest in the family cemetery to await the day when the Lord makes His return.

She leaves to mourn one son, a daughter-in-law who stood so faithful by her, two grandsons, one great-grandson, and a host of friends.

So we say good-by here,  
But good morning up there.

Written by one who loved her,  
Mrs. E. W. Wiley

## Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

### Mt. Zion Study Course

The Woman's Auxiliary of Mt. Zion Church, Nash County, North Carolina, sponsored a study course at the church January 12 through 16. The pastor, Rev. R. N. Hinnant, taught portions of the book of Acts each evening to a large number of people. The study course was enjoyed by all who attended and I am sure everyone received spiritual blessings from the chapters discussed each evening.

The following Friday evening the auxiliary held its regular monthly meeting at the home of Mrs. A. G. Bass with the new officers presiding. Mrs. Perry Bass, the newly elected president and also the program chairman for January, was in charge. Other new officers for the year are: Mrs. Bennie Lee Matthews, secretary, and Mrs. Earl Bass, treasurer.

The business for the evening was taken up, followed by the program with several of the ladies taking part. The hostess then served

delicious refreshments which were enjoyed by all. We had a very successful meeting and everyone enjoyed the evening spent together in service for the Lord.

Mrs. Clarence Manning, 4th Chmn.

### Auxiliaries Shine

*Let your light so shine before men that they may see your good works and glorify your Father which is in heaven—MATT. 5:16.*

February and March is the time for our District Auxiliaries to shine. To enlist each new comer, we cannot afford to slumber. So get on the line to enlist them on time. The Lord's work must be done; we need new members for souls to be won.

Yours in Christ,

Mrs. K. L. Wooten  
Maury, N. C.

District Enlistment Chairman

### Against Church Suppers

Church suppers are conducted for money-making in 65 per cent of the rural churches, a Drew Seminary survey shows, but profits are small. In 341 congregations the annual total averaged under \$150. Twenty-three women cooking, waiting on tables and washing dishes are needed for the suppers by the average church.

Pastors were unanimous in opposing church

meals for money raising. "Long hours for the women and small returns," said one. "I detest the idea of a church being turned into a restaurant," said another. Results of the Drew study were published in a 72-page booklet.

—Selected.



## News Notes . . .

(Continued from page seven)

Up to the first of the year the membership had increased to 23. The congregation is meeting in the school gymnasium, but a building is planned soon on lots which have already been acquired.

The church is expected to join Grand River Association.

### SECOND UNION REPORTS

The Second Union of the Central Conference of North Carolina met with the Greenville Church on Saturday before the fifth Sunday in November. The Moderator, Rev. L. B. Manning, was present to preside over the meeting.

A period of congregational singing and devotions were conducted by Lloyd Johnson. The welcome address was delivered by E. D. Griffith with Mrs. Queenie Clark responding.

The following ministers were present: Revs. Clarence Little, L. E. Ballard, R. H. Mason, R. P. Harris, M. A. Woodard, C. J. Harris, J. E. Wooten, W. A. Dail, R. B. Spencer, D. A. Windham, Rashie Kennedy, Graham Baker, L. B. Manning, Charles Craddock, Henry Melvin, D. W. Alexander, and Roland Cherry. Also Rev. F. B. Cherry of the Third Union of the Western Conference was present. Rev. Robert Lee Norville, licensed minister, was also present.

Revs. Henry Melvin and Charles Craddock were received in the union. Rev. F. B. Cherry spoke on the subject: "The Person of the Holy Spirit."

An offering was taken for the orphanage amounting to \$61.49. Rev. Charles Craddock preached the union sermon using as his subject, "The Indwelling of the Holy Spirit." Rev. Roland Cherry dismissed the congregation for lunch.

At 1:00 p. m. the union reassembled and Rev. D. W. Alexander led in devotions and prayer. Rev. R. P. Harris rendered a special message in song.

Rev. Henry Melvin led a forum, "The Fruits of the Holy Spirit."

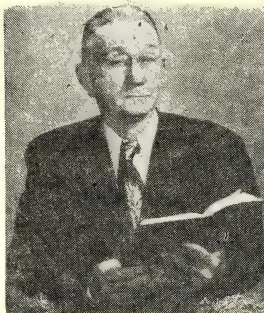
Rev. D. W. Hansley was granted a letter of dismission from this union. Rev. R. P. Harris was accepted as a member of this union. The union accepted the invitation from Saints Delight Church, Ormondsville, North Carolina, for the next union which meets the fifth Saturday in March.

On motion we let the ten per cent of our funds that usually go to the State Mission Treasurer go to the Central Conference Mission Board for this union only. On motion we have three persons to represent the stock in the Free Will Baptist Press instead of two.

The treasurer's report was read and accepted by the union.

New officers were elected for 1953. They are: Moderator, Rev. L. B. Manning; Vice Moderator, Rev. R. P. Harris; Clerk, Miss Leah McGlohan; Treasurer, Mr. Leo Tripp; Program Committee, Revs. Rashie Kennedy, Frank Davenport, and Miss Leah McGlohan; to represent stock, Revs. D. W. Alexander, Henry Melvin,

## TO SPEAK AT FORTHCOMING MISSIONARY CONFERENCE



Pictured above is Reverend J. B. Bloss, of Columbia, Tennessee, who will be one of the speakers at the North Carolina State Missionary Conference on February 19. Reverend Bloss is chairman of the National Home Mission Board.

and Mr. Harvey Moore; to represent in Church Finance Association, Inc., Rev. C. J. Harris; extra member of the Executive Board, Mr. Jesse Tripp; Treasurer of Needy Ministers Board, Mr. Henry Harris, Jr.; members of Needy Ministers Board, Revs. C. J. Harris, J. E. Wooten, and C. L. Patrick; Floral Committee, Rev. L. B. Manning.

On motion a rising vote of thanks was extended the Greenville Church for entertaining the union. Dismissed by an old-fashioned handshake.

### SUPERANNUATION REPORT

The following is the report of the Chairman-Treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists.

For January, 1953

RECEIPTS	
Balance on hand Jan. 1, 1953	\$1,376.84
Regular receipts for Jan.	327.52
Total to account for	\$1,704.36

DISBURSEMENTS	
To Superannuated Ministers	\$222.50
Operating Expense	2.41
Paid to National Board	32.51
Total Disbursements	\$257.42

Balance on hand Feb. 1, 1953	\$1,446.94
------------------------------	------------

RECEIPTS ITEMIZED	
Cape Fear District	\$ 78.00
Central District	131.52
Eastern District	108.00
French Broad District	4.00
Friedmont District	5.00
Western District	1.00
Total	\$327.52

Signed: M. L. Johnson  
Chairman-Treasurer

### THE WOOLSEYS IN TENNESSEE

Rev. and Mrs. Paul Woolsey will be at Bridge's Chapel Church, Dandridge, Tennessee, Route 4, in Jefferson County, to tell of their experiences while serving as missionaries in India. Everyone is welcome. The date is February 11, 1953, at 7:30 p. m.

## A Moment of Decision

By Dorothy C. Stratton  
National Executive Director  
Girl Scouts of the U. S. A.

A few weeks ago I witnessed an impromptu little drama which demonstrated that ways can be found of bridging the gap between children of different backgrounds and different cultures.

On a clear moonlight night, I stepped off one of two big trucks which had brought American Girl Scouts and their leaders from Heidelberg to a German Youth Activities camp forty miles from the city. The German girls were to give a dramatic program for the entertainment of their American guests. As the American teen-agers hopped to the ground, they found themselves face to face with German girls waiting to receive them. For a moment both groups hung back, conscious of the barriers that separated them. Then one Girl Scout saw a friend in the German group and started moving toward her. In a matter of seconds, the ice was broken and both groups rushed together, found partners, and together enjoyed the program and songs around a huge campfire.

It is a reasonable assumption that these children, when they become adults, will not yield readily to easy, damaging generalizations about other races and other cultures, but, remembering their friends and acquaintances of childhood, will think of those basic qualities of humanness that bind us rather than of the learned differences that separate us.

"And a little child shall lead them."

## It's Later Than You Think

You've heard the expression, "there's plenty of time."

Yet, we're standing on the brink Of Eternity's shore. In your life and mine, It's later than you think!

At the close of a long and wearisome day, Watching the sun as He sinks; "Perhaps tomorrow will—," you hear yourself say,

But, it's later than you think!

In a daze you drift backward, far in the past, How happy the family link! But the chain grew too old, the tie could not last.

Yes—it's later than you think!

Life is a mystery, it's only a span, Like a rose, it swiftly shrinks; Just fading and drifting to the unseen land. It is later than you think!

Time passed is all gone and the minutes still fly,

Life's evening sun will soon sink. Opportunity's gone—a new dawning draws nigh.

Yes—it's later than you think!

Man's only hope is the Way of the Cross, Come to the fountain and drink! Accept His Salvation, it's free! without cost! For it's later than you think!

—Mrs. Venie M. Carney

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## How Jesus Answered Questions

(Lesson for February 22)

LESSON: Matthew 22:15-46.

GOLDEN TEXT: John 7:46b.

### I. THE HEART OF THE LESSON.

After Christ uttered the parable of the wicked husbandmen, the Pharisees were ready to kill him, but they could do nothing openly at the time for fear of the people. However, they withdrew by themselves and laid a plot to entrap Jesus in his talk, thinking that thus they would bring him into disfavor with many of the people or into collision with the Romans, or both. Then, while the leaders of the Pharisees remain in the background, some of their disciples, with certain Herodians (usually their deadly enemies), appear before Jesus in the guise of simple inquirers after truth. In spite of their duplicity, we can be glad that their question was asked, and also the question of the lawyer afterward, because the replies given are illuminating and furnish guidance for us today. They reveal our duty to be good citizens and good neighbors and devout followers of God.—*Arnold's Commentary.*

#### Two Great Questions

1. "Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" If he said it was not right to pay the tribute money to Caesar, that it was treason against God and the promised Messiah to pay them; that it was wicked to thus support a monarch who was a tyrant of atrocious wickedness, and a government that was ever working against the kingdom of God,—then he would be in collision with the whole Roman Empire. Then he would be treated as a rebel and criminal. The Pharisees would be able to have Jesus convicted in the Roman courts, and his career would be ended.

On the other hand, if he said that it was lawful for the Jews to pay the Roman taxes the great mass of the people would be against him, and he would lose his hold upon them; for they hated the Roman government, and one of the first and greatest things they expected of the Messiah was deliverance from this subjection to a foreign power.

2. A lawyer came to Jesus tempting him with a question: "Master, which is the greatest commandment in the law?" Did this man really want an answer to this question or did he want to trap Jesus? According to the Talmud, the law of Moses included 248 positive and 365 negative laws, a total of 613 laws. The question presented was, "What is the one basic law which comprehends all others?"—*The Bible Student* (F.W.B.).

3. How do you account for the fact that Jesus always had an immediate answer to all the questions that were asked him? How do

you account for the fact that whenever Jesus gave an answer to a question asked him, there was no more argument—it would seem as though there was nothing more to say?

#### The Sadducees Defeated

4. The next group who came to question the Lord were the Sadducees. They were the unbelieving rationalists of that day. They held that there was no resurrection, neither angel nor spirit (Matt. 22:23; Acts 23:8). They came with a leading hypothetical question. The Law of Moses was that if a man died, his brother should marry the widow (Deut. 25:5). They cited a possible case where seven brothers had been in this way married to one woman. Now they wanted to know whose wife would she be in the resurrection? The Lord's answer here was equally clear and devastating. They got more than they bargained for. A note in the Scofield Reference Bible says: "Jesus' answer gives the three incapacities of the rationalist. Self-deception (Rom. 1:21, 22); ignorance of the spiritual content of the Scriptures (Acts 13:27); disbelief in the intervention of Divine power (II Peter 3:5-9)." "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Furthermore our Lord gave these Sadducean unbelievers something more to think of. God calls Himself the God of Abraham, and the God of Isaac, and the God of Jacob. "God is not the God of the dead, but of the living." It was in such a character He came to Israel to deliver them from bondage; and to lead them on in their domestic and national lives (Exod. 3:6).

#### —The Bible Expositor

5. "I have been trying all day to get you on the telephone: where have you been?" inquired one friend of another. "I have been at home all day, but the telephone hasn't rung once," was the reply. "Well, something must be wrong." And something was wrong. But you won't be wrong if you read all the comments in our Senior Quarterly.

#### 6. Things to note in the study of this lesson:

1. The cunning way the Pharisees and the Herodians sought to ensnare Jesus.
2. Note the double purpose of their question to Jesus.
3. The way our Lord turned their trick upon their own heads.
4. How Christ answered the young lawyer concerning the law.
5. The emphasis Christ placed on love for God and man.

—*The Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED.

#### Love for Others

Paul wrote, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (I Thess. 3:12). To His own, Jesus gave this commandment. "That ye love one another; as I have loved you, that ye also love one another"

(John 13:34). We are to love others as Jesus loved us. Jesus loved those who did not love Him in return. Even when we were dead in trespasses and sins, Jesus loved us, and gave Himself for us on His cruel Cross. A mother kept a candle burning in the window every night for ten years. One night, very late, a poor wretched woman came in from the street. The aged mother said to her, "Sit down by the fire!" The stranger asked, "Why do you keep the light in the window?" The old mother said, "That light is for my wayward daughter. She left home ten years ago. I am praying for her return. I have kept a light in the window for ten years. Others often blame me for worrying about her, but you see, I love her! Often, in the night, I open the door, look out into the darkness, and cry, 'Lizzie, Lizzie!'" The woman from the street began to weep. The aged mother looked closely at her and said, "Why, how cold and sick you seem!" Then, suddenly the mother exclaimed, "Can it be? Yes! You are Lizzie; my own lost child! Thank God, you are home again!" When every thing else fails, "(Love) never faileth!" Try it!—*Selected.*

#### Freezing to Death

A man was making his way over the mountains through a terrible snow-storm. He gradually got weaker and weaker, until at last he stumbled and fell. He said to himself: "This is the end. I shall never be found." He was too weak to rise, but as he fell his hand struck the body of another man who had fallen in the same place. This first man was unconscious, and the man who had just fallen rose to his knees and, bending over the prostrate form, began to chafe his hands and to rub his face, until by and by the man's eyes opened. He had saved another's life, but he had also saved himself, for the exercise had kept the life in his own body. And when you have a passion for souls, when you go seeking the lost, when you lift the burdens of others, your own vision of Jesus is clearer, your own hope of eternity is stronger, your own assurance of salvation is greater.

The great trouble with Pharisees and others like them was that they were self-centered and could not see God nor others.—*Selected.*

## A Parable of the Trees

Once upon a time a man built his house on a spot which commanded a view to the distant mountains and a vast expanse of Heaven's blue skies. Then he said to himself, "I must have trees to shelter and adorn my house; trees make any place more lovely." So he planted a number of fine trees, and these grew up and were admired. But the trees were too many, and were planted too closely, and by and by their lofty tops and interlacing branches shut out the distant view. The mountains were no longer visible from the house, and scarcely a glimpse of the sky could be had. It is often that way with men's lives. They gather about them earthly interests in order to make their lives more beautiful, more comfortable, more influential, until after a while the glorious mountains of Heaven are shut out and Heaven itself grows dim and unreal.—*The United Evangelical.*



# The Revised Standard Version

## AN APPRAISAL

by Dr. Jasper Abraham Huffman

Regardless of what else you have read on the "New Bible" you are not well informed unless you have read this appraisal by Dr. Huffman. Dr. Huffman is president of Winona Lake School of Theology and served in an advisory capacity to the committee that revised the Bible.

Dr. Huffman says:

My evaluation of the Revised Standard Version, as this brochure relates it, may be the story of not how much, but how little, an Advisory Board Member can accomplish.

Whatever this brochure may contain, it must not be considered either a propaganda effort, nor a wholesale repudiation. Neither extreme groups will be satisfied with this effort. But if people may have a fair, honest, and unprejudiced picture of the R.S.V., giving its history in brief, and showing its merits and demerits, they will then be able to decide as to the place which they should give it as another version of the Scriptures.

**Price 75c postpaid**

— ORDER FROM —

# FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication



## Near the Cross.

Fanny J. Crosby.

USED BY PERMISSION.

W. H. Doane.

M. 50 =

1. Je - sus, keep me near the Cross! There a pre - cious foun - tain,  
2. Near the Cross, a trem - bling soul, Love and mer - cy found me;  
3. Near the Cross! O Lamb of God, Bring its scenes be - fore me;  
4. Near the Cross I'll watch and wait, Hop - ing, trust - ing ev - er,

FINE.

Free to all— a heal - ing stream, Flows from Cal - vary's moun - tain.  
There the Bright and Morn - ing Star, Sheds its beams a - round me.  
Help me walk from day to day, With its shad - ows o'er me.  
Till I reach the gold - en strand, Just be - yond the riv - er.

D.S.—Till my rap - tured soul shall find Rest be - yond the riv - er.

CHORUS.

D.S.

In the cross, in the cross, Be my glo - ry ev - er;

## CONTENTS

### ARTICLES:

Fanny Crosby

By John W. Beamon

Sound Doctrine

By Rev. W. A. Carnett

Sinning Christians

By Rev. N. P. Gates

## Departments

THE MAIL BOX

FOREIGN MISSIONS

WOMAN'S AUXILIARY

NEWS NOTES

QUESTIONS & ANSWERS

PASTOR'S NOTEBOOK

THOUGHT FOR THE WEEK

NOTES & QUOTES

CHILDREN'S STORIES

ST. CLAIRE BIBLE CLASS

February 18, 1953

AYDEN, N. C.

VOLUME 68

NUMBER 7



## GEORGE WASHINGTON

On February 22 we celebrate the anniversary of the birth of George Washington who has been called "The Father of our country."

Sometimes it is well to look at our national heroes and try to determine the qualities of their lives that made them great. What are the characteristics that made George Washington great?

The secret of George Washington's character and achievements lay in his conscious relationship with God. His father taught him when he was only four years old how closely his life was linked with God. The father had the son to plant seed that afterward when they grew up spelled the words "George Washington." The father used this to impress upon the son the intelligent design of the Creator.

That Washington learned his lesson well is proved by many of his sayings and by his life continually. In 1754 he wrote, "We would have starved if Providence had not sent a trader from Ohio to our relief." Before his attack on Boston during the Revolutionary War, he said to his officers, "The success, I know, depends upon the all-wise dispenser of events." Then in 1778 he wrote to General Nelson of Virginia, "The hand of Providence has been so conspicuous in all this that he must be worse than an infidel who lacks faith."

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, now it is time for you to have compassion. I have given my heart now give your heart."—A. J. Gordon.

## The Mail Box

WAKE UP! TAMPA, FLA.

"I'm writing in regard to Free Will Baptist churches. Can you please give me information on where the nearest Free Will Baptist church is from Tampa, Florida, as I have been here a few weeks and haven't been able to find a church to go to.

"As this is the church of my choice, I would appreciate it so very much if you can help me with this information.

"Thank you in advance."—Miss Etoyl Kitchens, 6000 Lynn Ave., Tampa, Fla.

【●】

LIKES MOULTON'S ARTICLE

"I'm writing this letter to thank you for printing in THE FREE WILL BAPTIST 'The Revised Standard version of the Bible—Should We Accept It,' by Louis H. Moulton. I was very happy when the preacher in Rocky Mount, North Carolina, burned the page from his that said Christ was born of a young woman instead of a virgin.

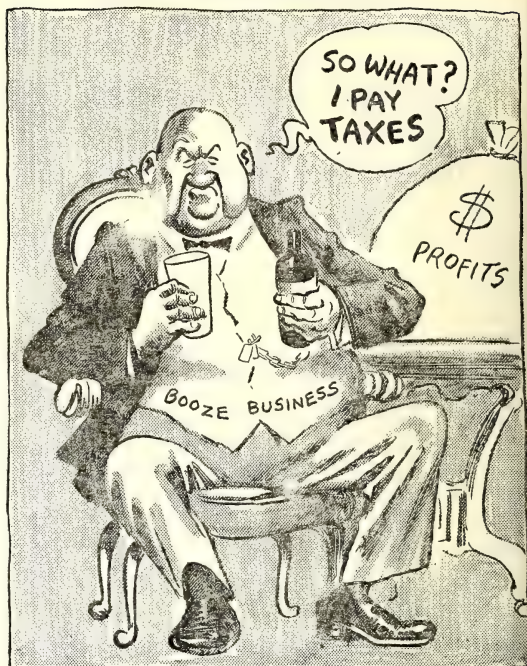
"I have always liked THE FREE WILL BAPTIST and will always treasure this copy of January 28. I hope and pray that more people will have the initiative to speak out as Louis H. Moulton has done."—Mrs. L. Harris, Greenville, N. C.

【●】

MICHIGAN MINISTER WRITES

"I have been observing quite closely the recent copies of THE FREE WILL BAPTIST. You certainly have made some wonderful improvements in the paper. I certainly enjoy Bro. Day's column and also Bro.

## LIQUOR IS A NARCOTIC



Barrow's. It does seem however, that the matter regarding your picture should be dropped. Personally, I think it in order for your picture to appear and like it very much, but it seems rather childish for a matter of that kind to take up valuable space in the publication.

"We are grateful for the work you are doing for the Department of Foreign Missions, and may the Lord guide us during these days in the unity of the Spirit."—Raymond Riggs, Highland Park, Michigan.

【●】

CHURCH SUBSCRIBED FOR PAPER

"I want to tell you how very much we enjoy THE FREE WILL BAPTIST paper. Some months ago, our church subscribed to the paper for six months for a good number of our members who were not getting it. Many of them enjoyed it so much that they resubscribed and I'm sure it proves a great blessing to them as it does to my family."—Doris Sheffield, Leary, Ga.

【●】

AN AGED MINISTER WRITES

"I am 82 years old. I joined the Free Will Baptist church in 1886 and have preached and run Sunday Schools for 60 years. I am sick in my right side and left hand. I am almost totally blind and deaf. I do not write well.

"Will the church help me?

"I am of the Western Conference of North Carolina. Please write me. Thanks."—J. S. Wilson, Route 2, Dunn, N. C., c/o Bert Denning.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Fanny Crosby

*"In the cross, In the cross,  
Be my glory ever,  
Till my raptured soul shall find,  
Peace beyond the river."*

When Fanny J. Crosby, the blind hymn writer, was seventy-five years old, she said, speaking of herself, "Mine has been an experience that has ripened into a faith as strong as the hills." That faith, as she expressed it in the beautiful songs she wrote, has cheered and been a mighty source of inspiration to thousands. Yet many who have joined in the singing of her hymns, and whose hearts have thrilled at their wondrous beauty, do not know the story of her life.

When Fanny Crosby died she was ninety-four years old, and her life's open span had covered some part of the lives of all the presidents of the United States with the single exception of George Washington, who died before she was born.

Her birthplace was the community of South East, in Putnam County in the state of New York. The date was March the twenty-fourth, 1820. She said of the cottage which was her home, that "it was only one story high." Her father died before she was twelve months old and she had no recollection of him, but her mother lived to be ninety-one and her great-grandmother one hundred and three.

At the age of six weeks Fanny suffered a severe illness and as a complication her eyes grew very weak. Due to improper treatment at this time she lost her sight forever.

As soon as she was old enough to understand, her mother told her she would never be able to see the birds and flowers and the beautiful out-doors, nor the world about her but tried to console her with the thought that sometimes providence deprived people of some physical faculty in order to awaken more fully the powers of the soul. She also told her that two of the world's most gifted poets, Milton the Englishman, and Homer of the Greeks, had been blind.

This thought must have impressed Fanny deeply for she began writing bits of poetry at an early age, and when she was eight years old she wrote a poem on her blindness, a stanza of which ran like this,

*"O what a happy soul I am,  
Although I cannot see,  
I am resolved that in this world,  
Contented I will be."*

But it was the memory of her grandmother that she revered most of all. When this good woman knew that her little granddaughter

could never see she tried to make up for that loss by such care as only the understanding heart of a good woman can give. She would take the little blind girl on her knee, and with her arms about her, rock her back and forth as she told her about the beautiful sun with its sunrise and sunset, and of the moon and stars that made the night beautiful. She told of the sky and the clouds and the wonderful rainbow that comes after a storm, and of its bright colors. She taught her about the birds and how to know them by their songs, and of the flowers and how to know them by their forms and different odors. They would go for walks and always this loving woman was teaching little Fanny of the trees, about their leaves and fruit, and of all the world that lay about them till it seemed to the blind child, that she knew of all these things almost as well as if she could see.

We were studying the life of Fanny Crosby in a Bible School class of young people not long ago, and after I had read much of her story I asked for an expression of their thoughts on the life of the blind singer. One young lady in the group said she was thinking right then, not so much of the singer herself, as she was of the great, loving heart of the grandmother, of her sympathy, and the love that must have bound these two together.

It was an apt remark and surely God must have touched the heart of this woman, and blessed and smiled upon her efforts, for it was she that taught Fanny Crosby about the Bible. Fanny said of her, "When the evening shadows fell, Grand-ma would take me alone, and rocking me in her old arm-chair, tell me of a kind heavenly Father, who sent his only Son, Jesus Christ, down into this world to be a friend to all mankind."

The years passed and the little blind girl was growing into a woman. In 1835 at the age of fifteen, she entered The Institute for the Blind in New York City. Those who have been home-sick can understand something of the trial one who was blind must have undergone, when she left a loving home to live among strangers. But Fanny was determined to get an education, and she soon found friends and helpers there. It became a second home to her and twenty-three years of her life were spent there, first as a student, then as a teacher of those who like herself were blind.

Here she met many famous and noted people who became her friends in later life. Among them were several presidents of the U. S. Henry Clay came to visit there and he took her hand and wept as he told of the little poem she had sent him, six months before at the death of his son. She was finding her life's work now and beginning to learn of the mystic power that was her's, to speak to the heart of

the sorrowing and to bring comfort and healing to those sitting in darkness and despair.

At this time Grover Cleveland, afterwards president of the U. S. was secretary to The Institution for the Blind and she learned to know him. Sometimes he copied her poems for her as she recited them and she visited in his home at Lakewood and also at Princeton.

Here when she was twenty years old she met Alexander Van Alstyne. He was a young musician and also a student there for he too was blind. They found much to interest them in common and their acquaintance grew into friendship. Eighteen years later, when Fanny was thirty-eight years old, they were married.

In 1864 she wrote her first hymn. She had written many songs and religious poems before this and had felt a great desire to express what was in her heart and mind in hymns but no opportunity had come to her. At this time William B. Bradbury, the composer and publisher, who knew her, asked that she write a hymn for him. She was thrilled and delighted and in three days gave him the words to her song "We are going, we are going, to a home beyond the skies." He set it to music and published it and she said of it, "My real work as a hymn writer began from that hour." She was forty years old at that time and for the next fifty years she was constantly busy composing the sweet songs that have made her name known and loved all over the world.

One of the sweetest songs that Fanny Crosby ever wrote is "Pass me not, O gentle Saviour." This was composed three years later in 1868. It has been translated into many different languages, and wherever penitent hearts turn in prayerful supplication to Jesus, it is sung and loved. "Safe in the arms of Jesus," "Rescue the Perishing," "Blessed Assurance," "Saviour more than Life to Me," and many, many others close to the hearts of Christians everywhere came from her pen.

In 1890 she passed the seventy year mark and the next year wrote, "Saved by Grace," which begins,

*"Some day the silver cord will break,"  
And I no more as now shall sing,"*

but twenty-three busy and useful years still lay ahead of the singer before her long and fruitful life was done, and it was not alone through her songs that she toiled for the Christ she so much loved. She constantly witnessed for him by word and deed.

Once while visiting in the home of a friend she heard that the girl who had been her room mate at The Institution for the Blind was ill. It had been many, many years since they had been together, but Fanny Crosby remembered

(continued on page fourteen)



# Sound Doctrine

## Definition of Terms

Theology is a term derived from two Greek words, "Theos" meaning God, and "logia" which means science or study. Thus theology is basically, the science of God; "the science that treats of the existence, nature, and attributes of God, especially of man's relation to God." Webster. It is commonly applied to that branch of study which systematically sets forth the teachings of the Bible and frequently is used to designate a certain form of tenets, such as Calvinistic or Arminian theology. For our purpose here we shall use it in the broader sense as it applies to the general teachings of the Bible as that Book reveals God to us and our relationship to Him.

Some people say it makes no difference what you believe as long as you are sincere. We cannot emphasize too fervently that it does make a vital difference what a man believes. Unenlightened sincerity is not enough to chart our course through the spiritual maze in search of the true God. The Hindus of India are sincere; the Moslems of Arabia are fanatically sincere; the negroes of Africa, the Buddhists and Shintoists of the yellow race all have millions of devotees who are painfully sincere in their beliefs, but alas, how little righteousness has been produced by sincerity alone. The natural mind is darkened and therefore the mind and conscience must be enlightened and instructed how to find God.

The word "believe" comes from two Anglo-Saxon words, "by-live." It means that you live by. "Abraham by-lived God." He lived by faith in God. His belief predicated his life. And the same is true of every one! What you believe is expressed in the manner in which you live. This is essentially true even if one professes to believe other than the way one lives, for we read in 1 John 1:6, "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." In other words, if our conduct contradicts our profession, then our profession is a lie. Our conduct is the outward expression of what we believe—what we live by. Conduct is the ultimate index of what we really are.

"Doctrine" is a word derived from the Latin term "docere" meaning to teach. A doctor originally was a teacher, or one who specialized in certain branches of knowledge. "Creed" from the Latin "credere," denotes a thing believed. It is usually applied to a certain statement of belief and is almost synonymous with faith. It implies a set form of faith that one

trusts in. "Trust" comes from a German word called "trost" meaning consolation. Since it means that which is true, it has given us the English word "truth." The term "belief" denotes the assent of the mind and differs to some extent from faith and trust which manifest themselves in outward conduct. True faith must be grounded on right belief and accompanied by righteous practice.

From the foregoing definitions it is plain that the study of doctrine to instruct and enlighten the mind in right belief is primary to Christian conduct. All mankind believes something and conduct manifests what they believe. When we believe on the Lord Jesus Christ it means that we "live-by" Christ. His righteousness issues forth in our lives. We become channels for His grace to flow through. Our conduct is a criterion or standard that tells others to what extent and in what manner we believe. Having thus established the importance of belief let us reverently turn to the sacred pages of the Word of God which is the source of the true revelation of God.

## The Inspiration of the Bible

Inspiration is defined by Webster as "a supernatural divine influence on the prophets and apostles or sacred writers by which they were qualified to communicate truth without error; a supernatural influence which qualifies men to receive and communicate divine truth." It is impossible to exaggerate the importance of inspiration in respect to the Bible despite the fact that forty authors over a period of 1500 years took part in writing it. It also provides the only satisfactory answer for its matchless revelation of God, its consistent harmony with the discovery of scientific knowledge in each succeeding generation, its supremacy in the world of literature and its influence over the minds of men.

Just HOW the Bible is inspired is not so important as the fact it IS inspired. The word "inspire" means "inbreathed, or God-breathed." Breath is one of the Bible words translated "spirit." It is the Word used referring to the creation of Adam as follows. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Now notice the striking similarity by comparing John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Our conclusion is that inspiration is a Divine life-giving quality owing its character and existence to the Spirit of

God. The breath of God changed an inert mass of clay into the living Adam and likewise the Spirit of God translates those who are dead in trespasses and sins into born again believers through faith in our Lord Jesus Christ, and the supernatural quality of the Bible owes its life-giving power to the same source. The Bible is not only superior in degree to all other literature in the world but it is different in kind, and is inspired in a sense that no other literature is similarly inspired.

The primary purpose of the Bible is to make God known to men. To accomplish this lofty purpose it follows two principle methods. First, God revealed Himself to holy men from the beginning of time in numerous revelations and spiritual experiences. These are recorded in the Bible. The second method is the portrayal of our Lord and Saviour Jesus Christ, which is the crowning theme of the Bible. Thus we have the statement of Heb. 1:1, 2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." God's revelation through His prophets prepared the way for His final message to man through His only begotten Son.

Because of its Divine inspiration the precepts of the Bible are binding. It tells of man's fall into sin and of his redemption through Christ. Although the Bible is the Word of God, it requires more than knowledge alone about it to save a person. Jesus said, "Search the Scriptures: for in them ye think ye have eternal life; and they are they that testify of Me." John 5:39. It is not the Bible but faith in the Christ of the Bible that saves the soul. The only source of spiritual life is through Jesus Christ our Lord, and the Bible is our guide to knowledge about Him. That is the reason why every enemy of truth who seeks to overthrow the religion of Jesus Christ begins with an attack on the Bible. We need not fear their success, however, for the Bible has withstood all the assaults of wicked men throughout the ages and is still the impregnable rock of Holy Scriptures baffling all of man's puny attempts to destroy it. As we continue our study of Bible doctrines you will discover mounting evidence of its Divine origin.

**THE APOSTLES' CREED.** Although creeds have been formulated by men and adopted by various bodies of believers as a guide to faith, their influence on the religious history and conscience of mankind has been so great that we should all be familiar with (continued on page nine)

# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## Financial Statement

Of the Foreign Mission Board of the Nat'l  
Association of Free Will Baptists

Cash on Hand January 1, 1953 ..... \$ 8,368.48

### RECEIPTS

Alabama	\$ 42.25
Arkansas	1.00
California	16.74
Florida	50.00
Georgia	184.59
Illinois	171.00
Kentucky	10.00
Michigan	703.93
Mississippi	127.91
Missouri	554.73
North Carolina	1,282.27
Ohio	545.51
Oklahoma	201.65
South Carolina	392.38
Tennessee	450.57
Texas	483.86
Virginia	343.32
West Virginia	302.21
Sale of Barnard's Books	12.00
Missionary Prayer Band	46.20
W. N. A. C.	93.45

Total ..... \$ 6,015.57

Grand Total ..... \$14,384.05

### DISBURSEMENTS

Postage	\$ 39.00
Office Supplies	5.76
Cuba	2,310.00
Bible College (Willey Children)	75.00
Mrs. Josephine Stevens (Africa)	296.00
Rev. & Mrs. Wesley Calvery	
(Salary)	150.00
India	1,630.00
American Express Charges	4.33
Rev. Raymond Riggs (Services)	50.00
Bookkeeper	75.00
Tommy Willey (Itinerate Work)	49.00
Office Help	75.00
Willey's Insurance	10.01

Total ..... \$ 4,769.10

Balance February 1, 1953 ..... \$ 9,614.95

### BALANCE IN VARIOUS ACCOUNTS

General Fund	\$4,928.77
Barnard's Books	36.00
Barnard's Reserve Account	622.65
Bibles	50.00
Calvery Fund	3,045.10

Personal Gift for Miss Yeley	5.00
Cuban Building Fund	367.70
Cuban Chapel Fund	150.00
Hanna Fund	165.35
India Property Fund	206.00
Josephine Stevens Account	38.38

Total Accounts Balance Feb. 1, 1953 ..... \$9,614.95

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 462.94	\$ 1,037.06
Arkansas	1,000.00	130.31	869.69
California	500.00	93.00	407.00
Florida	900.00	203.08	696.92
Georgia	2,100.00	946.70	1,153.30
Illinois	3,200.00	1,291.22	1,908.78
Kentucky	1,500.00	252.88	1,247.12
Michigan	7,000.00	4,904.18	2,095.82
Mississippi	850.00	437.57	412.43
Missouri	9,000.00	4,327.91	4,672.09
North Carolina	13,000.00	7,844.93	5,155.07
Ohio	2,000.00	957.51	1,042.49
Oklahoma	5,000.00	977.16	4,022.84
South Carolina	3,500.00	1,640.34	1,859.66
Tennessee	6,000.00	3,504.41	2,495.59
Texas	3,000.00	2,823.62	176.38
Virginia	1,500.00	651.93	848.07
West Virginia	2,000.00	966.63	1,033.37
Misc.	1,450.00	1,533.75	

\$65,000.00 \$33,950.07 \$31,133.68

## Calvery's Visa Rejected

For some technical reason, beyond our control, the Indian government has refused to grant visas to Rev. and Mrs. Wesley Calvery to enter North India. We have made new application for visa to South India and ask each of you to pray with us that the Lord's will might be done. Brother and Sister Calvery need our prayers during these days of anxious waiting.

## Convention in Cuba

The school faculty and Missionary staff of Cuba recently set the date for their graduation and annual convention for April 24, 25 and 26. This is always an important event to our work in Cuba so please pray the Lord to give real victory.

aged to be there seemed to enjoy the meeting very much.

We opened with the singing of the program's hymn, "The Haven of Rest." I am sure that we all received a blessing from singing these dear old songs.

After the meeting closed, we were served cookies, candies and soft drinks by the hostess, and these were enjoyed very much. The next meeting will be held at the home of Mrs. Beatrice Lewis on April 2, 1953.

We would like very much to hear from more auxiliary meetings through our paper. I am sure that each one would enjoy reading letters from our sister churches on their auxiliary work. While our number here is small in comparison with many of our churches, we get a great blessing and count it a privilege to serve the Lord in our small way. I feel that the Lord will bless all our efforts if we put forth the effort and work with what we are blessed with. If we only have one tiny talent, let each one try and double that one. So when the dear Lord calls us to our reward, we will not have to hang our heads in shame by hiding our one little talent. May the Lord bless each one is my fervent prayer.

Annie Gillikin

## PROGRAM

Of the Women's Auxiliary Convention of  
The 2nd Union District of the Western  
Association of North Carolina

PLACE: *Rosebud Church* TIME: *March 4, 1953*

THEME: *The Light of Truth*

WATCHWORD FOR YEAR: *"I Have Chosen The Way of Truth"—PSALMS 119:30.*

### WEDNESDAY MORNING

- 10:15 Registration
- 10:30 Hymn—"The Haven of Rest"
- 10:35 Devotional—"The Light of Truth Shines On Prayer"—Mrs. Bert Brantley
- 10:50 Welcome Address—Mrs. Russell Benton
- 10:55 Response—Mrs. Monroe Manning
- 11:00 Remarks of President
- 11:05 Appointment of Committees
- 11:10 Roll Call of Auxiliaries and Reading of Minutes
- 11:15 Orphanage Report—Rev. and Mrs. S. A. Smith—Congregational Singing
- 11:30 Convention Message—"I Have Chosen The Way of Truth"—Rev. Ronald Creech
- 12:00 Lunch

### WEDNESDAY AFTERNOON

- 1:00 Hymn
- 1:05 Devotional—"The Light of Truth Shines On Our Youth"—Mrs. Vida Nixon
- 1:20 Report of Chairman
- 1:50 Local Program
- 2:10 Business Session
- 2:30 Report of Committees
- 2:45 Report of Treasurer
- 2:50 Announcements
- 2:55 Hymn
- 3:00 Benediction

Miss Mozelle Driver, PRESIDENT  
Mrs. Earl Bass, SECRETARY

## Welcome Home Group Meets

The members of Welcome Home Church Woman's Auxiliary, Carteret County, North Carolina, met at the home of Mrs. Mary Gillikin on Monday night, February 2, 1953. The

meeting was called to order by Mrs. Cathleen Mason, with 14 members present. With much sickness in the community, there were several members not present. Those who were privi-

# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.



# NEWS NOTES

## TABERNACLE AT FLORIDA CAMP



This is the tabernacle recently completed at the Florida State Free Will Baptist Training School and Camp Ground five miles south of Cottdale, Florida, on highway 231.

The Tabernacle, 50 by 70 feet, was built by the Florida State Association and the Piney Grove Church near Chipley, Florida. It will be used for annual camp meetings, ministers' in-

stitute, and youth camp meetings. It can easily be walled up and converted into an auditorium.

Plans are now being made for a "Great Mission Conference" in the spring, with ministers and laymen for the entire state of Florida. Also there will be leading ministers of our denomination as speakers.

**HYMAN APPELMAN COMES TO N. C.**  
Hyman Appelman, the noted Jewish evangelist, will conduct an area-wide Crusade for Christ in New Bern, North Carolina, May 17-31. Mr. Appelman comes to New Bern on the invitation of the Craven County Association of Free Will Baptist Ministers. Rev. J. R. Bennett is president of the association. Rev. J. R. Davidson has been elected general chairman of arrangements for this meeting.

**GA. MINISTER RECUPERATING**  
Rev. S. T. Shutes, Colquitt, Georgia, is recuperating at the hospital from a recent operation.

**NATIONAL ASSOCIATION MEETING PLACE CHANGED**  
The meeting place of the National Association has been changed for Benton, Illinois, to Mount Vernon, Illinois. This meeting will be held July 14, 15, and 16.

**A CORRECTION**  
A bulletin issued by the North Carolina Mission Board gave the days of the Missionary Conference to be held at Hull Road Church as Tuesday night and Wednesday, February 17 and 18. The bulletin should have read, Wednesday night and Thursday, February 18 and 19. The correct dates were given in the February issue of THE FREE WILL BAPTIST.

Bible College and at present is pastoring churches in North Carolina where they will make their home.

Rev. Durwood Long of Columbus, Georgia, and Miss Nina Celorio of Cuba, were married February 11, at the East Nashville Church, Nashville, Tennessee. Both are students of the Free Will Baptist Bible College. Miss Celorio is the foster daughter of Rev. and Mrs. Thomas H. Willey, missionaries to Cuba.

### GOSPEL SONG SERVICE

The Saints Delight Free Will Baptist Church of Ormondville, North Carolina, will be the scene of an old-fashioned gospel song service Sunday night, February 22, at 7:30 o'clock.

Rev. R. N. Hinnant, pastor of the church, has invited Miss Francis Fields, The Wooten's Quartet, and The Harmony Trio all of Goldsboro, North Carolina, to help the local choir in rendering the singing. Also there will be congregational singing and a good time in the service of our Lord promised every one who attends. Any other singing group that would like to take part in the program is welcomed. A cordial welcome is extended to everyone.

### SPECIAL YOUTH FOR CHRIST RALLY

Saturday night, February 21, there will be held in the Bridgeton, North Carolina, Free Will Baptist Church one of the most promising Youth for Christ Rallies since the move has been started in this district.

First on the program will be the showing of the film "38th Parallel," which is one of the recommended films of Youth for Christ International. This was filmed by Dr. Bob Pierce, Missionary Ambassador to the Orient. Short days before Korea flamed with war, Dr. Pierce filmed this moving document, visiting not only the masses, but top officials as well, to feel the pulse of Korean opinion. "38th Parallel" captures the heart-beat of Korea's people, tells the story of their tragedies as well as their hopes found in the vibrant testimony of Korea's Christians. It is filmed in sound, natural color, and recommended by Billy Graham, internationally known evangelist, and Bob Cook, president of Youth for Christ International.

Certainly, a typical Youth for Christ Rally would not be complete without the usual chorus singing and testimony time! This will be included just before the guest speaker, who is Rev. Billy Morris of near Kenly. Rev. Morris is a very able speaker and a 1952 graduate of the Free Will Baptist Bible College of Nashville, Tennessee. Also he spoke at the last July Rally at the Bridgeton Church and made a very good impression with the local people. With the speaker will come his bride of February 14th, Miss Donna Gail Tipton, of Wewoka, Oklahoma, also a student of the Bible College. Miss Tipton is a very good pianist and will furnish part of the music for the rally and a solo.

The young people of Bridgeton and surrounding community not only invite but urge everyone within miles to attend this Rally and come with a prayer on his heart for more evangelization among the young people of our times.

### GOSPELIERS VISIT GEORGIA

Rev. Ralph Lightsey, Dean of the Free Will Baptist Bible College, Nashville, Tennessee, and the Gospeliers Quartet of the college were in Georgia the last week in January. They appeared at New Light, Zion, Cedar Springs, New Salem, Midway, and Pleasant Hill Churches.

### 12 NEW STUDENTS AT BIBLE COLLEGE

At the opening of the second semester at the Free Will Baptist Bible College, Nashville, Tennessee, 12 new students were enrolled. This brings the total number of students to 169.

### WEDDING BELLS

Rev. Billy Morris of Wilson, North Carolina, and Miss Donna Gail Tipton of Wewoka, Oklahoma, were married in the Memorial Auditorium at the Free Will Baptist Bible College after vesper services on Saturday evening, February 14. Mr. Morris is a graduate of the

### COMING EVENTS

FEBRUARY 22—George Washington's Birthday  
MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee  
MARCH 28—Union Meeting Time  
MARCH 29—Palm Sunday  
APRIL 3—Good Friday  
APRIL 5—Easter Sunday

The great secret is not having bad manners or good manners or any other particular sort of manners, but having the same manners for all human souls.—George Bernard Shaw.

# Financial Report

Of the National Home Mission Board  
Of Free Will Baptists  
December 1, 1952

## Receipts

Brought forward Dec. 1, 1952	\$6,287.49
Woman's National Auxiliary	37.10
Alabama	8.00
Arkansas	11.00
California	24.05
Florida	7.45

Georgia	27.70
Illinois	40.25
Kentucky	11.00
Mississippi	45.50
Missouri	14.88
Michigan	123.02
North Carolina	103.40
Oklahoma	147.29
Tennessee	117.27
Texas	5.00
West Virginia	6.00
Total Receipts	729.01
Grand Total	\$7,016.50

## REPORT TO NATIONAL SUPERANNUATION BOARD

July 1, 1952 to December 31, 1952

Amount brought forward July 1, 1952		\$ 4,932.90
Receipts from premiums and applications	\$ 417.41	
Receipts from contributions by states:		
Alabama, by Mrs. A. M. Wallace	59.08	
North Carolina, by M. L. Johnson	251.48	
South Carolina, by Paul Ketteman	83.95	
Florida, by Ernest Owen	28.69	
Georgia, by R. B. Pyle	111.08	
Missouri, by Irvin Eaton for Aulsbury Church	16.50	
Missouri, by Marie Hyatt	7.27	
Michigan, by Mrs. Sloan and Wm. Mishler	21.78	
Oklahoma, by W. Mooneyham	3.00	
Tennessee, by Robert Welch for Olivet Church	7.50	
Tennessee, by Mrs. Edwin Rust for Bethel Church	6.25	
Tennessee, by I. C. Farnell for Bethel Church	6.25	
Tennessee, by R. E. Felt for Cumberland Association	87.54	
Woman's National Auxiliary Convention, by Mrs. J. E. Frazier	5.00	
Total Receipts	\$1,112.78	1,112.78
Total Receipts plus Balance		\$ 6,045.68

## Disbursements:

Ministers Life and Casualty Union for premiums and applications	\$ 765.40	
Secretarial service	69.00	
Damon C. Dodd for national promotion	30.00	
Traveling expense of Board members	400.00	
Refund to M. L. Johnson for withdrawn application	32.46	
Office supplies	5.00	
Total disbursements	\$1,301.86	1,301.86
Balance on hand January 1, 1953		\$ 4,743.82

Signed: J. O. Fort, SEC.-TREAS.

## REPORT OF NATIONAL SUPERANNUATION

January, 1953

Balance brought forward January 1, 1953		\$ 4,743.82
Receipts from premiums and applications	\$ 191.25	
Receipts from contributions by states:		
Virginia, by Wilton Dale	97.25	
Mississippi, by W. G. Prude	6.16	
Oklahoma, by W. Mooneyham	2.00	
Missouri, by Marie Hyatt	1.31	
Missouri, by Irvin Eaton for Aulsbury Church	8.65	
North Carolina, by M. L. Johnson	50.81	
Michigan, by Mrs. Sloan and Wm. Mishler	23.02	
Total Receipts for month	\$ 380.45	380.45
Total Receipts plus balance		\$ 5,124.27
Disbursements:		
Ministers Life and Casualty Union for premiums and applications	\$ 411.17	
Secretarial service	11.50	
Damon C. Dodd, national promotion	15.00	
Total Disbursements	\$ 437.67	437.67
Balance on hand January 31, 1953		\$ 4,686.60

Signed: J. O. Fort, SEC.-TREAS.

## Disbursements

Rev. Chester A. Huckaby-Itinerary	\$ 24.01
Rev. J. B. Bloss-Itinerary	26.75
Rev. Charles Sapp-Expense	3.00
Rev. J. D. O'Donnell-Expense	10.00
Rev. Robert Crawford-Expense	45.56
Rev. Harvey Hill-Expense	5.00
Rev. William Mishler-Expense	22.00
Rev. Seldon Bullard-Expense	35.00
Rev. Chester Huckaby-Expense	28.72
Rev. James Evans-Expense	50.00
Rev. E. C. Morris-Expense	24.18
National Television and Radio Board	100.00
Rev. W. A. Hales-Expense	25.00
Rev. Willard Day-Expense	25.00
New Art Printers-Letter Heads	24.75
Rev. Harry E. Staires-Expense	42.77
Springfield, Oregon, F. W. B. Church	200.00
Rev. Paul Pursell-Phone call	2.30
Rev. J. B. Bloss-Expense	27.13
Southwestern Bell Telephone Co.-L. calls	5.49
Lawnwood Free Will Baptist Church	150.00
Lawnwood Free Will Baptist Church-Ear-marked money	5.00
Total Disbursements	882.86
Balance on hand Jan. 1, 1953	\$6,133.64

Please take notice as to the change in the address of the secretary and treasurer. It is now Rev. Harry E. Staires, 516 South 61 West Ave., Tulsa, Oklahoma. I wish to thank each State Director for your fine cooperation you are giving me in this much needed work.

Report on the quotas for the states of the National Home Mission Board of Free Will Baptists December 1, 1952:

State	Quota	Paid in	Balance
Alabama	\$ 800.00	\$ 123.44	\$ 676.56
Arkansas	400.00	24.00	376.00
California	600.00	53.21	346.79
Florida	500.00	90.43	409.57
Georgia	750.00	80.56	669.44
Illinois	900.00	206.62	693.38
Kentucky	550.00	33.00	517.00
Louisiana	100.00	2.00	98.00
Mississippi	400.00	84.94	315.06
Missouri	1,500.00	322.18	1,177.82
Michigan	1,000.00	144.80	855.20
North Carolina	1,500.00	261.95	1,238.05
New Mexico	150.00		150.00
Ohio	100.00		100.00
Oklahoma	1,500.00	386.34	1,113.66
Oregon	50.00		50.00
Tennessee	1,200.00	329.71	870.29
Texas	400.00	35.25	364.75
Virginia	1,000.00		1,000.00
West Virginia	700.00	17.00	683.00
South Carolina	750.00	4.00	746.00
Idaho	50.00		50.00
Arizona	100.00		100.00
Totals	\$15,000.00	\$ 2,199.43	\$12,800.57

To all National Home Mission State directors: the half of the Associational year is past and we need to take notice that the quota for your states are behind, please let us all rise together and get our work up to the standard.

Also the month of April is National Home Mission Month and we have got the materials for the churches to order for their revival.

The months of March, April and May will be Home Missions Months, on the National Radio. On the Free Will Baptist Hour, Dr. Homer Willis and Dr. Willard Day will be the speakers with the college in charge of the singing.

Please give us your cooperation in this great Home Mission program as we plan to establish a Free Will Baptist Church in every town in every State.

Send all your Home Mission offerings to Rev. Harry E. Staires, 516 South 61 West Avenue, Tulsa, Okla.

(Continued on page ten)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

QUESTION: *When did the church begin?*

—Mrs. Lawnie Coffman, Hector, Arkansas.  
ANSWER: I believe with the late Dr. George Wheaton Taft, first president of Northern Baptist Seminary, that the church had its genesis when Christ called His first follower. The Greek word from which our English word "church" was translated is *ekklesia* which could be translated "the called out ones." In its application to the church when we have in mind the whole body of Christ. I feel that this is what the writers of the New Testament had in mind. If this is the correct view Christ's church began to take form as He called His first followers. See Matt. 4:18-22; Mark 1:16-20; Luke 5:2-11 for the gospel accounts of this event. Dr. Taft says, "The church was existing in embryo form while Jesus did all His mighty works on earth but moved from this stage of its passive existence when the power of the Holy Spirit came upon it and energized it with power on the Day of Pentecost." Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." This seems to indicate that instead of a beginning the church had an upsurge in growth as these three thousand souls were added to the number of believers. The following verses in Acts 2 seem to indicate that the church began to grow in other ways than that of having new members added to it. The organization was strengthened, the fellowship increased, and social ser-

vice was extended into a society of share and share alike for both rich and poor members. Acts 2:47, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

We see that not only was there intermittent growth but a daily growth. Matt. 16: 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." There are some who take this Scripture as a basis for argument by which they seek to prove that at some time after Peter's confession the church was to be brought spontaneously into existence, but that is not correct as I understand the Scriptures. See I Peter 2:4-8. When these passages are considered in the light of the context and with the Greek rendering in mind, the process appears to be going on and surely the church will continue to be built until Christ comes at the rapture to take it out of the world. Saved men, through the power of the gospel, are day by day persuading lost men to turn from the world of sin and death unto Christ the giver of life: thus the keys of the kingdom (the gospel) continues to open, to loose and to remit and will throughout this age. Therefore, having begun to be built by Christ and continued by the apostles we as Christ's instruments are carrying on as we beseech men in Christ's stead to be reconciled to God.

"There is no use to take much space for further discussion; let the Master settle it in his own words and for all.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Also let us read again, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8). It does not require the eye of an eagle to see in these Scriptures that confession is to be "before men." And there is no inference that they are to bow their heads and close their eyes.

When the Master was on trial He stated, "In secret have I said nothing" (John 18:20). These Scriptures speak plainly for themselves and need no comment.

I hope not to be misunderstood, I am not speaking of secret prayer or almsgiving; but of men surrendering to God. Neither do I say a person cannot surrender to God while alone; but even then he must have enough faith to be willing to make a public surrender.

In conclusion I will stand with any man who is right and stand with him as long as he is right, but part with him when he goes wrong. If there is a Scripture where any inspired man asks the people present to bow their heads and close their eyes when a penitent sinner is surrendering to Christ or where he is taken to a private room for a final surrender, please tell me where it is found. When God speaks it is mine and yours to listen. Where He leads, let us follow and when he stops, let no one dare go beyond.

## OPPORTUNITY

MRS. CLEVA R. HANNA

The story is told that a sculptor once took a visitor into his studio to show him his many statues. One was very curious, having wings on each foot.

"What is his name?" asked the visitor.

"Opportunity," replied the sculptor.

"Why have you put wings on his feet?"

"Because opportunity knocks and hastens on. And when he is gone it is impossible to overtake him."

Opportunity knocks at every door—yours and mine—to suggest the saying of some kind word, or the doing of some good deed. Fail to heed and that particular chance and time is gone forever. Too often a similar opportunity never presents itself. Then we are reminded that God's Word says, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

## Where Can It Be Found?

By REV. D. A. WINDHAM

There is a precept becoming more popular every day and among our young ministers particularly to ask the congregation to bow their heads and close their eyes as penitent sinners are asked to accept Christ. Quite often when they come forward they are taken to a room, behind closed doors, to do the greatest act of all their life, accept Christ. It is to be admitted that great men practice it; but it is also to be admitted that twelve greater men, the apostles of our Lord, did not practice it; if they did it is definitely not recorded in the Bible. In Paul's writing, no where do we even find so much as a hint of any such thing. At

Pentecost or any other place where Christ was being accepted, it is not remotely mentioned.

Some may ask, "Why make an issue out of a trifle?" In reply, "Adding a precept to the Word of God is not at all a trifle." "If any man shall add unto these things God shall add unto him the plagues that are written in this book" (Rev. 22:18).

Again some may say, "It is just as good and I don't think there is anything wrong about it." In reply to this, Naaman thought the rivers of Damascus were as good as the Jordan, and Saul thought that it was just as good to save some of the best sheep and cattle as King Agag, but God thought differently.

Moses said to the people at the Red Sea, "Stand still and see." They could not have obeyed with bowed heads and closed eyes.

## Note of Thanks

Rev. and Mrs. D. W. Alexander  
and family

wish to thank you sincerely for  
your kind expression of sympathy  
in our deep sorrow you helped us  
through.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

### Who are you?

This question seems preposterous, but it isn't. You are four persons. Perhaps this sounds a little off the beam; well, I'll explain it all: You are the person that you think you are, the person others think you are, the person you think others think you are, and last of all, you are the person God knows you are.

It is possible for you to think yourself to be on the upper realm. Maybe others believe you are, but God—have you ever wondered what He thinks about you? It is well for you to ask the heavenly Father what He thinks of your life.

Christ had this same experience. He asked His disciples what they thought of Him; then what others thought Him to be. The answer came when Peter said, "Thou art the Christ, the Son of the living God." The Master said, "Peter, flesh and blood has not revealed this to you, but the Spirit."

If we will only read the Bible then we can find out if the estimation we place upon ourselves is correct. Some claim to be Christians; others think the claim is wrong. The Bible is the authority.

When King Solomon took his throne, he thought himself to be small, but after a while, he changed his mind and began to think he was very popular; then came the fall.

I think it would be well if we could pray the prayer that the colored educator prayed when he opened an assembly. After bowing head and kneeling before God, he said: "Father, if I am too low, lift me up! and if I am too high, bring me down."

## SOUND DOCTRINE

(continued from page four)

the most important ones. The Apostles Creed is perhaps the most outstanding of all as well as one of the earliest formulated. It was not written by the apostles themselves but by the early church fathers, soon after the inroads of heresy made such an orthodox statement of faith necessary. It is a good idea to commit it to memory: "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into

hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of the saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

Note: the word hell here means the grave, and the word Catholic means universal.

Rev. W. A. Carnett  
808 Greenfield Dr.  
El Cajon, Calif.

It takes more religion to preach to one than to a multitude.

## Bad Bargains

A Sunday School teacher once remarked that he who buys truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of anyone making a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third replied, "Ananias and Sapphira made a bad bargain when they sold their land and then told Peter a falsehood about it."

A fourth observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."—*Children's Friend*.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### DAVID—The Praising Prophet

II Samuel 22

Today we study DAVID, THE PRAISING PROPHET. He is called a PROPHET in Acts 2:30, and a PRAISING one he was. Called "the sweet psalmist of Israel" (2 Sam. 23:1), he composed more than 70 of the psalms covering a great range of experiences. Best known is Psalm 23, a lovely pastoral idyll in which while reviewing a day in the life of his sheep, he really tells his own life story under the Divine Shepherd's care. Psalm 51 is different; it is a cry for mercy, but ere it closes praise is almost on his lips (v. 15). Psalm 3 is a morning meditation in which he gives thanks for sleep when fleeing from Absalom, and Psalm 4 is an evening lay in which he commits himself to the Lord for the dark hours. Thus his psalms are like a picture gallery in which scenes of every kind may be seen. The one selected for us today is Psalm 18 but we are going to study it in 2 Sam. 22 where it appears with but few variations. The prelude (2 Sam. 22:1) tells us it is a song of deliverance and occurrences of "deliver" throughout the song justify our weaving the lesson about it.

1. *Who Is Delivered?*—DAVID. It is David's own story. He says MY Deliverer and "He delivered ME." Often he says I and ME and MY. Just count them and see how often.

2. *From Whom Delivered?* FROM ALL HIS ENEMIES, and from SAUL, from "ungodly men" (v. 5), "my strong enemy"



# TWO MEN THERE WERE

By LOY E. BALLARD

**T**WO MEN THERE WERE—and one was a pessimist.

The other was an optimist.

One church there was, and to it both these men belonged.

The pessimist and also the optimist.

One pastor had the church, and he was not perfect. In fact the pessimist thought him far from perfect, he was always right on the brink of failure. He had ideas, and these new fangled ideas were about to ruin the church sooner or later they would—so said the pessimist. The future looked dark every way the pessimist looked at it. If the preacher didn't fail—if he didn't ruin the church—there were others who would. Nothing at all to look

forward to; nothing to hope for; no need to work—so said the pessimist.

The church belonged to a conference, but there was not much to the conference—so said the pessimist. There wasn't enough back of it to keep it going. Besides the conference was in the hands of the wrong men. Of course it had managed somehow to rock along for a matter of a couple of hundred years; but sooner or later it must fail, so why put much into it? So said the pessimist.

But the optimist somehow just couldn't see things right—so said the pessimist. In spite of all the convincing proofs, so plain that any one ought to see them, that the church would fail, he kept on working for it and putting his

quarter per week into the hat. Kindly stubborn, he was, about business matters, too, for after the pessimist had fully gone into all the details concerning the hopelessness of a proposition, the optimist would persist in being for it, and sometimes he carried his point in spite of all that could be doted. The pessimist would shake his head about this and say, "What's the use?" Not only was the optimist stubborn about local affairs but he persisted in urging the church to increase its donations to the conference. Just somehow couldn't see that this was all waste. Each year the pessimist would say, "Oh, well, wait and see. The thing's going to pieces this meeting sure," but somehow there were always a few folk at the conference who just couldn't see this, and so the conference kept on going. It seemed that there were more than one blind optimist who couldn't be convinced.

The pessimist was pessimistic about everything that came up in the church, but he was always a great fellow for reasoning matters out, and he could always give a reason for his attitude toward any question that came up. For instance when one pastor wanted to repair the church he said he didn't favor this because they needed a new church. Why waste money repairing the old one in view of this? Then when another pastor wanted to build a new church he argued that there was no reason for building a new church because the old one would do; it had done for a hundred years. It seemed that the pastor had the strangest notions. For instance he even wanted to fence in the grave-yard near the church. "Such a useless idea," said the pessimist, "as if anybody inside could get out, or anybody outside wanted to get in."

Well, we must bring this story to an end, and so to make a long story short, the pessimist somehow failed to convert the optimist, and one day he died—and the optimist seemed more optimistic than ever!

(v. 18), "them that hated me" (v. 18), "them that rose up against me" (vv. 40, 49). When we read David's life story in the Books of Samuel we readily find foes who answer to these descriptions, both individual foes and hostile nations.

3. *By Whom Delivered?*—THE LORD. The psalm is spoken to the Lord whom David addresses in a cluster of precious and meaningful names—Rock, Fortress, Shield, High Tower, Refuge, Horn of Salvation, Saviour, Deliverer. Nor are these extravagant metaphors. They tell just what David found the Lord to be at various times when in jeopardy because of enemies.

4. *How Delivered?* "Omnipotence hath servants everywhere." In verses 8-17 David portrays these "servants" in graphic pictures. "What language is here! The wrath of the Omnipotent, the thunder of His power, the convulsion of creation's entire framework, the artillery of heaven—all these ideas, so glowingly set forward here, outstrip all human imagination" (C.H.M.).

5. *Why Delivered?* Because HE DELIGHTED IN ME (v. 20). "If we go deep enough sovereign grace is the truth which lies at the bottom of every well of mercy. Deep sea fisheries in the ocean of Divine bounty always bring the pearls of electing love to light" (C.H.S.).

6. *The Extent of Deliverance?* "GREAT deliverance" or rather deliverances, for the word is plural (Ps. 18:50) and in verse 51 of our chapter the same expression is translated "tower of salvation," and coupled with this is MERCY FOR EVERMORE.

The psalm is praise; it is also prophecy foretelling the deliverance of Christ from death and the grave. It is the language as well of every one who has been delivered from the power of darkness, and translated into the kingdom of His dear Son (Col. 1:13).—*Clipped.*

## NEWS NOTES . . .

(Continued from page seven)

### OPEN HOUSE

Friends and relatives are invited to attend open house on Sunday, February 22, from three p. m. to five p. m. at the home of Mr. and Mrs. Floyd A. Morris, Fremont, North Carolina, honoring the birthday of Mrs. Sarah Bagley Morris on her 90th birthday.

Mrs. Morris requests that no gifts be brought.

### FREE WILL BAPTIST NEWSCAST

In the interest of our denomination in sections of Florida, Georgia, and Alabama within the range of Station WOOF, Dothan, Ala., we have a Free Will Baptist newscast each Saturday at 6 a. m., CST.

This is a newscast of activities of Free Will Baptists in the Tri-State area. Tune in at 560 on your radio. Also if you have items of news relative to your church, district, or state body send them along and we will be happy to include them. On Saturday, Feb. 28, be sure to listen in, for on that date the program will be devoted to an explanation of the National program for "H-Day" or National Headquarters' Day.

Send communications to Rev. D. W. Poole, 208 E. Adams, St., Dothan, Ala.

# Notes and Quotes



BY J. C. GRIFFIN

## DR. APPELMAN COMING TO NEW BERN

According to plans instituted by the ministers and laymen of this section of eastern North Carolina, Dr. Hyman Appelman, one of the greatest evangelistic preachers in the world is scheduled to begin a Crusade for Christ in New Bern on the 17th of May running through the 31th. Plans have been made carefully and prayerfully in the laying of the foundation for the campaign and we are looking for a great revival. An old-fashioned, wet-eyed, Holy Ghost revival; one in which believers will be drawn closer to God and the lost brought to the saving knowledge of the Lord Jesus Christ.

As chairman of the prayer groups in this section, I am asking that all who read these lines will drop to your knees and pray out of the depths of your innermost being for the salvation of lost souls and that God will give us a great out-pouring of the Holy Spirit so that stony hearts shall be crushed by the hammer of God's Word.

Get set for the campaign. Get your car all tuned up and get ready to burn gasoline for Jesus during the Appelman Crusade. If you live so far away that you cannot attend the meeting, join in with us and pray for a great revival.

## THE BIBLE CONFERENCE

The Bible Conference which is held annually at the Free Will Baptist Bible College, Nashville, Tennessee, has been announced for March 22-26. This conference has been a great blessing in the past with many finding enlightenment in the knowledge of our Lord. We feel sure that the 1953 session will not be less than heretofore. As the Bible College has made a steady growth since its birth, we feel sure that we are in a position to reach just a little higher and broaden out for greater blessings.

These are features that bring blessings. The East and West, the North and South, all come together in fellowship that has proven to make us a stronger people, financially and spiritually as we have been better informed by the conference speakers. Information brings inspiration, thus a growth in every department of the national program among Free Will Baptists is shown. Let's every Free Will Baptist pray much that the progress of our denomination shall not retard in any way, but go on to greater degrees of efficiency.

## CONSCIENCE NOT A SAFE GUIDE

Often I hear it said, "If a person is sincere, don't you think he is all right?" I answer by saying, "No, a man can be conscientiously wrong." Saul of Tarsus was as sure of being right before his conversion as after his conversion. He said so. He persecuted the Chris-

tians and tried to destroy the church. He thought that he was right, but he was blind. Millions are blind to the truth today. They have religion like Saul of Tarsus. Saul was running over with religion, but he was lost. He was the enemy of Christ. He confessed after his conversion that he was "chief of sinners." He was a religious sinner. Thousands and thousands are in the same class today. There is a story told of sincerely being wrong; it is called "The Tragedy of Being Sincerely Mistaken." It happened in the borough of Manhattan, New York. The prescription called for a quantity of barium sulphate, but the druggist put in barium sulphite. There is only the difference of a letter in the names of the two drugs. Anyone could mistake one for the other, but one is used for curative purposes and the other is a deadly poison. The woman who took the medicine died. The druggist was arrested, tried, found guilty, and given a three year sentence.

A tragic case of being sincerely mistaken. This incident should explode the false idea that it matters not what you believe so long as you are sincere. That druggist was sincere, but his sincerity was not sufficient. Certainty is demanded where life or death is at stake. How much more is certainty essential where eternal issues are involved. It makes all the difference in the world what one believes for eternal salvation. The Lord Jesus said: "If ye believe not that I am he, ye shall die in your sins." Naturally the question arises, "Who is He?" He is the great "I Am." He is God as well as man. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He is the Creator of the universe. All things were made by Him and without Him was not anything made that was made by him. He is the incarnate God, in other words, God manifest in the flesh. "The Word was made flesh and dwelt among us . . ." (John 1:14).

He is the only approach to the Father. "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). What have you done, my reader, about your salvation? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Yes, my friend, it makes all the difference in the world as to what you believe. Get this: "And when all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:10-12). Yes, you can believe a lie. You can be sincere in believing a lie. Millions are going to hellfire to suffer forever believing in some denominational creed, man-made doctrine. Others are going to hell running over with false religion. Religion without Christ damns the soul in a demon's hell. Churchianity without Christianity is on every hand. Yes, there is a vast difference in what you believe. Satan's lie is, "One is as good as another." Therefore, people are blindly going down the broad way that leadeth to destruc-

tion, hitting on every cylinder at break-neck speed.

## ANOTHER OF SATAN'S LIES

"God is too good to let you go to hell." May I say here, God does not force a man to go to hell. Men go to hell because they prefer to serve the devil in this life rather than to let God save them. Men are selling out to the devil every day. Some are giving their soul for a drink of whiskey or a glass of wine. They love their liquor and are willing to follow the advice of the devil in order to satisfy the flesh. The flesh cannot be satisfied. The flesh of man craves for the things of the world. The carnal mind cannot please God.

Some men and women are selling out to the devil for a little adulterous pleasure. Sexual sins damned Sodom and Gomorrah, they were sex mad. The same spirit that damned the Sodomites is damning millions of lives today. God warns against this sin as He does all other sins. The gate of hell is open to those who are led to follow the lust of their flesh.

The crave for wealth lead men to lie and cheat and defraud, and even steal. But the wrath of God is against all sin loving men and women. The life stained by the blackness of sin cannot enter the kingdom of God. "The wages of sin is death" (Rom. 6:23). Man cannot follow sin and get by the judgment of God. "The soul that sinneth shall die," God declares. Thousands of homes are cess pools of death. Instead of the family altar, the card table dominates. Instead of Bible reading, the funnies and sex stories, nasty, lewd, love stories are read. The average book store is filled with rotten literature. People who claim to be Christians read trashy novels instead of the Word of God. They feed their soul on the rotten filth of Satan and then expect that the goodness of God will just take them into the glory that the righteous receive. But there is a separation. Jesus says, "He that believeth not shall be damned" (Mark 16:16).

It is a fearful thing to fall in the hands of the living God. To believe on Christ is to believe God's record of His Son. God's record is that Jesus was the only begotten Son of the Father. The record is Christ died to save sinners. Believe in Christ, accept Christ, confess Christ and go to heaven. Deny Christ, reject Christ, live outside of Christ and lift up your eyes in a demon's hell. Don't believe any old theory of man, believe God. To add any man, any image, or any object to Christ is to seal your destiny with the damned of all ages. It is Christ only or hell.

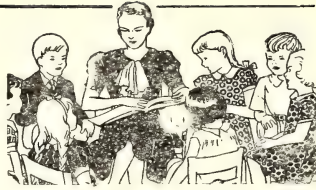
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). These false prophets had religion on earth, but their false religion debared them from entering the glory of God.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### When Washington Was President

ALTA BECKER

It had been the happiest evening of her life Honor decided as she wiped the last blue dish and put it on the shelf. She was alone in the big kitchen of the inn. The other maids had finished their work. But Honor had not hurried as she washed and wiped the supper dishes. "Perhaps," she thought as she walked across the wide, creaking boards of the kitchen, "perhaps, if I'm still down here, the master will let me show the President to his room."

But now, with the dishes done, there wasn't another excuse she could think of for staying downstairs. At last, she was only a servant in the house.

Honor walked down the hall. She heard voices in the inn parlor. Evidently the master was entertaining his famous guest there.

"Of course, my daughter Priscilla will play for you, Mr. President. We think Priscilla plays very well." The master's voice was proud as he spoke.

Honor waited in the hall. She heard Priscilla's quick steps as she crossed the room to the old-fashioned harpsichord. She heard the tinkle of the keys as Priscilla played. She heard President George Washington's voice, "That was splendid, my child, splendid. 'The Spinning Song,' wasn't it? Our daughter Nellie plays that."

Honor knew she shouldn't stand there listening but the sound of the President's voice thrilled her in every nerve. If only she could go in and listen! But then she was only a servant. She must remember that. Priscilla was the master's daughter.

Voices from the parlor again.

"What do you think, Mr. President, is the special work of our country?" asked one of the master's guests.

"As I see it," said the President, "we are a very fortunate nation. We should, therefore, try to be a blessing to the whole world."

"That's what the minister said last Sunday that each one of us should be," thought Honor, "a blessing and help to others."

But she mustn't stand here. What would she say if the master came out and found her standing outside the door listening?

As she turned she saw a white patch of something lying on the dark oak floor. In a minute she knew what it was. She had seen it in the President's pocket as she served him at supper. A spotless white cambrie handkerchief, hand hemmed. Yes, here were his initials, "G.W." in cross-stitch in the corner.

Honor fled up the stairs to the attic she shared with the other maids. In her hand she clutched the white handkerchief.

It seemed to her that she had never had so priceless a possession.

She went to sleep with the folded square of cambrie under her pillow.

She went down to the kitchen the next morning to help set breakfast, with the handkerchief tucked in the pocket of her blue dress.

She smiled at the President as she served him his breakfast.

"You have a nice smile," said the President. "What is your name, my child?"

"Honor Preston, Mr. President."

"That is a fine name. Can you live up to it?"

"Perhaps, sir. Yes, sir. I try." It seemed to

"Keep my little voice today,

Keep it gentle while I play.

Keep my hands from doing wrong

Help me, Father, all day long.

Help me always love to show

To everyone where'er I go."

Honor that the white handkerchief was burning a hole through her dress.

"Well, Honor," said the President. "I wonder if you found a handkerchief of mine last night. My girl Nellie hemmed that handkerchief for me. I wouldn't lose it for anything in the world."

"No, sir," stammered Honor. "I mean, yes, sir, I found it." She groped in the pocket of her dress. "You see," she said as she gave it into the President's outstretched hand, "I listened last night while you were talking. I wished I could come in. But I'm just a servant. I like what you said about being a blessing. I like you very much, Mr. President. And when I found the handkerchief, I thought I could have something belonging to you forever."

"And so?" said the President.

"And so I don't live up to my name," said Honor tearfully.

A few months later a special messenger rode up to the door of the inn where Honor worked. "A package from the President for Miss Honor Preston," he said.

Never had such a thing happened before. Not even the master had ever had a package from the President.

With shaking fingers Honor untied the cord and opened the package. Inside was a small

### HE GOT HIS WISH

"MOTHER," ASKED DANNY, "do you think I'll ever get a Bible? I want one so much! More than anything I can think of!"

"I wish I could give you one, Danny," replied his mother, "but we are just too poor to buy one."

Danny and his mother lived many years ago when Bibles cost a great deal more than they do now.

Just as Danny's mother finished speaking, a rap was heard at the door.

"Go see who it is, Danny, please."

Danny opened the door and saw two men.

"May we speak to your mother, young man?" asked the taller of the two young men.

"Yes, indeed, sir," said Danny. His mother came to the door.

"Madam," said the taller of the two men, as he bowed to Danny's mother, "we are on our way to Philadelphia, but did not get as far today as we hoped. We are hoping you might give us something to eat, for we have had no food since early this morning."

"Come in, sirs," said Danny's mother, "we have only plain and simple food, but you are most welcome to have supper with us."

As they ate, the men saw Danny looking sad. The shorter man asked, "What is the matter, young man? Why do you look so sad?"

"I keep wishing for a Bible, sir, but we are too poor to buy any," said Danny.

"Never mind," said his mother, "don't fret about that; I'll take you to see General Washington next week."

"But I'd rather have a Bible than to go to see General Washington!"

The taller of the two smiled and seemed much pleased with this. He said:

"I hope you will always love the Bible as you do now."

After supper the men thanked Danny's mother for her kindness and insisted on giving her a piece of money to pay for their supper. The next day a soldier brought a gift to Danny. It was a beautiful Bible and on the flyleaf was written, "From George Washington."

Only then did the boy begin to imagine who these visitors were.

"Mother," said he, "that tall man must have been General George Washington himself."

—Children's Hour.

### Adversity Makes Friends

A. MACK SMITH

A dog and a cat

Got into a spat

To see which should have the most room on the mat.

And Madame Devore

Put them both out the door,

Where the rain came down pit-a-pat.

But out in the weather

They huddled together,

With never a tit or a tat.

—Boys and Girls.

prayer book. And on the fly leaf was written, "To Honor Preston, from George Washington, August 21, 1789; 'And thou shalt be a blessing' (Gen. 12:2)." —The Friend.

# SINNING CHRISTIANS!

BY REV. N. P. GATES

DETROIT, MICHIGAN

Text:

*"Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him" (I JOHN 3:6).*

The topic of our discussion, contrasted by the text we have employed in this connection is occasioned by a question having been raised which is of great concernment to many of us, and for as many as will, in the faith of the Son of God in His Word—"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 12-14). And strange as it may seem, the apostle to Titus captioned these words in his climax—"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Vs. 15).

Be it far from me, though I have no faith in a "sinning religion" I do not want to make believe that this body (flesh) is without sin.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8-10). The apostle Paul said, that in "my flesh dwelleth no good thing."

These Scriptures do not mean that we are committing sins, neither living in sins and the lusts of the flesh, but that the body of flesh is of a sinful nature; therefore the subject of sin. This is why the apostle also said, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

The mortification as referred to here is clearly shown in previous portions of the chapter: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sins, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh (living in the lusts of the flesh) do mind the things of the flesh; but they that are after the Spirit (not committed to sin, but mindful of) the things of the Spirit. For to be carnally minded (committed to sinful nature) is death; but to be spiritually minded (committed unto God) is life and peace . . . So then they that are in the flesh (living after the desires of the flesh) cannot please God. But ye are not in the flesh (though the body is much alive, we are not following its sinful nature), but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ (not following the leadership of the Spirit), he is none of his" (vv. 2-6; 8-9).

Is there any reason that though mortals we should not live according to the Word of God since Christ gave His life that He might destroy

the body of sin? All this is implied in the following verses: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness (Crucified with Christ). But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (vv. 10-14).

"Knowing this, that our old man (sinful nature) is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

"But God be thanked that ye were the servants of sin (before the new birth), but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded (as servants of sin) your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:6-13; 16-23).

It is said, by those who would justify themselves and others living in sin that because of the sinful nature of the body of this flesh, all human beings are dominated by Satan! That the heart of a Christian becomes a battleground the moment he is saved. That it is through this life-long conflict that God prepares us for heaven. To this I might ask, Who then is a Christian if you cannot tell by the life they live? Who hath and to what purpose is the new birth?—"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1: 23).

This body of flesh being of a sinful nature

(I was shapen in iniquity; and in sin did my mother conceive me, Ps. 51:5) does not necessarily mean that we are sinners, one who commits sins; but on the contrary if we are born again, the apostle Paul said, ". . . If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

He that knowingly commits himself to acts of unrighteousness is a transgressor of the law which is sin! All this was implied in David, when he said, "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Ps. 19:13).

Moreover, the writer of the Hebrew letter tells us: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:26-29).

The same writer tells us: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Quoting the apostle Peter: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:20-22).

To be sure, the wrath of God is kindled against all such iniquities, and especially of those who have known the way of salvation. Obviously no one is justified living in sin. Notwithstanding many they are claiming to be Christians, yet claim that it is impossible to live without sinning, more or less every day. Of such must have been, as the Lord said: "Ye hypocrites, well did Esaias prophesy of you, saying, The people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Who also said, "Not that which goeth into the mouth defileth the man: but that which cometh out of the mouth, this defileth the man . . . For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (continued on page fourteen)



## Sinning Christians

(continued from page thirteen)

phemies: These are the things which defile a man:" (Matt. 15:7, 8, 11, 19, 20a).

The Lord called such, generation of vipers: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that man shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37).

From this we conclude that all who knowingly and willfully commit themselves to evil, and/or teach others so, and incidentally: God hath called us unto holiness, and ministers as preachers of righteousness not unrighteousness, be it good or bad it emanate from the heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

The apostle Paul said, "... I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

It was not only necessary that the apostle should keep his body under subjection, but we likewise: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are?" (I Cor. 3:16, 17). Also, "Know ye that your bodies are the members of Christ? ... he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:15a, 17-20).

Why that any should resort to the prerogatives of the Jews back under the law, as recorded in the early portion of Rom. 3, applying them to both saint and sinner alike is beyond my comprehension. Let us examine these Scriptures, whereof they accuse Paul, as they also did Christ as being an imposter, liar and a sinner. Quote: "For if the truth of God hath more abounded through my life unto his Glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin (These Jews were reprobates; Gentiles were counted as sinners; yet the mercy of God was extended to all); As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open se-

pulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes" (Rom. 3:7-18).

Beloved, it is no less than the height of folly to class these in the same category with Christians. To do so would be to disintegrate into shame and disgrace, doing despite to the grace of God; counting the blood of the covenant an unholy thing.

It is likewise misleading to resort to the following Scriptures to justify a "sinning religion," but decidedly to the contrary. Quote: "I BESEECH you therefore, brethren, by the mercy of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2).

To delay, to some distant future the fulfillment of the promised power of the Holy Ghost, which became a reality on the day of Pentecost, would be denying the power of attainment unto true Christian living. Quote: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The Lord saw that we had need of this power and hath transmitted it unto us. As Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself to walk, even as he walked. ... If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:3-6, 29). "And he that keepeth his commandments dwelleth in him, and he in him. And thereby we know that he abideth in us, by the Spirit which he hath given us" (I John 3:24).

In contrast, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brethren" (I John 3:4-10) "Whosoever transgresseth, and

## Fanny Crosby

(continued from page three)

her and expressed a wish to see her. On the morrow the opportunity presented itself and she went to visit at the bedside of this friend of long ago. There with her arms about her childhood companion they talked and wept, these two who had never seen each other but still had been so close that half a century of separation could not divide them, and when they parted her friend said to her, "I know that I shall meet you in heaven."

Ninety-four years passed and a long and blessed life drew to its close. Every step of its path was strewn with acts of kindness and deeds of loving sympathy. One deed more remained before she was to enter The Palace of the King.

On Thursday night, Feb. 11th, 1915, Fanny Crosby dictated a letter of comfort and sympathy to a friend whose daughter had been taken in death. Then she retired for the night. Sometime before dawn the lady with whom she lived heard footsteps and hurried into her room. As this friend put her arms about her the blind singer fainted away in unconsciousness. And so, almost as the passing of a breath, without sickness, and perhaps without pain, her soul passed into, "The House Of Many Mansions."

John W. Beamon  
Walstonburg, N. C.

## The Critic

A little seed lay in the ground,  
And soon began to sprout;  
"Now which of all the flowers around,"

It mused, "Shall I come out?  
The lily's face is fair and proud,  
But just a trifle cold;

The rose, I think is rather loud,  
And then, its fashion's old.

The violet is all very well,  
But not a flower I'd choose.  
Nor yet the Canterbury bell—  
I never cared for blues."

And so it criticized each flower,  
This supercilious seed,  
Until it woke one summer hour—  
And found itself a weed.

—Messiah's Advocate.

abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 1:9-11).

Conclusion, "BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3).

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Condemns False Leadership

(Lesson for March 1)

LESSON: Matthew 23:1-12; 37-39.

GOLDEN TEXT: Matthew 23:12.

### I. THE HEART OF THE LESSON.

The multitudes were in sympathy with Jesus, but they were too often influenced by his enemies. When they were in his presence, they felt that they could always be loyal, but as soon as they were in the presence of his enemies they began to feel differently. How true this is of many people today. When they are at church under the inspiration of a good service, they feel that they can be loyal to Jesus forever, but soon they loose this feeling of love and devotion when they begin to rub shoulders with the world.

Jesus warns his disciples against partaking of the evil deeds of the scribes and Pharisees. He realizes that the people will have to do some things that they are bidden by these men, but he warns that they are not to be partakers of their wrongs. This is a true picture of the church in the world. Christians will come in contact with sin; there is no way to avoid it. But we must not become a partaker of that sin. Instead of becoming a partaker of that sin, we are to be the light of the world.—*The Bible Student* (F.W.B.)

1. We notice that the Lord pronounces seven woes against the false teachers. Matthew 23:14 is omitted in the Revised Version. A woe in Scripture is a warning, in the first place, but it is much more, it is also a sign of impending judgment. All these woes should be studied carefully and we should note the sins which are condemned. There was, for instance, the sin of standing in the way of those who would enter; as Luke calls it, taking "away the key of knowledge" (Luke 11:52). That is something that every false teacher does.

2. Our Lord condemned them for the perversion as to holy things (Matt. 23:16-22), for duplicity (vss. 23, 24), for profession of holiness when their hearts were filled with moral corruption (vss. 25-28), for following the evil steps of their fathers who had slain the Prophets. Finally, the Lord pronounces doom on that generation. Our Lord closes this discourse with a promise that in a future time Israel would repent and receive Him (vss. 37-39).

3. No man has the right to add anything to the demands made by the Word of God (vs. 4).

4. The good works we do should never be intended to glorify us, but our Father who is in Heaven (vss. 5, 6).

5. No man is a qualified teacher of spiritual

truth unless he has been taught by the great Teacher, Christ (vss. 7, 8).

6. There may have been human beings who led us to accept Christ, but only God is our spiritual Father (vs. 9).

7. The only reliable guide in all things spiritual is the Lord Jesus Christ Himself (vs. 10).

8. True greatness in the spiritual life lies in the amount of service we can render to others (vss. 11, 12).

9. Jerusalem's rejection and destruction was the result of its own choice, and so it will be with every one who is lost (vs. 37).

10. What a wonderful revelation that Israel will one day say of Jesus, "Blessed is He that cometh in the Name of the Lord" (vs. 39).

—*The Bible Expositor*.

11. Jesus sums up the weaknesses and failures of the scribes and Pharisees in one short phrase, to be seen of men. The phylacteries or frontlets were strips of parchment on which were written passages of Scripture. These were arranged so that they might be worn on the left arm or the forehead. They widened the borders of their garments, and broadened the cases in which the phylacteries rested to attract the attention of men. They sought the most prominent and conspicuous places in social and religious circles.

—*Senior Quarterly*.

12. The leaders of the communists are among the biggest hypocrites in the world today. They profess to be greatly interested in the welfare of common people, and make many promises; but their real purpose is to gain control of them and of the nations of the world. The scribes and Pharisees of Christ's day were hypocrites. Hand Testaments to one or more in the class and ask them to count how many times Jesus calls them hypocrites in verses 13 to 29 of our larger lesson.—*Arnold's Commentary*.

### 13. Things to note in the study of this lesson:

1. The way Christ censured the teachings of the Pharisees.
2. The uselessness of the Jewish titles of recognition.
3. Christ's teaching concerning false exaltations.
4. Humility in religion a fundamental teaching of Christ.
5. The significance of Christ's lament over Jerusalem.
6. The price of the rejection of the blessed Son of God.

—*Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED

#### *The Need for Regeneration*

I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a black man to be a white man as to tell him to be good without telling him how. You might tell a slave to be free, but that would not make him free.

Christ not only tells us to be free but He frees us.

We are a bad lot the whole of us by nature. It is astonishing how the devil blinds us and makes us think we are naturally good. Don't talk to me about people being naturally good. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us. The first man born of a woman was a murderer. Sin leaped into the world full grown, and the whole race has been bad all the way down. Man is naturally bad.

Man has lost the image of God. Take just one description that Christ gives of the human heart: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man." Now, I want to ask you how in the world you can get a pure stream when you have such an impure fountain? It is not patching up the old man that is needed, but it is hewing down that tree and putting a new graft in. It is an entire change—a new creation.

I have heard of reform, education, culture, until I am tired of the whole thing. It is regeneration by the power of God that we need. You may whitewash a pesthouse but it will be a pesthouse still.

When I was born of my mother, I received a nature from my mother, and also life from her; but in Boston, seventeen years afterward, I was born from above; I received life from God—a new life, distinct and separate from the natural life. I obtained a life that is everlasting as God's life; a life that there is no end to; eternal life. How did I get it? By receiving the Word of God in my heart. Christ says, "The words that I speak unto you, they are spirit, and they are life." There is life in His Word. You may take the Word of God into your heart, and there is the germ, there is the life. If I should take my watch and plant it, I wouldn't get any little watches, would I? Why? Because the germ of life is not there.

—*D. L. Moody*.

There are a great many holiness people in the world today but not too many holy people. The Pharisees were the holiness people of Christ's day and they had Him crucified.

To exert every possible effort to eliminate un-democratic practices and undemocratic attitudes, to do all that we can do to close the gap between our professions of democracy and our practice of it . . . is the only way that we can achieve our maximum national strength and unity and fully discharge our international responsibilities. In these critical times, this we must do. We cannot afford to do less.

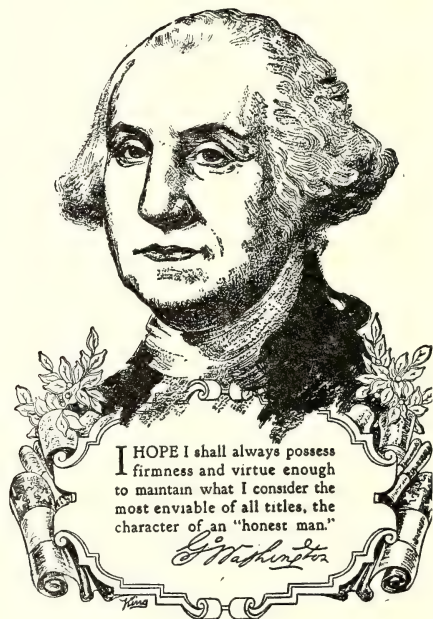
—Ralph J. Bunche.

All your strength is in your union  
All your danger in discord;  
Therefore be at peace henceforward  
And as brothers live together.

—Henry Wadsworth Longfellow.

We have committed the golden rule to memory; let us now commit it to life.—Edwin Markham.





## THE PRAYER OF GEORGE WASHINGTON

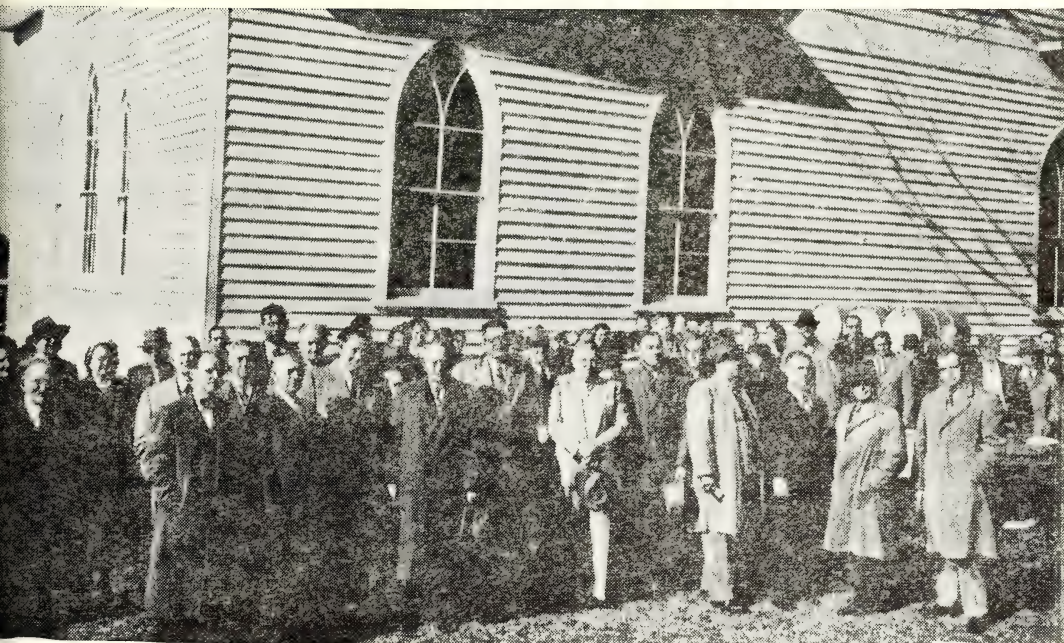
*(A copy of this prayer, made by our first President after his inaugural, was found in his pew at St. Paul's Chapel, New York, April 30, 1789.)*

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

AYDEN, N. C., FEBRUARY 25, 1953 -- VOL. 65, No. 8



ictured above is the group that attended the last annual stockholders meeting of the Church Finance Association, Inc. of North Carolina. This meeting was held at the Saints Delight Church, Ormondsville, North Carolina. For the full story of the Church's Finance Association see pages 4 and 5.



## IN THIS ISSUE

GENUINE FAITHFULNESS . . . . . by Rev. R. B. Crawford

OUR MATCHLESS CHRIST . . . . . by Rev. Billy Sunday

FREE WILL BAPTISTS AT WORK, No. 2



# The Mail Box

## A PRIMARY TEACHER WRITES

"I have been wanting to write to you about your wonderful paper for a long time, but kept putting it off.

"I liked the article by Louis Moulton, 'The Revised Standard Version of the Bible—Should We Accept It?' I agree with Mr. Moulton, I don't think we should accept it. I also enjoy the stories you have in *THE FREE WILL BAPTIST*. I am an extra teacher for the primary boys' class and have to teach the lesson once a month to keep in practice. After I teach the lesson, I tell them a story from one of the papers."—Mrs. Greta Givens, Fayetteville, W. Va.

【●】

## LIKES 'BIBLE TEACHER'

"I would like to say that we sure do enjoy 'The Bible Teacher' and appreciate the sample copy. Our Sunday School plans to order and use it from now on."—Mrs. G. W. Hopper, Poyner, Missouri.

【●】

## COMMENTS ON 'BIBLE TEACHER'

"I received a copy of your 'Bible Teacher' quarterly and was glad to get it. I would like to make a few comments on it. I would like to see more questions on the Aim of the Lesson. Also it would be nice if it and the student's quarterly were compiled in the same order, that is the same division of the verses in the Discussion of the Lesson Text."—Mrs. Leo Jones, Simmons, Mo.

【●】

## A PRAYER REQUEST

"Harvey Griffin, a patient in Eastern North Carolina Sanatorium, Wilson, North Carolina, is asking every Free Will Baptist minister and member to join him in a heart-to-heart prayer that he might soon recover from T. B.

"God is able to heal our brother, so let's join our hearts in silent prayer for him."—Rev. Fred A. Rivenbark, Durham, N. C.

【●】

## EXCELLENT PUBLICITY

"I want to thank you for the excellent publicity you gave the North Carolina Missionary Conference in *THE FREE WILL BAPTIST*. Your fine work exceeded expectations."—Rev. Burkette Raper, Snow Hill, N. C.

【●】

## THANKS FOR THE BULLETIN

"Enclosed you will please find a copy of our bulletin for today. Our Ladies Auxiliary purchased a Speed-O-Print mimeograph machine for us and it surely is coming into use in every phase of our church printing work. I shall try to keep a bulletin coming to you each week. I have no church secretary so you know how busy a pastor becomes sometimes.

"May I add that we are still praising God for sending you to the Press. *THE FREE WILL BAPTIST* is now taking its place among other denominational papers. Each week brings news, quotable quotes, deep spiritual sermons, and articles of encouragement to our people. My only trouble is finding time to read them. I don't get one copy read through until another has arrived. I'm keeping them filed for future reference. Keep up the good work.

"Today I used a copy of your new 'Bible Teacher' in teaching my adult Sunday School class. I liked it very much. It is good to know that we are at last getting some teacher's quarterlies published by our own denominational leaders. We need them."—Rev. Elton Coleman, Jacksonville, Fla.

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## HORSE SENSE



## WE RECOMMEND DEATH

Our fears are acquired; we are not born with them. Psychologists tell us that new-born babies have only two fears: of loud noises and of falling. All other fears are learned.

How do we acquire our fears? Why not ask how one acquires a cold or the measles? They come without any effort on our part through contacts by the process of contagion. However, it must be said that our natures are such as to make us susceptible. We are weak sinful human beings.

As we grow older our fears increase. The man has fears that do not intrude themselves upon the child. The man may be stronger physically but he is susceptible to diseases that do not reach the child. Who ever heard of a child being afraid of growing old?

Most of man's fears are incurable. They will plague him as long as he lives; therefore, we recommend death. But before you do anything rash let us explain.

These fears that beset man attack the natural man—the selfish, sinful man. Since this selfish, sinful man cannot be cured of these fears, why not let him die? Only by letting the sinful man die can one become a baby again, a new creature. You can never be any other person than the one you are now, unless the person you are now dies.

The death of the "old man" is a necessity, if one is to be born again. One cannot be born again until he dies; you cannot be a new creature and remain your old self; you cannot set your affections on heaven and keep them on earth; you cannot have your way and let God have his way at the same time.

The man who expects to rid himself of the fears that plague him will have to die to self and live anew in Christ.

# Genuine Faithfulness

Out of the great faith chapter of the New Testament, Hebrew 11, we list verses one and two which read, "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." This is a most thrilling chapter of the Bible. Packed into its forty verses are many illustrations of heroism and high devotion. Sketches of four of the men mentioned in this chapter should excite us to investigate each life to the fullest extent. By faith Abel, by faith Enoch, by faith Noah, by faith Abraham,—that is the way it goes all through this glorious chapter. For Abel it was faith in offering a sacrifice and faith in the face of angry death. For Enoch it was a faith among the faithless, calmness in the midst of tempest. For Noah it was faith in a word, a promise, a prediction, in the face of unfavorable circumstances and a mocking generation. For Abraham it was faith in a call, faith to believe that God dwelt not only in Ur of the Chaldees but also inhabited the space which led invitingly out beyond far horizons. What stories could be more thrilling than true accounts of the conquests of these men of God?

## *Their Faith Was in God as God*

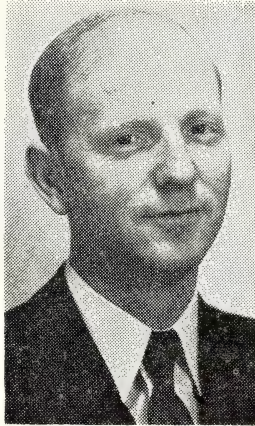
It would be of interest to go back over the record and see how faith operated in guiding the destinies of these men. It must be realized that they were living closer to God than most of their fellow men. When God spoke, they listened. When God called, they answered. To them God was supreme and not to be judged according to the frailties of men. To them when men were frail and faithless, God was strong and faithful. To them God's arm would sustain them and His wisdom would guide them.

## *What Faith Did for Them*

Faith built a new and strong foundation beneath their souls, undergirding their future. Faith gave them strength to carry their load, to look up, to dare! Abel obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. Enoch did not see death; God translated him before he died. God testified that Enoch pleased Him. Noah was saved and his family was saved, being made of the righteousness which is by faith. Abraham was blessed of the Lord and all the families of the earth were blessed by his faithfulness, "... wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:16).

Their faith gave them the idea that Browning later expressed, "The best is yet to be." They could say with assurance, "God will guide us; God will provide for us. God will open doors that are now closed and make a way where now no way appears." Their faith did so much for them that each of us should be inspired to honestly and sincerely dedicate our lives to the Lord Jesus, and to seek His mind and

BY ROBERT B. CRAWFORD, *Pastor*  
Bryan, Texas, Free Will Baptist Church



REV. ROBERT B. CRAWFORD

Spirit in our deeds of love and faith. We have God the Father, God the Son, and God the Holy Ghost to aid us in our living faithful lives. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:5).

## *Four Tests to Apply to Faith*

To determine the genuineness of one's faith the following tests may be applied: First, faith is real when it causes one instantly to renounce one's own righteousness, accepting fully in its place the righteousness of God. Second, faith is real when it is born of a compelling love for God. Perfect love destroys fear. Fear is the father of doubt and doubt is the enemy of faith. Therefore, when we love God we have faith in Him. Third, faith is real when its response is obedience to the will of God and to the leadings of the Holy Spirit. Faith is followed by obedience. Fourth, faith is genuine when it brings a willingness to sacrifice, and to step out where no path can be seen.

## *How Can Such Faith Be Obtained?*

First of all, to obtain a genuine faith you must desire it with all your heart. Only those who hunger and thirst after righteousness are

filled. Only the pure in heart can see God and only those who desire faith can obtain it. Second, to obtain a vital faith you must pray for it, but as you pray, remember that faith comes through trust, and you learn to trust by trusting. Third, place yourself where you can regularly hear the living Word. "Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). Read the Word yourself and hide it in your heart as a lamp unto your feet and as a light unto your pathway of faith and life. With knowledge of the Word of God and with the assurance of the words of Jesus, "I have prayed for thee, that thy faith fail not," and knowing "Jesus Christ the same yesterday and today and forever," you can live a positive, powerful, and faithful Christian life. Fourth, you should associate with those who have already found faith, listen to their testimony and observe their witness. By so doing you will be encouraged to take your stand in the ranks of the faithful.

"And what shall I more say? for the time would fail me to tell of . . ." (Heb. 11:32). There are many other persons mentioned in this chapter who should help us to possess a strong faith. God is still on His throne, His grace is sufficient, and through Jesus Christ we can experience a faith that will bring to us that substance hoped for and give us fully those things not seen. "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." May all who read this message make a good and faithful report and hear the Master say, "Well done" one blessed day.

## Making Sure of Heaven

I see that ordinary profession, and to be ranked among the children of God, and to have a name among men, and to give liberally of one's substance, without sacrifice, is counted sufficient to carry professors to heaven.

Oh, beware of this delusion; Christ will not mistake you, man may! I persuade myself, with sorrow, that thousands shall be deceived and ashamed of their hope in that great day; because they cast their anchor in sinking sands they must lose it. I entreat you, beloved, give not your soul or Christ rest, nor your eyes sleep, till ye have gotten something that will endure the fire and stand out the storm.—*Samuel Rutherford*.

For he that serves his Lord, must holy be,  
And he that labors must be free from guile,  
And he that sows be filled with purity;  
And he that speaks the message of the Word  
Must first receive the fulness of the Lord.

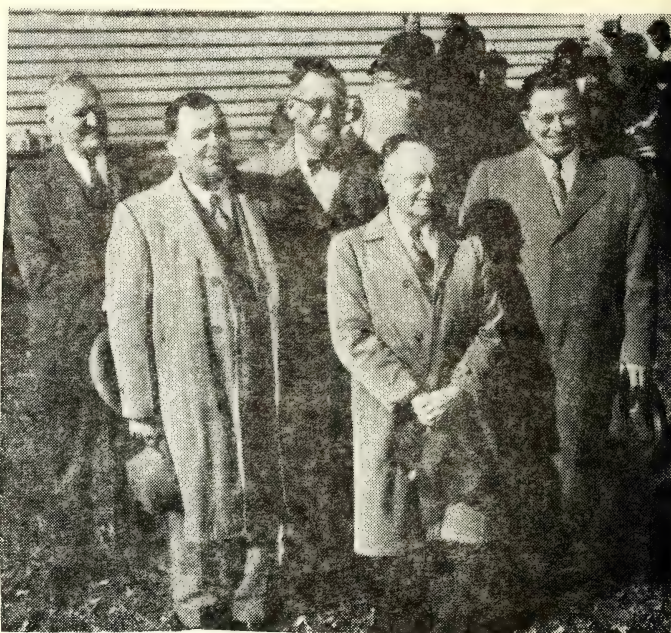
—M. B. Whiting



# Does Your Church Need Money?

"Necessity is the mother of invention," is an old adage which has proved to be true in the case of the Church Finance Association of North Carolina.

In 1940 the Smithfield, North Carolina, Church was badly in debt with no money. The loss of the church property was imminent. But God intervened by moving upon the hearts of several men. As a result of the leadership of the Holy Spirit and a desire to help the Smithfield Church and other churches under like circumstances, the idea of the Church Finance Association was conceived. Some of the men who were used of God to found this great organization were Rev. James Evans, Rev. L. H. Wetherington, Rev. J. R. Bennett, Rev. J. W. Alford, Rev. G. C. Joyner, Rev. M. L. Johnson, and Mr. Kirby West.



The present Board of Directors of the Association. Reading from left to right Mr. Kirby West, Clinton; Rev. James Evans, Wilson; Rev. L. B. Manning, Fountain; Rev. R. N. Hinnant, Micro; and Rev. M. L. Johnson, Sims.

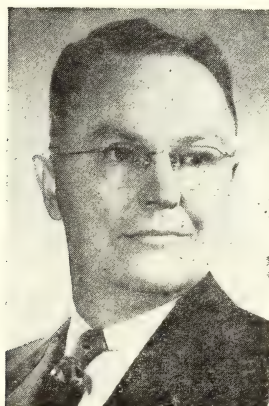
Out of a discussion of the Executive Committee of the State Convention of North Carolina a meeting was called to consider the problem at the Goldsboro Church on April 9, 1940. At this meeting plans were made for the writing of a charter and the getting of the charter approved by the state. Revs. James Evans, L. H. Wetherington, J. W. Alford was the committee appointed to do this work. The temporary officers elected at this meeting were Rev. James Evans, president; Rev. J. W. Alford, secretary; and Rev. M. L. Johnson, treasurer. Arrangements were made to have another meeting as soon as the charter could be drafted.

Rev. M. L. Johnson who has served as treasurer since the organization began tells that in this first meeting only \$30.00 was raised. Realizing his responsibility, Mr. Johnson took the money home with him and slept with it under his pillow. One wonders if he dreamed about the great good that was to be accomplished by an organization that had such little finance in the beginning.

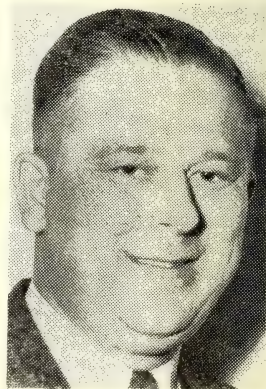
The group was called together again by the president on April 29, 1940, at the Goldsboro Church. At this meeting the charter which had been approved by the State of North Carolina on April 24, 1940, was approved and the

organization became a legal non-profit corporation authorized by the State of North Carolina as a lending agency.

At the April 29 meeting, the group elected permanent officers as follows: president, Rev. James Evans; vice-president, Rev. J. R. Bennett.



REV. R. N. HINNANT, President



REV. M. L. JOHNSON, Secretary

net; secretary, Rev. L. H. Wetherington; and treasurer, Rev. M. L. Johnson.

From the \$30 original capital, the capital of the organization has grown to more than \$10,000. This capital is owned by churches, auxiliaries, and individuals. Since the organization is non-profit no one benefits from any stock held in the organization.

The work of the Association has not been confined to the use of its own stock. Through the years money has been borrowed from banks and individuals and made available to the churches at a low rate of interest. During the years of its operation, well over \$100,000 has been made available to churches and other church affiliated organizations to repay old loans, repair buildings, and build new buildings.

During the thirteen years of its existence, the Association has made loans to 35 churches and church affiliated organizations. The treasurer reports that the organization has never lost one cent on a loan and at present all the accounts are in good standing. Of these thirty-five loans, four have been to new churches that had just been organized; four to churches for parsonages; and seventeen to churches to build new buildings.

The procedure for a church to follow in



The church at Elizabeth City was built with funds borrowed from the Association.

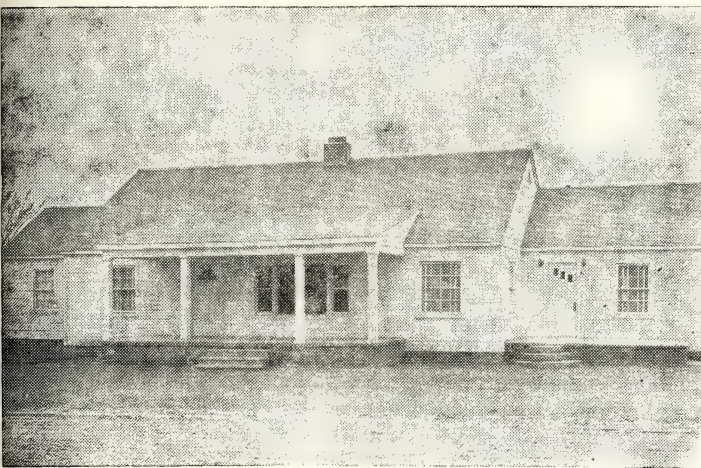
order to secure a loan from the Association is simple. First, secure an application blank from the treasurer's office. Then an appraisal committee will be sent to appraise the prop-

erty. The Association will check the title to the property. The matter will then be brought before the Board of Directors and after their approval the loan will be granted.

Those who have served as president of the organization are Revs. James Evans, Chester Felt, Mr. George Webster, and Rev. R. N. Hinnant who is the present president. Rev. L. H. Wetherington served as secretary until his death in 1948. At that time the offices of secretary and treasurer were combined. Rev. M. L. Johnson has held the office of treasurer since the beginning of the organization.

Some of the churches and organizations that have made use of the services of the Association are Smithfield, Wilson, Bridgeton, Lee's Chapel, Bethel, Jacksonville, Wooten's Chapel, Beaufort, White Oak, Morehead City, Holly Springs, Rocky Mount, New Hope, Cramerton, Gastonia First Church, Fifth Avenue Gastonia, Lowell, St. Paul, Goldsboro, Cragmont Assembly, and the Free Will Baptist Press. At the present time, according to Mr. M. L. Johnson, the Association is in the process of making three loans to other churches.

The Association has its annual stockholders meeting each year on the second Tuesday in January. The last meeting was held at the Saints Delight Church, Ormondsville. The next meeting will be held in 1954 at the Orphanage in Middlesex.



The parsonage at Cramerton was built with funds borrowed from the Association.

## Tobacco Shortens Life

The story which the American press will never mention is the scientific truth that tobacco impairs the life span. People who smoke more than a pack of cigarettes a day not only die sooner than non-smokers, but throughout their lifetime, from age thirty, they make themselves much more liable than non-smokers to all the ills to which flesh is heir; and even mild smokers impair their lives to an extent which, according to Johns Hopkins, "is measurable and significant."

This is the story which Time magazine said

was enough to "scare the life out of tobacco manufacturers and make the tobacco users' flesh creep," but the Associated Press and United Press correspondents either suppressed or buried it.

Worse than that, when Secretary of the Interior Ickes offhandedly mentioned the suppression of this story (facts furnished by editor of In Fact) the very newspapers which had suppressed it accused him of error, and when the facts were sent Associated Press, New York Times, Columnist Pegler, Saturday Evening Post, and numerous papers throughout the country, all of which had either suppressed

the story or attacked Ickes on false information, they refused to publish the scientific facts as supplied by In Fact's editor.

The tobacco advertisers share with peacetime automobile advertisers first place in spending money in newspapers and magazines. This is without doubt the reason the press suppressed the story.

The story proves scientifically that between the ages of thirty and sixty no less than 61 per cent more heavy smokers die than non-smokers.—The Narcotic Review.



# NEWS NOTES

## RADIO LOG

"The Free Will Baptist Hour" will be heard on the following stations beginning March 1, 1953:

WRCS, Ahsoskie, N. C., 970 on the dial—8 to 8:30 a. m., Sundays.

WSIP, Paintsville, Ky., 1490 on the dial—8 to 8:30 a. m., Sundays.

WGTM, Wilson, N. C., 590 on the dial—9 to 9:30 a. m., Sundays.

WGH, Newport News, Va., 1310 on the dial—8:30 to 9 a. m., Sundays.

KPOC, Pocahtontas, Ark., 1420 on the dial—4:45 to 5:15 p. m., Sundays.

WPNX, Phenix City, Ala.—Sunday afternoons.

The members of the Radio-Television Board of the National Association are: Revs. W. A. Hales, Norfolk, Va.; Harry Beaty, Fredericktown, Mo.; Ralph Staten, Wewoka, Okla.; and Louis H. Moulton, Richmond, Va.

## 'GI MISSION BILL'

Senators Wallace F. Bennett and Arthur V. Watkins, both Utah Republicans, have introduced a bill in Congress to permit veterans to suspend or delay their educational or training rights under the Korean GI Bill of Rights in order to serve as missionaries. The legislation, which likely will win Senate approval, was dubbed the "GI Mission Bill" and referred to the Senate Committee on Armed Forces.

The legislation would extend by no more than 36 months the right of a veteran to use his training privileges under the original bill. Under the Veterans Readjustments Assistance Act of 1952, Korean veterans must initiate their training within two years of their discharge, or within two years from August 20, 1954, whichever is later. In addition they must complete their education or training within seven years from their discharge date and cannot interrupt it for more than one year, except under circumstances beyond their control.

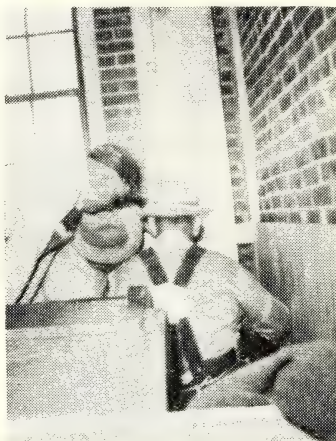
## DEDICATION AND REVIVAL

The Pine Level community has just completed its new church, Pine Level Free Will Baptist Church, 12 miles out from Eastman, Georgia, on the Eastman and Chester highway. This new church is being dedicated March 1, with Rev. Damon Dodd delivering the dedicatory sermon. Also this will be the beginning of a one week revival.

Basket lunches and barbecue will be served on Sunday. The public is cordially invited.

Rev. J. D. Payne is pastor of Pine Level Church.

## WORK PROGRESSES RAPIDLY ON ORPHANAGE CHAPEL



According to Rev. R. A. Smith, superintendent of the Free Will Baptist Orphanage, Middlesex, North Carolina, the work on the Orphanage Chapel is progressing rapidly. Men from various churches have contributed days of work on the chapel.

In the above picture, men from Branch Chapel Church are shown working on one of the class rooms. Other churches contributing day's work are Raines Cross Roads, Holly Springs, Stancil's Chapel, Rock Springs, Marsh Swamp, and Saratoga. A few who could not come to work have given money to pay for a day's work. Other churches have promised to come to work at a later date.

Mr. Smith says, "Won't you please come one day and help? Every little bit of work done helps a great deal. We feed you if you will donate a day's work."

## DR. LEONARD EARL HARRIS GOES TO CHURCH IN ROCKY MOUNT

Dr. Leonard Earl Harris has resigned as Minister of Music at the First Baptist Church at Rocky Mount and will begin serving the

## COMING EVENTS

MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee  
MARCH 28—Union Meeting Time  
MARCH 29—Palm Sunday  
APRIL 3—Good Friday  
APRIL 5—Easter Sunday  
APRIL 23, 24—North Carolina State Sunday School Convention

First Free Will Baptist Church in this capacity March 1, 1953. Rev. R. P. Harris, pastor of the church, is a brother of Dr. Harris and welcomes Dr. Harris to his church. The Rev. Mr. Harris states that he and his brother have long looked forward to the time when they would be privileged to work in the same church in the capacities of Minister of Music and Pastor. This is a dream long looked for come to reality.

Dr. Harris is well known throughout this part of the state in the Free Will Baptist denomination. He wishes to be of service to all who are interested in studying music or any phase of it. He is offering instruction on the conservatory level for piano, organ, voice, music theory, music appreciation, choir, and stringed instruments. He is also offering courses in religious education for ministers of music and directors of religious education.

Dr. Harris taught and studied in the city of Chicago for eighteen years except the time spent in the navy during the war and has been located in Rocky Mount for more than three years. He organized the Conservatory of Music last June and the school has been well received by the people of this city and surrounding communities. He has organized a community choir at the school consisting of more than a hundred members. These come from many denominations. The choir service is offered free of charge. The members pay only a registration fee of one dollar per quarter.

The First Free Will Baptist Church in Rocky Mount is having a large Hammond Organ installed by the first week-end in March. A week-end of special religious services will begin on Friday evening, February 27, with Rev. R. P. Harris bringing the messages and Dr. Leonard Earl Harris in charge of the music. Some of Dr. Harris' music talent from the school will be used in the services. All Free Will Baptists of this vicinity are requested to remember this date and to attend the meeting.

If you are interested in receiving instruction in any of the departments named above, please write to The Harris Conservatory of Music, 269 Tarboro St., Rocky Mount, N. C.

## ORPHANAGE JANUARY REPORT

(Receipts have been mailed to each individual contributing but totals here are shown for all amounts from each conference regardless of organization from which it come for the period covered. The books and files are open at all times for inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, January 31, will appear in the February report.)

General Fund	
Western Conference	\$ 258.95
Eastern Conference	764.25
Central Conference	388.79
French Broad Association	64.26
Piedmont Association	10.00
Pee Dee Conference	10.00
Cape Fear Conference	24.96
Jack's Creek Association	3.06
Albemarle Conference	3.75
Miscellaneous	1,833.70
Chapel Fund	
Miscellaneous	\$ 125.00
Central Conference	27.96

Eastern Conference	16.90
Music Fund	
Central Conference	\$ 11.03
Western Conference	5.00
Girls' Building Fund	
Western Conference	\$ 37.45
Albemarle Cottage Fund	
Albemarle Conference	\$ 5.00
Grand Total	
General Fund	\$ 3,361.72
Chapel Fund	169.86
Music Fund	16.03
Girls' Building Fund	37.45
Albemarle Cottage Fund	5.00
	-----
	\$3,590 06

## YOUTH FOR CHRIST

The ninth annual convention of Youth for Christ International will be held June 28-July 2, 1953, at the Winona Lake Christian Assembly grounds, Winona Lake, Indiana. President Robert A. Cook of Chicago announced recently.

The movement, which now has spread to twenty-eight countries and colonies, is expected to draw upwards of 3,000 delegates and youth for Christ directors from all parts of the U.S.A. and Canada and a number of foreign countries.

The convention this year will serve as a springboard for the sixth World Congress on Evangelism, planned for Tokyo, Japan, August -17.

Youth for Christ International was organized at Winona Lake in 1945, with Dr. Torrey M. Johnson elected first president. Dr. Cook was elected in 1948, and at present is serving an indefinite term as its leader. Dr. Billy Graham of Montreat, North Carolina, is first vice-president and a major force in the spread of the movement to all corners of the earth.—*Youth for Christ release.*

## BIBLE STUDY COURSE

Union Chapel Free Will Baptist Church of Chocowinity, Beaufort County, North Carolina, will be host to its members and members of other churches during a Bible Study Course beginning on Wednesday night, February 25, at seven o'clock. Rev. Ralph Osborne, pastor of Union Chapel Church, will teach the course which consists of eighteen classes and will be held each Wednesday night until the course is completed.

Regardless of your denomination, you are welcome to attend this course which has as its purpose, learning more about the Word of God.

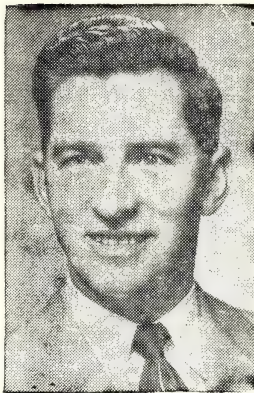
## PRES. EISENHOWER JOINS CHURCH

President and Mrs. Dwight D. Eisenhower have become members of the National Presbyterian Church, Washington, D. C. This is the first time in American history that a president has joined a capital church while actually serving as President, although others have transferred their membership.

The President was received into membership on Christian baptism and confession of faith, while Mrs. Eisenhower, who was baptized early in the Presbyterian Church, was received on confirmation of her baptismal vows.

## NORTH CAROLINA STATE SUNDAY SCHOOL CONVENTION

April 23, 24, 1953  
Cramerton, N. C.



REV. ROY RIKARD

Rev. Roy Rikard, pastor of the Cramerton Free Will Baptist Church, announced today that his church is looking forward to entertaining the North Carolina Free Will Baptist Sunday School Convention-Institute in its first session ever to be held west of the Orphanage at Middlesex, N. C.

Mr. Horace Shoemaker is the superintendent at Cramerton. His school has fourteen classes with fourteen class rooms, and an average attendance in 1952 of 230. Mr. Shoemaker states that his school has supported the State Sunday School United Program ever since it was adopted at the 1951 session. The purpose of the United Program is to enable the state convention to put a full time field secretary on the field to work with our Sunday schools, conducting teacher and officer training courses, and assisting our schools throughout the state in our state promotional program.

Each Sunday school in the state is urged to begin making plans now to send a delegate, preferably their superintendent or a teacher, and their pastor. Bro. Rikard is anxious that all schools represent this year. In 1952 the representation was the largest in the history of the convention. With the increased interest in the state convention program, due in part to the county wide Sunday school rallies which have been conducted by the president and part time field secretary, Raymond T. Sasser, Bro. Rikard is anticipating a very large delegation. Complete details about registering, how to locate the church, etc., will be mailed each school in the near future.

Cramerton is a full time service church, and has made remarkable progress during the pastorate of Rev. Rikard. The church is located on a city block, which includes the parsonage and a scout cabin, which is also used for other church activities. The school also has two modern buses that are used to furnish transportation to and from Sunday school and other services of the church. Having outgrown the present building, the church is making plans for a large sanctuary, and converting the entire pres-

ent church building into a modern educational building.

Cramerton is located about twelve miles from Charlotte, on the Charlotte-Gastonia highway.

## PROGRESS IN STONEY CREEK SUNDAY SCHOOL

Mrs. Leroy Howell, secretary and treasurer of Stoney Creek Sunday School gives the following report of their school:

"I have read recent reports of various Sunday schools in THE FREE WILL BAPTIST. Stoney Creek Sunday School, Route 2, Goldsboro, North Carolina, has a record of which we are proud.

"The Lord has wonderfully blessed our school under the leadership of Brother Oliver Smith, past superintendent, and Brother Clifton Horne, recently elected superintendent.

"We have 125 on roll with an average attendance of 107. Sixty-one members were awarded perfect attendance pins recently for from one to four years of perfect attendance. There were five families with every member receiving pins. One two year old child was awarded the second year wreath for having attended Sunday School every Sunday since she was six weeks old.

"We thank God that all our teachers are born again Christians and we feel that this is one of the reasons for our progress."

## MOVES INTO NEW BUILDING

The First Free Will Baptist congregation of Charlotte, North Carolina, has moved into their new church building located at 500 Ingle Street. There are 32 members of this church with prospects of more members in the near future.

Rev. Billy Smith is pastor of the First Free Will Baptist Church.

## AN UNUSUAL HOBBY

Mrs. Maud Reynolds Dean of the Thomas Memorial Church in Huntington, West Virginia, has an unusual hobby. She hand paints men's neckties and ladies handkerchiefs and scarfs. Mrs. Dean does paint religious pictures and some signs, but she says, "I cling more closely to religious art. I am very particular about what my sing work advertises. I want to be sure that God is satisfied with the use of my talent."

Mrs. Dean can paint any religious picture on a nylon tie at \$3.00 to \$4.00. If anyone cared to have several of them or to resales them, they are cheaper by the dozen. Any interested person may write to Mrs. Dean at her home: 1929 James River Road, Huntingdon, West Virginia.

## MICHIGAN ASSOCIATION MEETS

The Wolverine Association of Michigan is scheduled to meet at the Highland Park Church February 26-28. Dr. Hober E. Willis, pastor of the Southside Church in Paintsville, Kentucky, will be guest speaker for the meeting.

"Prayer is and remains the native and deepest impulse in the soul of man."—Carlyle.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Describe the tribulation and all that comes after that.—Roger Tripp, Route 1, Ayden, N. C.

**Answer:** According to Webster's definition tribulation is: "1. A state of distress or affliction. 2. A source of distress or affliction; a trouble; trial." Among several things and conditions for which Christ prepared His followers while He was here was a time of tribulation. This time was set forth by Him as having two distinct divisions. The last division of this time was also separated by a first and second part.

Jesus made it clear that His arrest, crucifixion, and burial would mark a time when the whole world would turn against Him and therefore His followers. He used such figurative phraseology as (Luke 10:3b), "Behold I send you forth as lambs among wolves." (Matt. 26:31), "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." In doing full justice to this last statement it might be necessary that we say Jesus warned His followers to be ready to enter into a time of real testing such as they had not known while He was with them although they had met with several severe conditions which had provoked them beyond their patience. From this time on they might expect the most unreasonable things to be said about them and to them by enemies endowed with supernatural evil imaginations that were Satanically inspired. They might expect to suffer all kinds of contortions and deaths to be inflicted by these demon-inspired enemies. This time of distress had its beginning with the agitation, false accusation and betrayal of Jesus and the very night of His arrest it began to carry over to His followers as it tempted Peter to deny his Lord while some of Christ's most intimate disciples were influenced to follow afar off and others less concerned to be scattered as sheep without a shepherd.

The above opens the way to say that Jesus taught that this whole period which to us is known as the Church Period, namely, that which covers the whole time from Christ's first to His second advent would be a time of tribulation. By parables and other figures He made clear that suffering even the most cruel persecution and death might be looked forward to as the ordinary experience of a Christian rather than something unusual and that to bring surprise. The experience of the

apostles immediately following the day of Pentecost and even on throughout the rest of their lives proved this to be a fact beyond a reasonable doubt. Acts 16:23-24, "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Acts 7: 59-60, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Both Peter's (I Peter 4:12-13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.") and Paul's (II Tim. 3:12-13, "Yea and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived.") writings carry many declarations which further attest this fact. Then if we turn to history we find that with the exception of a short period of a few hundred years beginning with Constantine the Great until probably Gregory the Great all of the Church Period down to about the seventeenth century is characterized by blood-shed and the most cruel kind of persecution. The powers behind these persecutions varied from that of Jews, the Roman emperors, the popes, and then kings of the various Catholic countries—all of these being assisted in this evil by whoever else officiated under their direction. This part of the tribulation or the Church Period through the influence of democratic leadership in the United States, England, and the other nations of the British empire appeared to be almost extinguished until a few years ago. Now of late it has broken loose with a new impetus with such inhumane atrocities as has been witnessed by the Christian missionaries in Russia, China, North Korea, the South American countries, and even in Central America and Mexico.

There is a variance of opinion by orthodox scholars as to what the term "the great tribulation" signifies. Perhaps a decade or so ago there would have been as many, perhaps more, who thought of the whole last week of Daniel's prophecy as being the time of "the great tribulation"; however, there seems to be a shifting of opinion so that probably the ma-

ajority of orthodox scholars would term the last three and one-half years of this period as being "the great tribulation." Among the scholars who seem to lean that way today are: Drs. Charles E. Fuller, the well-known speaker of the Old Fashioned Revival Hour; Wilbur M. Smith, formerly of the Moody Bible Institute, now the professor of prophecy at Fuller Theological Seminary; and Louis T. Talbot, president of Los Angeles Bible Institute.

Since this Church Period in which we now are ends with the rapture of all the believers and this, seems to me, is at the beginning of the seventieth week as set forth in the ninth chapter of Daniel which, if true we could point toward this as being the specific time of Jacob's trouble which is clearly depicted in the fortieth chapter of Jeremiah of which verses six and seven read as follows: "Ask ye know, and see whether a man doth travail with child? his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." If this is correct the reason for rapturing the church at this particular time is that she be kept free from the "hour of temptation" (Rev. 3:10), which as I see it in the Scripture would include this whole seven year period. Now this does not mean that the persecution and trial of the Jews will not be intensified at the middle of Daniel's last or seventieth week for I am sure that the Scripture does teach this.

The Great Tribulation with which your question has to do is known in the Bible as:

1. The Great Tribulation, Math. 24:21.
2. Time of Jacob's trouble, Jer. 30:4-7.
3. When the gold is tried in the furnace, Zech. 13:9; Mal. 3:1-3.
4. The great day of His wrath, Rev. 6:17.
5. The hour of temptation, Rev. 3:10.
6. The great day of God Almighty, Rev. 16:14.

(Continued in next issue)

## The Boy and the Stinger

Somewhere I read of the spoiled child whose mother insisted that he must not be frustrated—that he must have whatever he wanted. The nurse understood. But one day the boy began a screaming demand while his nurse was restraining him at the window. His mother without investigation called from another room, "Let him have it." Just then he gave a scream of pain. The nurse called back, "He has it, ma'am—a bee."

So we can be sure that if we want some forbidden thing—and even bawl for it and get it—perhaps unlawfully—we may find that it is a bee—not the honey kind for which we hoped but the stinger kind which nobody wants.

But do not say that we cannot get what we want—often we can. But getting what we want we must take all that goes with it—if a bee, the stinger, too.

The world is under moral government. Liberty under law is the best kind of liberty, after all.—Free Methodist.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

### I AM KING CIGARETTE

I may be the progeny of midgets, but I am mighty. I am a giant among the pignies. I am the most popular creation in all the civilized world. I am the idol of millions. I am no respecter of persons; I appeal to the white, yellow and black. I mingle with the lowly, including bums and beggars, and I hob-nob with swanky millionaires regardless of creed or color. They are all alike, my victims.

The young crave me and the old cannot leave me alone; I enslave them all. I made slaves of thousands during World War I and millions during World War II. I have more slaves than Lincoln ever freed.

I get them when they are young and thereby mould them for destruction and death. Once my grip is completed, escape is all but impossible. I make them love me, hence they would die for me. They seldom turn against me. I am food for their unshattered nerves. Thousands hurry through a meal that they may entertain me; some even mingle my fumes with their food, I am their master. Only those who trust God can break my grip.

I deceive the unwary youth; they think I impart to them fortitude, that I revitalize strength, but the truth is I am poison. I penetrate the blood stream, destroy the voice of singers, and cause some preachers to take time out to cough while delivering their sermons.

I devitalize the athlete. I am the fore-runner of most heart attacks, hence I give the welcome address to the undertaker. I dare my victims to resist my appeal.

Being carelessly tossed aside when my purpose has been served, I further achieve destruction through innumerable fires. I approach my victims cautiously, slyly, deceitfully, pointing out the numberless people who so highly esteem me.

I invade the sphere of womanhood, and reveal most in making suckers out of school boys and girls.

I mar the vision of sculptors, make unsteady the hand of the surgeon, and make irritable the parents in the home. It matters little to me how many innocent people smell my foul fumes. I am proud of the fact that I have used Hollywood movie stars to foster my cause, and beautiful girls to advertise me. You can throw me to the hogs or dogs; they will shun me, although human lips created and made beautiful by divine artifice have my stains upon them.

I delight in knowing that janitors must have on rubber gloves to handle me, and yet I just left the lips of an executive.

My original color is white. I come from

## The Minister's Wife—a Silent Partner

When a new pastor is employed, his wife is watched more closely and more critically than the pastor himself. Her tasks are handed her, tasks that require long hours of hard work, and she must do her work well if the pastor is a "success." Sometimes her church puts her in the limelight; sometimes it keeps her in the background.

Hers is not an easy place to fill. More is re-

quired of her than is required of her preacher husband. Usually things required of her are considered "little things," but they are more exacting than are the requirements of any other person in the community.

She must open her home to the local church at all times in all ways, regardless of the inconvenience to her own family. She must be able to fill any place in the church work which someone else has failed, in the last moment, to fill, but she must not seek a place of leadership for herself. She must forever hear the secrets and the grievances of most of the homes of her church people, but must never, never divulge one.

All these duties and many more are hers. She is truly a servant of God.—*The Cumberland Presbyterian.*

the factory white. If you happen to see me in the gutter with a brownish cast and a beautiful red ring around me, place all the blame to the one who spit me out.—*Selected.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### GOD'S WONDERS

Scripture: I Chronicles 16:8, 9

INTRODUCTION. Israel certainly had cause to thank God for His marvelous work. Take a look at some of the things God had done for them: (1) He parted the Red Sea, so that they went over dryshod, (2) He poured his judgment on unbelieving Pharaoh, (3) He fed them with Manna from heaven, (4) He caused the water to leap from the rock. All these things and many more are wonders of God, but all the wonders of God are not ancient. Let us look at some of the modern wonders of God—

#### I. THE WONDER OF REVELATION—THE BIBLE.

If an angel from Heaven, or if an inhabitant from another sphere were to visit this globe and should ask to see the most wonderful, the most precious thing on earth, I would put unhesitatingly into his hands the Book—the Bible.

A. Consider its scientific wonders.

B. Consider its prophetic wonders.

C. Consider its structural wonder.

#### II. THE WONDER OF REVIVAL.

Nothing in this world is more wonderful and miraculous than a real Holy Ghost, Heaven-sent revival.



## Chaplain's Diary

Chaplain Dick J. Oostenink  
United States Army

We have been engaged all day in one of the most difficult tasks of a Chaplain's work, and yet also one of the most necessary and perhaps far-reaching activities in our varied life. There are many who think that a Chaplain has nothing to do but conduct worship services, hand out Scripture and other religious literature, and counsel with the men concerning their spiritual needs. Here in combat, one of our duties which means much to the folks back home, and which can also mean much to the men here at the front, is our correspond-

ing with the next-of-kin of those with whom we are working. Our beat-up portable typewriter, which has bounced around in the small field desk tied in the back seat of our jeep for hundreds of miles, has brought much cheer to many of those who have sought information concerning their loved ones here, while again many times it has brought news which was not good nor desired. Today I have written fifteen letters of condolence to the loved ones of those who have died here in the hills of Korea within the past few weeks.

It is not easy to sit down to a typewriter, using the front fender of a jeep as a desk, and write a beautiful letter of consolation to those who perhaps just a week or so ago have been informed that their son, husband or brother will not return to them. I have found thus far that the greatest comfort is brought to

them by a little letter, in which after giving a few details as to the date and place of his death, we state:

I had the pleasure of knowing your son quite well, and had only the very highest esteem for him. He was a fine upstanding young man, and many are the praises and high respects which have been paid him by the men with whom he served, and I am certain that his death has left a vacancy in his unit which is felt by all.

The greatest loss, to be sure, is that which you and others of his immediate family sustained. An empty place has been left in your home, and naught but God's Word and Spirit can adequately comfort those who are thus bereaved. Christ's promising declaration: "I am the Resurrection and the life; he that believeth in Me, though he were dead, yet shall he live," will undoubtedly help to bring a ray of light even through the darkness of your present sad hour. As we in faith look to our great and glorious God, through Christ we see beyond this life to that which is Life, and the burdens which now weigh heavy upon us are lightened by the hope of eternal glory. Many are the prayers which are daily uttered for those who have lost loved ones, and we know that our heavenly Father will not let you bear your sorrows without His "peace which passeth all understanding" becoming your portion. May God ever grant us the strength to recognize that "God's way is the best way; He knoweth the best." To Him be all honor and glory.

Just yesterday I received three tear-stained letters from mothers and wives who were expressing their thanks for our missives of sympathy, and also urging us to keep bringing the men to Christ by bringing Christ to the men so that those who might be called upon to die here next week, or tomorrow, or even tonight, would be prepared to meet their God. What a tremendous responsibility is ours; but also what a glorious message we have to bring! Good news even in war-torn Korea. By faith, eternal life through Christ!

•

## News Notes . . .

### HOME MISSION RADIO PROGRAM

The Mission Board of the state of North Carolina will sponsor a radio program over station WGTM, Wilson, North Carolina, during the month of March. This program may be heard on Sundays 9:30 to 10 a. m. This program is produced by the Radio TV Board of the National Association and is sponsored by the Mission Board of the State for the simultaneous revival efforts during March and April.

• • •

### MISSIONARY CONFERENCE MEETS

More than 500 people attended the first missionary conference to ever be held in the state of North Carolina at Hull Road Church, Snow Hill, on February 18 and 19. Among the out of state guests attending were Rev. J. B. Bloss of the National Home Mission Board, Rev. Raymond Riggs of the National Foreign Mission Board, Dr. L. C. Johnson of the Bible College, and Mrs. Thomas H. Willey, Missionary to Cuba. Many of those who were present testify to the success of the meeting.

- III. THE WONDER OF ANSWERED PRAYER.
- IV. THE WONDER OF SPIRITUAL CONVICTION.
- V. THE WONDER OF SUSTAINING GRACE.
- VI. THE WONDER OF REGENERATION.

*—Selected and adapted.*

【●】

## THE PRACTICAL POWER OF CHRIST'S PERSONAL RETURN

Scripture: I John 3:2, 3

- I. IT PROMOTES GODLY LIVING.
- II. IT PROMOTES SACRIFICIAL SERVICE.
- III. IT PROCLAIMS COMFORT FOR SORROWING SOULS.
- IV. IT PRODUCES PATIENCE AND REJOICING UNDER SEVEREST TRIAL.
- V. IT PROMOTES WATCHFULNESS.

*—Selected and adapted.*

【●】

### SUGGESTIONS FOR SERMON PREPARATION

1. We must *think* ourselves *empty*.
2. We must *read* ourselves *full*.
3. We must *write* ourselves *clear*.
4. We must *pray* ourselves *keen*.
5. We must *humble* ourselves *fully*.
6. We must *subordinate* ourselves *entirely*.
7. We must *substitute* Christ for ourselves *always*.

*—Clipped.*

# Notes and Quotes



BY J. C. GRIFFIN

## IN THE WAY OF BLESSING

"And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I being in the way, the Lord led me to the house of my master's brethren" (Gen. 24:27).

The 24th chapter of Genesis is full of beautiful things showing the blessings of obedience and faithful service and the blessing received by those who are *in the way*. It is only when we are in the right way that we may expect blessings. Jesus says that "I am the way and the truth and the life." So when we are in Christ the way that we take in every duty will be alright and the blessing will be ours. May we notice that this servant of Abraham was:

I. *In the way of duty*: He had accepted a commission from his master Abraham and had been faithful in that which had been assigned to him. After that he had done all that he could he depended on the guidance of the Lord. There is a great blessing for us, in the acts of this faithful servant, providing we seek to benefit by the experiences and blessings set forth in the Scriptures as given in relating this event. Now in all this, there is much to direct us in the way to get greater blessings; by appreciating those already received and following in the way for the greater things which will be seen each step of the way as we get nearer to the goal. This applies to intellectual doubt; and too when we are perplexed as to the truth of new doctrines. It is well to know that the way to peace lies in the performance of the duties assigned to us by the Master, who said, "I will go with you." We certainly should take an inventory of our possessions and see if we can conscientiously proclaim that we are walking daily in the way of peace and faithful performance of the duties assigned to us in the great commission given by our Lord and Master. The apostle Paul said: "Let us hold fast our profession" (Heb. 4:14), which is to say in substance: "Let us be faithful to our commission." When we, like Moses, are brought to a place where we can see no outlet, there is the sea ahead of us and we are walled in on the sides and the hoard of Satan's emissaries back of us pressing every disadvantage against us and with every inip in hell turned loose in pursuance continually at our heels. If we are in the pathway of duty, going on an errand for our Master, let us remember that God will open a way for us to cross over the chasm, or river, or surmount the mountain peaks and the blessing will come because *we are in the way of blessing*. However, the blessing depends on our state and standing with the Master. If we are in the way for our own selfish motives, seeking the applause of men or striving to please man, there is no blessing for us. But if we are in a serious predicament and

we are there because of the fact that we are honestly trying to carry out the command of our Master, and then "Wait upon the Lord," He will surely bring us out. He opened the Red Sea for Moses, He stopped the mouths of lions for Daniel, walked in the fiery furnace with the Hebrew children, sent an earthquake to Philippi and promoted the liberation of Paul and Silas through the conversion of the jailor, He slipped the chains off from the apostle Peter and had an angel to lead him out of the city. All of these persons were in the pathway of duty, and God took care of the situation. We need never fear as long as *we are in the way of duty*.

II. *This servant was in the way of prayer*: Let us notice one of his prayers: "And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou has showed kindness unto my master. And it came to pass that before he had done speaking, that behold, Rebekah came out who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder" (Gen. 24:12-15). This young woman did the very thing that Elizer prayed should be done. Now there are people who believe that such events were just "happen-sos," but I am just old-fashioned enough to believe that it was due to the fact that Elizer was in the *way of prayer*. He had some rating with God, in other words, he was on the credit side of God's ledger. If he had been in the "red" with God there would have been different results. There is no need for us to try to walk in the *way of duty* if we are not in the *way of prayer*. No one can go higher in efficiency than his prayer life. Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." If you notice this servant was not seeking a blessing for himself, but his prayers were for the benefit of another. That is the most successful way to pray. But we have to be very close to the Master to seek the welfare of others, forgetting self, but then is when God pours out His blessings.

III. *Elizer, this servant was in the way of faith*: Paul says, "He that cometh to him (God) must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6). The first part of this verse says, "Without faith it is impossible to please God." James says that "Faith without works is dead." So the faith of Elizer had kept him in the *way of duty and of prayer*. No use to pray without faith. We must ask, "doubting nothing"; this means that we must believe that we received the thing asked for—"This is the confidence that we have in him, that if we ask anything according to His will, he heareth us; And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I John 5:14, 15). Jesus says: "Your heavenly Father knoweth what ye have need of before ye ask Him." It certainly is not a hard matter to get our heavenly Father to lis-

ten to our prayers when the prayer is one of necessity, backed by *faith*. So before we can have the full blessing, we must be persistent in our march of *duty*. We must feel the responsibility and endeavor to clear our skirts from any slothfulness. We must be in the *way of prayer*. There is no way to please God without *prayer*. There is no way to *pray* to God's Pleasure except we *pray in faith*.

IV. *May we notice that this servant was in the way of present needs*: He knew that he was not equal to the occasion. Thus he did not pray for something to be given tomorrow, or the next day, or perhaps a year from now. I think that far too many of our prayers are made in vagueness of presentation. If we need the blessing now, this very moment, why not ask for an answer right now. No doubt God is as anxious to give right now as tomorrow. Peter's prayer was now, "Save me Lord or I perish." Peter at the beautiful gate, said, "Silver and Gold have I none; but such as I have give I unto thee, in the name of the Lord Jesus, rise up and walk." A present tense petition and a present tense answer came.

We are taught to strive to enter in at the straight gate by the narrow way. God leads in this way. Just as sure as He ever led the children of Israel out of Egyptian bondage, just so sure God will lead us who get into the *way of life* by accepting and confessing the Lord Jesus Christ. The last missionary message given by the Master to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe, all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Notice that the promise of the Lord's presence is to those who go. Those who do not go in response to the great commission can not claim the promise. As it is with this command, it is with all others; no blessing except in the *way* directed by the Lord Jesus.

## If You're Working For Jesus

BY JULIA S. HYERS

If you're working for Jesus,  
If you really would be  
A light burning brightly  
For some lost soul to see.

Then you want mind shining  
In a corner somewhere,  
That Christ might have glory  
Through your patience and prayer.

Tho' others may come,  
The credit to claim,  
For the things you've accomplished  
In the dear Master's name.

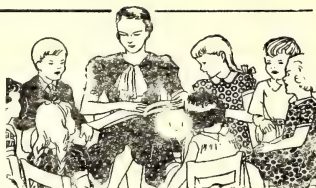
The service you've rendered  
In secret will be,  
A thousand times sweeter  
Than honor to thee.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Your Sins Will Find You Out

Some years ago a number of boys were employed by a large business firm to run errands and do little tasks. Though they perhaps did not realize it, God's all-seeing eye was always upon them and saw and recorded all they did. As time went on, one of these boys coveted the money which was put into the cash register and kept locked. "Oh, if I could only make a dig into that money," thought he. But the register was always locked and emptied each night and the money taken to the main office.

However, there was one small register which contained small change used for little expenses. That was not so carefully guarded and one evening Junior found this register open. He looked about and saw nobody around. Everything seemed favorable, and though his heart was beating fast, he said to himself, "No one will see it: who would miss a dime?" So quietly he opened the drawer and took a dime and slipped it into his pocket.

The next evening Junior found the register open again and feeling bolder, took two dimes this time, and so it went on. As often as opportunity was given, Junior helped himself to two, three, and even four dimes. His conscience had been put to silence, and he never thought about God's seeing him, or of the bookkeeper checking up, who could often be seen shaking his head in the morning as he counted the money. Had he not put so many dimes in the register in the evening, first, one was missing, then two, and now three and four.

A careful watch of the register was made, but the thief could not be caught in the act. So a number of dimes were marked and placed in the register which was again left open. The next morning several marked dimes were missing. The manager now called all the boys into the office and said, "For some time money has been stolen from the register of small expenses. One of you boys must be the thief. If the guilty one will confess his sins, all will be forgiven him. Now, who is the thief?"

The boys stood speechless, looking at one another with pale faces and trembling, but all denied being guilty. They were then commanded to put their hands to their backs and be searched. Many things were brought out of the pockets, yet one boy after another was placed on the side as not guilty. Junior was under suspicion, so was searched last, though his bold face was so different from the pale faces of the other boys.

"I ask you again," said the manager in a stern tone, "have you not taken the money?"

"No," was the bold answer. "Remember, my boy, God knows everything and 'Lying lips are abomination to the Lord'" (Prov. 12:22), said the manager. "I have not lied," was Junior's answer.

He was now searched; a dime was found, then some more, in all, seven dimes from Junior's pockets were put on the table. But still he lied on, saying he had not stolen them, but got them from his mother.

The manager then picked up two marked dimes which were taken from Junior's packets and said, "How dare you tell such brazen lies? Do you see these dimes? They were marked last night to catch and prove guilty the thief. You are the thief."

Junior could not speak a word. As he looked at the marked dimes, he became pale and fell fainting to the floor where he lay unconscious for some time. The manager now turned to the other boys who were deeply touched by all that had happened. "Here you can see," he said "what a terrible thing it is to lie. Junior's sins have found him out. May it be a warning to you all."

Dear children, may this little story also speak to you and cause you to realize the truth of God's word: "Be sure your sin will find you out." His holy eye sees all that you do, and He writes everything down in His book. The Bible tells us that, "All things are naked and

### You Will Never Be Sorry

For living a white life.  
For hearing before judging.  
For being candid and frank.  
For thinking before speaking.  
For harboring clean thoughts.  
For discounting the talebearer.  
For being loyal to the church.  
For standing by your principles.  
For asking pardon when in error.  
For being courteous as a duke.  
For the influence of high motives.  
For bridling a dangerous tongue.  
For being generous to an enemy.  
For being square in business deals.  
For sympathizing with the oppressed.  
For giving an unfortunate fellow a lift.  
For being patient with cranky neighbors.  
For promptness in keeping your promises.  
For the dollars you have given to mission work.

For putting the best possible construction upon the doings of others.—*Western Home Journal.*

opened unto the eyes of Him with whom we have to do" (Heb. 4:13). Though sin may be hidden for a time from the eyes of men, the eye of God, before whom we have to appear some day, has seen it all. If you have covered up your sins, and they are unconfessed and unforgiven, you will have to appear at the great white throne where the books of God will be opened. You will then be "judged out of those things which were written in the books, according to their works" (Rev. 20:12) and cast into the lake of fire to be punished forever.

But the Good News of the Gospel is, that Jesus Christ died on the cross for sinners and bore all our punishment, so that we might not go to the lake of fire. "Who His own self bare our sins in His own body on the Tree, . . . by whose stripes ye were healed" (1 Peter 2:24). He had no sin, yet saw all our sins, and has died for sin. All who confess their sins, and accept Him as their substitute and Saviour find mercy and are saved. Their names are written in the Lamb's Book of life, for their sins are covered by the Blood of Jesus.

Dear little reader, are you covering and hiding your sins, or have you confessed them and know that they are covered by the Blood of Jesus and forgiven?—*Selected.*

### "My Mother Looked Into My Heart"

On the rocky coast of lonely Labrador, lived Davy, aged nine. His mother, slowly slipping away from this life, was growing weaker and weaker as the days went by. As twilight deepened into night she loved to hold Davy in her arms, often kissing him and hugging him as though she could not let him go.

One evening after a long sweet hour of resting in his mother's arms, Davy looked up and found her looking searchingly into his eyes.

"What are you doing that for, Mum?" said Davy. "What are you looking for?"

"For your heart," came the strange reply; and there was something in his mother's voice and eyes that made Davy very solemn. Then she said:

"Look into your mother's eyes, lad, and say this after me. 'My mother'—"

"My mother"—repeated Davy quietly.

"Looked into my heart—"

"Looked into my heart," said he.

"And found it brave—"

"An' found it brave—"

"And sweet."

"An' sweet."

"Willing for the day's work"—she continued.

"Willing for the day's work—" repeated Davy.

"And harboring no shameful hope."

"An' harboring—no shameful—hope."

Again and again Davy's mother made him repeat it. Then at last she said: "Ah! but you'll forget."

"No, no!" cried Davy, "I'll not forget," and he rattled on:

"My mother—looked into my heart— an' found it brave and sweet, willing for the day's work, and harboring no shameful hope."

"I'll not forget," she whispered, "I'll not forget."

And Davy did not forget.—*Friends.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### RESOLUTION OF RESPECT MRS. CYNTHIA BARNES MOORE

Whereas, our loving heavenly Father, in His infinite wisdom, has seen fit to call from this earth to her reward our beloved sister, Mrs. Cynthia Barnes Moore, we, the members of Kenly, North Carolina, Church, wish to submit the following resolutions:

First; that we bow in humble submission to His holy will in calling the spirit of our sister home.

Second; that we extend to her family our deepest sympathy and point them to God and the church for consolation and comfort in their bereavement.

Third; that a copy of these resolutions be sent to the family, a copy to THE FREE WILL BAPTIST for publication, and a copy for the minutes of the church.

### MRS. BERTA MAE SASSER HILL

Sister Berta Mae passed into her heavenly reward October 24, 1952. She was a member of Kenly, North Carolina, Church for many years. She leaves to mourn their loss, one son and several brothers and sisters. Sister Hill had been ill for several months. Though her illness had caused her much suffering, her faith in the Lord seemed to become even stronger.

We, the members of the church, do hereby resolve:

First; that we bow in humble submission to His holy will in calling the spirit of our sister home.

Second; that we extend to the family our sincere sympathy and may their hearts be filled with assurance that things work together for good to them that love God.

Third; that a copy of these resolutions be sent to the family, a copy to THE FREE WILL BAPTIST for publication, and a copy for the minutes of the church.

### MR. EVONDERS MORRIS

We, the members of Kenly, North Carolina, Church, wish to pay tribute to the passing of one of our members, Brother Evonders Morris. Brother Morris died June 11, 1952 at the age of 65. He was a member of our church many years. He leaves to mourn their loss, his wife, three daughters, and two sons.

Be it resolved:  
First; that we bow in humble submission to God's holy will.

Second; that we extend to the family our heartfelt sympathy and commend them to the heavenly Father who doeth all things well.

Third; that a copy of these resolutions be sent to the family, a copy sent to THE FREE WILL BAPTIST for publication, and a copy be recorded in our church minutes.

By the Committee,  
Mrs. H. G. Watson  
Mrs. Bernard Ferrell  
Mrs. Richard Oliver

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, Promotional Secretary-Treasurer  
212 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

### No Hope For World Evangelism Seen

The world will never be evangelized in any generation! This bold declaration comes from Elrow La Rowe, editor of *India's Challenge*, official publication of The India Mission. Mr. La Rowe came to this conclusion after a lengthy survey of the extent and effectiveness of present-day, world-wide missionary effort. The needy: One half of the world's population of 2,400,000,000 souls have never heard the Name of Jesus. Each day 170,000 people die, more than 100,000 of whom know nothing whatsoever of Christ. The world's population increases 60,000 souls a day! "Protestantism barely holds its own, with low birth rate and inadequate propagation of its faith." The need: There are more than 2000 languages spoken in the world, but the Bible has only been translated into 200 of them. Another 200 have the New Testament only, 500 have less than the New Testament and 100 have less than one book of the New Testament. Mr. La Rowe says: The great majority of the world's population could be reached with the existing translations, "but the companion work of publishing, distributing and eliminating illiteracy has not been done. . . ." The needed: There are 27,000 Protestant missionaries in the world (currently 5,000 of them are inactive)—"roughly enough to fill Yankee Stadium one quarter." Nearly half (11,635) of all Protestant missionaries are in Africa. Ratio of missionaries

to lost souls is scandalous: In Africa, 1 to 17,000; Latin America, 1 to 31,000; Island World, 1 to 63,000; Japan, 1 to 67,000; India, 1 to 101,000; South East Asia, 1 to 148,000; China and Central Asia, "closed"; Europe, "mostly closed."

Mr. La Rowe had several surprises: 1. Only about one half of the Protestant missionaries are under denominational boards, with over 10,000 belonging to "faith missions." Over 4,000—almost one quarter of all active Protestant missionaries belong to member societies of the Interdenominational Foreign Mission Association of North America. 2. The majority of Protestant missionaries are evangelicals for there is little incentive for the modernist to live and work in the hard places. Although the number of missionaries is not increasing, there is a "change-over" taking place which is increasing the evangelical testimony. Nevertheless, Protestantism has a small number of missionaries compared to the multitude to be reached. "It seems evident that Protestants are putting themselves first and the Lord second, and in their self-centered complacency do not even know that the picture is one of tragic failure—the failure."—*Youth Newsetter*

### Miss Zalene Lloyd Home

Miss Zalene Lloyd who has been serving for the past few years as a missionary to India, working with an orphanage, has returned home. Her friends can reach her at 1101 Taylor Street, Durham, North Carolina. While Miss Lloyd did work in India under our missionary board, being released for work more suited to her training with another organization, she desires to be of any possible help while at home in connection with promoting missionary interest and our Free Will Baptist missionary program.

### Our Missionaries Need

Do you hear them pleading, pleading,

Not for money, comfort, power,

But that you, O Christian worker,

Will but set aside an hour

Wherein they will be remembered,

Daily at the Throne of Grace,

That the work which they are doing

In your life may have a place?

Do you know that they are longing

For the sympathetic touch

That is their's when friends are praying,

In the homeland very much,

That God will bless the efforts

They are making in His Name,

And that souls for whom they're working

With His love may be aflame?

Do you see them seeking, seeking,

For the gift of priceless worth,

That they count of more importance

Than all other gifts of earth?

Not the gold from rich men's coffers,

Nor relief from any care—

'Tis a gift that you can give them—

'Tis the Christian's daily prayer.

—Selected.

### The Pulpit—a Throne of Power

We are suffering today from a weak pulpit and pointless preaching. We have clever speakers but few prophets; we have too few fearless speakers for God and the truth. We have the best paid and best educated ministry, but too much of it is popular, flabby and insipid and stirs neither heaven nor hell.

We sadly lack men to whom the pulpit is a throne of power; we have too many flying kites of superficial thinking instead of men of fire whose utterances burn and whose sermons scorch the wicked. We have too many who coddle the saints and fail to collar the sinner. The American pulpit needs a great awakening!—*George W. Ridout.*



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## "The Girl Who Rocked An Empire"

The caption of this article is the title of a Biblical pageant to be presented by the Woman's Auxiliary of the Greenville, North Carolina, Church, March 6, 7:30 p. m. at the church. This is the first time this pageant has been presented as the only copies they have are typewritten from the stenographer's notes, but plans are in process whereby copies may be available to others.

This pageant consists of three acts and requires 17 characters. The time it takes to present it is about 45 minutes. The characters are all adults with the exception of two. These characters all wear costumes and the whole pageant will be in tableau.

This pageant is spectacular and has magnitude. It is laden with thrills, yet it is so written as to be simple and easy to present. It has a musical background, both vocal and instrumental, tied in with the words and movements and is a continuous move from despondency to triumph.

When the women of this auxiliary were considering accepting the responsibility of blazing the trail, they asked me if I would coach the pageant for them. I might have given an excuse satisfactory to them, but not unto God. Having seen this pageant gradually adjust itself into a progressive thrill, the thought occurred to me that certainly God has a need for it elsewhere. The foreign missionary spirit prevails throughout. The Bible character around which it is built is regarded by some as God's first foreign missionary and I am not sure that anyone can offset that claim.

I wonder if other auxiliaries, leagues, Sunday schools, or even our orphanage could not use it in some phase of their work? There are very few churches who do not have the talent to present it, and it will be a credit to any church or organization.—*Rev. D. A. Windham, Greenville, N. C.*

## Mrs. Shutes Instructs

The Woman's Auxiliary of Corinth Free Will Baptist Church, Tift County, Georgia, met at the church, Wednesday, February 11, at 11 o'clock. Rev. and Mrs. K. V. Shutes of Greenwood Church, Mitchell County, Georgia, were our guests. Mrs. Shutes came to give us instructions in our work as we are just getting organized.

Mrs. Shutes gave us points on different phases of the work until 12:30 p. m., at which time we were dismissed for lunch by our president, Mrs. V. R. Franks.

Lunch was served by the ladies of the auxiliary and was enjoyed by all.

After the lunch hour, we reassembled for the afternoon session. Services were opened with

the singing of "The Haven of Rest," followed by prayer by Mrs. Shutes.

At 3:30 p. m. we held our regular monthly meeting. Mrs. Shutes opened the meeting conducting the devotions which was enjoyed by all. Mrs. L. E. Wynn offered the prayer.

The roll was called with nine members being present. One new member joined us of which we are very grateful. After the different chairmen gave their reports, the program chairman presented the subject, "God and Our Service." Those taking part in the program were Mrs. M. M. Franks, Mrs. R. M. Mason, Mrs. J. W. Franks, and Mrs. L. F. Ogletree. After a discussion on the lesson, we were dismissed by a chain of prayers.

We surely enjoyed the meeting and wish to express our thanks to Mrs. Shutes for coming and helping us in our organizing. We are sure the Lord will bless her in her work.

Mrs. L. E. Wynn, PUBLICITY CHAIRMAN

## ATTENTION N. C. Auxiliaries

At a recent meeting of our State Executive Board, the secretary was instructed to send a notice to The Free Will Baptist to request each local auxiliary to please increase its contributions this year to both the District and State Conventions.

Your State Convention is trying to render more service to the district conventions and local auxiliaries, and in so doing, the expenses are steadily increasing. Just recently we have financed the printing of "Individual Monthly Report Blanks" to enable each auxiliary member to make a more complete report, and make it easier than in the past. These blanks make the work of the local, district and state secretaries easier, and enable them to have better reports. These blanks have been sent to your district convention secretaries and may be obtained at no cost to you.

Will you not kindly give this matter your favorable consideration when preparing your report and check for contributions to the spring district conventions, and to the State Convention, May 21, 1953, to be held with White Oak Church, Bladenboro, N. C.

Mrs. Raymond T. Sasser, SECRETARY,  
N. C. Woman's Auxiliary Convention

## Thanks for Co-operation

Mrs. L. E. Ballard wishes to express thanks to the women of the North Carolina Auxiliary Convention for the fine co-operation given in the drive for the organ fund for the Free Will Baptist Bible College. The \$420 requested of the North Carolina women all came in on time. The President and the Executive Board gives credit where it belongs—to the loyal efforts of the various local auxiliaries of the state.

## Our Matchless Christ

By BILLY SUNDAY

Billy Sunday, one of the great evangelists of all time, was born in an Iowa log cabin and reared in an orphanage. After working his way through high school and attending Northwestern University, he became a professional baseball player. He gave up a lucrative sports career, shortly after an astounding conversion at the Pacific Garden Mission in Chicago, to work as a YMCA secretary. Later he became an ordained Presbyterian minister.

He entered the evangelistic field as Dr. J. Wilbur Chapman's assistant, and two years later launched the first of a long series of famous campaigns which took him to all parts of the country. Statistics on these meetings are staggering. His 1917 campaign in New York City ran for ten weeks, and the freewill offering amounted to \$120,482. Mr. Sunday gave the entire amount to overseas work among American soldiers. He presented his \$68,284 Chicago collection to the Pacific Garden Mission as a thank offering for his remarkable conversion there. Mr. Sunday died in 1935.

Some frowned on Billy Sunday's spectacular methods, but the crowds thronged to hear him and it is doubtful whether any other evangelist ever addressed such multitudes. Tabernacles were built for him in many cities, and hundreds of thousands of persons found, through his ministry, the Matchless Christ whom Billy Sunday loved so well.—*Editor's Note.*

To many, Jesus Christ is only a grand subject for a painting, a heroic theme for a pen, a beautiful form for a statue, and a thought for a song; but to those who have heard His voice, who have felt His pardon, who have received His benediction, He is music, warmth, light, joy, hope and salvation, a Friend who never forsakes, who lifts us when others try to push us down. We cannot wear Him out; we pile on Him all our griefs and troubles. He is always ready to life us; He is always ready to help us; He addresses us with the same love; He beams upon us with the same smile; He pities us with the same compassion.

There is no name like His. It is more inspiring than Caesar's, more musical than Beethoven's, more patient than Lincoln's. The Name of Jesus throbs with all life, weeps with all pathos, groans with all pains, stoops with all love. Its breath is laden with perfume.

Who like Jesus can pity a homeless orphan? Who like Jesus can welcome a prodigal back home? Who like Jesus can make a drunkard sober? Who like Jesus can illuminate a cemetery plowed with graves? Who like Jesus can make a queen unto God out of a lost woman of the street? Who like Jesus can catch the tears of human sorrow in His bowl? Who like Jesus can kiss away our sorrow?

I struggle for a metaphor with which to express Jesus. He is not like the bursting forth of an orchestra; that is too loud and it may be out of time. He is not like the sea when lashed into a rage by a storm; that is too boisterous. He is not like a mountain wreathed in lightning, canopied with snow; that is too solitary and remote.

He is the Lily of the Valley, the Rose of Sharon, a gale of spices from heaven.

—Reprinted from *American Tract Society* tract.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Urges Alertness

(Lesson for March 8)

LESSON: Matthew 25:1-13.

GOLDEN TEXT: I Corinthians 16:13.

### I. THE HEART OF THE LESSON

#### An Oriental Story

In our lesson we have a picture in Oriental setting of a wedding. In the evening the bridegroom, perhaps with groomsmen, went to the bride's dwelling, where she awaited him. Then the company proceeded by torchlight to the bridegroom's house, being joined on the way by invited guests carrying torches or lamps. The parable tells of ten virgins who expected to join the company on the way to the wedding. Five of them, besides filling their lamps, carried a reserve supply of oil in other vessels, while five foolish ones took no reserve supply. For the time being all of the lamps were burning, and during the long delay all of the virgins slept. However, when the cry is heard at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the difference between the two groups is apparent. Five of the virgins are ready for the emergency and five are not. It is the time above all others when they need their lamps burning brightly, but horror of horrors, the lamps of the foolish maidens are flickering and going out! In desperation they try to borrow oil, and then go to buy oil; meantime the marriage feast begins and the door is shut.—*Arnold's Commentary*.

People at that time thought that an unlighted lamp in the wedding procession would bring bad luck to the couple about to be married. Hence the need for a generous supply of oil. The spiritual lesson may be gathered from Romans 8:9 i.e.

1. The word "then" connects this chapter with the preceding one. It points toward the accounting time when the Lord will return to this earth. This twenty-fifth chapter of Matthew contains three parables, and they all deal with the second coming of Jesus.

2. The goal of every Christian is to ultimately "go forth to meet the bridegroom." What greater anticipation could one have than that he would one day join the Lord Jesus in person and "ever be with the Lord"?

3. "And at midnight there was a cry made, Behold, the bridegroom cometh." "Midnight" signifies, perhaps, the very depth of the darkness of human history. That the Lord Jesus will come again to this world in the midst of the night of sin and despair, no one can deny. The "cry" suggests the blast of the trumpet at Christ's coming (Matt. 13:41; Thess. 4:16-17).

4. "... and the door was shut." A door has two purposes. (1) It allows passage through a wall. The fact that there was a door sug-

gests that they had had an opportunity. The door had been open and those who were ready were allowed to go in. (2) A door, also, closes an opening in a wall. The "shut door" signifies that their opportunity had come to an end. The door of salvation is open now, but one day that door will be closed.—*The Bible Teacher* (F.W.B.)

5. By way of explanation: The above truths are selected from *The Bible Teacher*, a publication for teachers of seniors, young adults, and advanced Bible classes. All pastors and every F.W.B. home should have it to aid in the preparation of the Sunday School lesson.

6. Watchers for Christ's Returning,

Watch on, for He ever lives;  
It is not in vain your watching,  
Nor vain what your faith believes,  
Watch on! He is surely coming!  
Watch on! He will soon appear!  
For He never will disappoint us;  
The children who want Him near.

—*Publisher Unknown*.

Though the Bridegroom has tarried for nearly two thousand years, the hour of His coming will surely arrive.

#### 7. Things to note in the study of this lesson:

1. The symbols that represent certain things in the parable.
2. The distinction between the wise and the foolish virgins.
3. The office of the virgins to the bridegroom.
4. The significance of "the midnight cry."
5. The significance of the neglect of the foolish virgins.
6. The meaning of the tarrying bridegroom.
7. The return of the bridegroom, and the closed door.

### II. THE LESSON ILLUSTRATED

#### The Siamese Twins—Gambling and Drinking

On the front lawn of a Philadelphia church, there were two automobiles. They were new automobiles. Back of them were two large signs. The signs urged those passing by to "take a chance" on them. Every afternoon and night, a young man sat at the street curb. There, at a table, he accepted the money of hundreds of passers-by. They seemed eager to win an automobile for only ten cents. When a church calls itself "Christian," and does such things, the cause of Christ is greatly hurt. Such a church has a bad influence upon boys and girls. "If a church can gamble, why shouldn't we?" they say.

A minister was preaching. It was a Sunday morning service. A tramp came in and sat down. At the close of the service, he said to the minister, "My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this church. Seven boys used to sit in this pew in the Sunday School class. We had great love for our teacher. Saturday afternoons, we went to her

home. She would entertain us with music. Then, we would look over the Sunday School lesson. She became anxious to hold us and please us. She taught us the names of gambling cards. None of us had ever used cards before. She showed us how to do tricks with the cards. After awhile, we were hiding our playing cards. We would stay away from home late at night. Later, we failed to go to Sunday School. Then, we began smoking cigarettes. Then, we began drinking and gambling. We all, at different times, left home. Two of those boys have been hung. Three of them are in prison. One other is a vagabond like myself. No one knows where he is. If the officers knew, he would be arrested. All I wish is that that teacher had not taught us to play cards!"—*Y. P. Witness*

#### Some Results of Gambling

What is gambling? It is a desire to get something for nothing. Gamblers are shiftless and lazy. They are human parasites. A parasite, says the dictionary, is one who eats at the table of another, repaying him nothing; a hanger-on; an animal living on, or with some other animal. This about sizes up the gambler. He is too lazy to work with his hands. He does not earn his living by the sweat of his brow. He becomes shiftless. He becomes idle. Many gamblers get into crime. Many gamblers murder over gambling tables. Can a Christian be a part of anything which is so evil? Never!

The professional gambler scorns honest labor.

In a country where all males are gamblers the burdensome work must be done by women. The male Indians centuries ago left all hard work for his squaw.

## MY TALENT

By MAUD MARIE (REYNOLDS) DEAN

In my hands, my God has trusted  
Something precious to my heart;  
That His Word might be delivered,  
In painted "Bible Scenes" of art.

An artist talent, my beloved,  
Is something that is not from man.  
Mine is from our great Creator,  
Who lives and reigns in "Glory Land."

Since my childhood I have used it;  
The best I could for His dear sake.  
He puts within my heart ideas  
To paint on paper, ties, and plates.

I am also a sign painter,  
Stores and churches use my work;  
But beer and whiskey or nothing sinful.  
Has caused my talent on God to shirk.

When I'm asked to paint beer sign,  
Though my money may be scarce;  
Very hastily, I refuse it,  
Trusting God to fill my purse.

Oh, so many use their talents  
To advertise the Devil's things;  
But I'm using mine for Jesus,  
To advertise HIS HOLY NAME.



# The Revised Standard Version

## AN APPRAISAL

by Dr. Jasper Abraham Huffman

Regardless of what else you have read on the "New Bible" you are not well informed unless you have read this appraisal by Dr. Huffman. Dr. Huffman is president of Winona Lake School of Theology and served in an advisory capacity to the committee that revised the Bible.

Dr. Huffman says:

My evaluation of the Revised Standard Version, as this brochure relates it, may be the story of not how much, but how little, an Advisory Board Member can accomplish.

Whatever this brochure may contain, it must not be considered either a propaganda effort, nor a wholesale repudiation. Neither extreme groups will be satisfied with this effort. But if people may have a fair, honest, and unprejudiced picture of the R.S.V., giving its history in brief, and showing its merits and demerits, they will then be able to decide as to the place which they should give it as another version of the Scriptures.

**Price 75c postpaid**

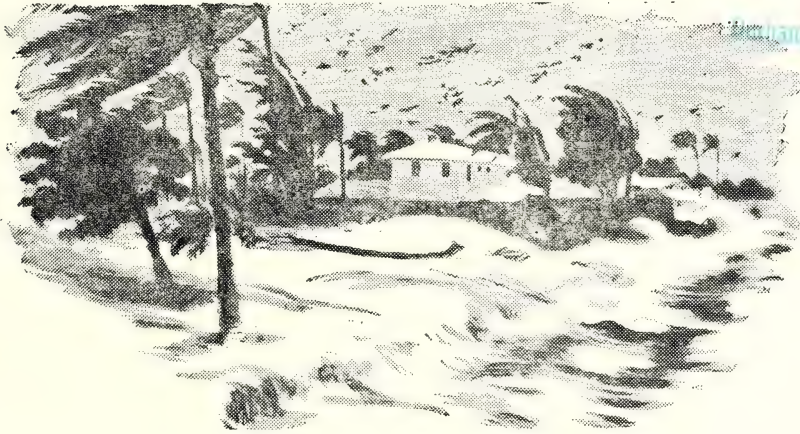
— ORDER FROM —

# FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication



## THE BRIGHT SIDE

W. K. STALEY

*We can't have always sunshine,  
We can't have always rain;  
We can't reach Pleasure station  
If we're on the Trouble train.*

*We can't have all smooth sailing,  
Contrary winds we'll meet;  
But we may know the harbor lights  
The brave more gladly greet.*

*We can't have all life-pictures  
Just to our liking made;  
But we may show the sun of faith  
Shines brightest in the shade.*

—The Herald of Light.

### In This Issue

THE PRICE OF POWER.....By Oswald J. Smith, Litt. D.  
NOT AS THE WORLD GIVETH.....By Shirley E. Schuyler, R.N.  
SOUND DOCTRINE.....By Rev. W. A. Carnett

AYDEN, N. C., MARCH 4, 1953

VOLUME 68

NUMBER 9



## CHRISTIANS BEWARE!

Criticism of our public system has become a public pastime. The ignorant, the learned, newspapers, magazines, radio commentators, and soap-box orators have joined the chorus. To refuse to criticize our schools has become unpopular.

That our schools deserve some criticism no thinking person would deny. There is too much evidence at hand to prove that they are failing in many areas of life. However, the schools receive some criticism that they do not deserve. This undeserved criticism comes from the ignorant, the thoughtless, the prejudiced, and the enemies of our system of public education.

Thinking people, especially Christians, should inquire about the origin of this criticism before they accept it or pass it on. Much of the public criticism of our schools originates with the Roman Catholic hierarchy. Roman Catholics have always believed in a church state. If they can succeed, through criticism, in causing the public to lose confidence in its public schools, they feel that they will be able to get government aid for their private, parochial schools. This is their first step in breaking down the separation of church and state. Then through the training given in their parochial schools they will have gone a long way toward making this country Roman Catholic.

The most flagrant violation of the principle of the separation of church and state is the government allocation of funds to build church-operated hospitals under the Hill-Burton Act. Under this Act, \$87,476,600 had been allocated up to May, 1952, to various denominational hospitals. Roman Catholics have received \$68,143,000, or 78 per cent of the total.

The Roman Catholics are in favor of Federal Aid to education because they will receive the aid for their parochial schools just as they have for their church hospitals. Other churches will not accept the aid because they are afraid the principle of church and state will be destroyed. The Roman Catholics have no such scruples.

Dr. James B. Conant, President of Harvard University, said recently, "To each one who attacks our public schools I would like to ask the simple question, would you increase the number and scope of the private schools? If the candid answer is in the affirmative, I would then ask a second question, Do you look forward to the day when tax money will directly or indirectly assist these schools?"

When Christians join in the chorus of criticism that is raised against our public school system they should be aware that they are aiding the cause of the Roman Catholic Church to get government aid for their parochial schools.

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

PRODUCTS



## The Mail Box

THANK YOU!

"Would you allow me to thank the following auxiliaries for their kind remembrance of me with beautiful birthday cards and gifts: Pleasant Plain, Tippet's Chapel, Goldsboro, Pine Level, Mt. Zion. Also the Laura Bell Barnard Circle of some church that did not send their name and several individuals. May I say with a heart full of love for each one, 'May the Lord richly bless you.'—Mrs. May Rouse, Dudley, N. C.

•••

VIRGINIA PASTOR WRITES

"Do any of the readers of THE FREE WILL BAPTIST have any relatives, friends, or acquaintances in or around the city of Richmond, Virginia, with a Free Will Baptist background? Should you have, please send their names and addresses to the pastor of the newly organized Free Will Baptist Church in Richmond."—Rev. Louis H. Moulton, 5210 Monument Avenue, Richmond, Va.

•••

LIKES COVER CHANGES

"I have been enjoying THE FREE WILL BAPTIST very much since you became editor.

"However, I believe the February 18th issue is yet the best. Particularly, do I like the cover changes. For a long time, I have wished for a more attractive cover, and hope to see the day when it will come out in colors.

"I think the table of contents is fine and trust you will see that it becomes a regular. I think, however, that it would be a further improvement to have it on the inside of the cover.

"Really, I think there has been much improvement in the 'Weekly' in general."—Rev. Charles B. Craddock, Ayden, N. C.

# THE PRICE OF POWER

You want God to use you. You are anxious to know His power. You would be filled with the Holy Spirit. Then you must deal with sin. There must be a cleavage, a separation, a renunciation, a definite turning from and forsaking of all iniquity. The will, regenerated, can and must be dead set once and for all against sin.

If I really, truly, deep down in my heart, want to break with sin, thank God, I can, or rather He can. Ample provision has been made. What, then, about that besetting sin? Have you surrendered it? Are you prepared to deny yourself the passing pleasure it affords? Again and again you have been deceived. When Satan held it out to you, it looked like a bouquet of roses, but when you grasped it, you discovered that it was filled with thorns. And oh, how they pierced you! What pain you endured! Surrender them. They are not worth the sorrow they leave.

Well, what about it? No trifling now. Have you confessed and put out of your life every in? "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). "If I regard iniquity in my heart the Lord will not hear me" (Psalm 66:8). Sin must be confessed, renounced, and forsaken. Otherwise, God will not even hear the prayer offered. If wrong has been committed, it must be made right. It may be that restitution will have to be made and forgiveness sought from someone who has been injured. There can be no compromise with sin. Let alone answering the petition, God has declared that He will not even "hear," listen to, the prayer. Then of what use to ask Him for the fullness of the Spirit if He will not even listen to the request?

Right here lies the crux of the whole matter. Men and women seek God in prayer, pleading for the fullness of the Spirit, spending long hours on their knees, yet getting nowhere, simply because there is sin in their hearts, and they will not pay the price. Unforgiveness, hatred, envy, or some other fleshly power holds sway. Every time they pray the Spirit of God reminds them of a wrong they have never made right, and they attempt

By OSWALD J. SMITH, Litt. D.

A stirring message by one of the most prominent preachers and missionary leaders in the world today. Dr. Smith is the pastor of the Great Peoples Church in Toronto, Canada.

to hush His voice. It is of no use, however, for sooner or later the sin question must be honestly faced and dealt with. It may be an unknown sin, for, "The heart is deceitful above all things and desperately wicked." Then there must come the cry, "Search me, O God, and see if there be any wicked way in me." And sometimes God has to take us down in the very dust and give us a glimpse of our own hearts, until we cry out in horror at the sight, as did Isaiah, Job, and Peter, and confess the sinfulness of our nature.

Am I ready now to part with iniquity? Can I say farewell to even my besetting sin? Do I want God's fullness enough to give up all I know to be wrong? Or, do I love my sin and am I unwilling to say "No" when temptation comes? These are the vital questions that must be faced, questions that will determine whether or not I really want to live a Spirit-filled life.

Here, for instance, is a young woman who longs to be Spirit-filled. She bows at the altar and pleads with God, but all in vain. Her heart is unsatisfied, and she gets nowhere. She wants to be filled, oh yes, but there is something in the way. At last she bares her very soul as she confesses that there is an obstacle, a hindrance, just one. She is interested in a young man who is not a Christian. He goes to church but will not yield to the Lord Jesus Christ. God has no hold on his affections and thus their paths divide. She remembers the

uncompromising command of God, "Be ye not unequally yoked together with unbelievers," and she knows that God gives the Holy Spirit only to those who obey Him. Thus it resolves itself into a question of who comes first, God or her unsaved companion. She struggles, weeps, and pleads, but will not yield. Hence, she cannot be filled. She has not surrendered.

Here is a young woman who is keeping company with a man who is already married. Of course, they have no right to even go out together, but she has become attached to him and is in his company many times when his wife does not even dream of such a thing. And, of course, if they are to marry, he must somehow get a divorce and thus break his wife's heart. But now in some special meeting this young woman is touched, and along with others she comes forward for the fullness of the Spirit. She tries to deceive not only the workers, but herself as well. She really does want to be filled and prays earnestly to that end, but as she prays there comes before her a vision of a married man, a trusting, confiding wife, a broken home, and a bleeding heart. Then, as the blush of shame rises on her cheeks, she remembers things she has already allowed him to do, privileges which belong to his wife alone. Awful conviction settles down upon her, and in anguish of heart and bitter, bitter remorse she confesses all to God, as with tears of sorrow pouring from her eyes, she yields herself, body, soul and spirit, to the Lord whom she has so dishonoured, and receives the fullness of the Holy Spirit.

Here is another whose companions are all of the world. They attend theatres and moving-picture shows, play cards, smoke and dance. Occasionally they go to church, but their hearts are in the world. If she were to testify to them of Christ, they would drop her at once, but she remains silent, compromises, and gets along with a troubled conscience, knowing all the while that her Lord is displeased. She wants to be Spirit-filled, yet she hesitates to pay the price.

Here is a young man who indulges in secret sin. No one knows anything about it, no one but God. Again and again he has vowed to give it up. Resolutions innumerable have been made and as quickly broken. Every time he sins he is filled with remorse, and there and then he promises God that if He will forgive him this time, he will never fail again. For a time he keeps his word, but the flesh is weak, and when the awful temptation comes again, once more he yields in spite of himself. Thus the Spirit's fullness is kept out because sin still reigns. He has not yet come to the end of himself, nor is he really willing to renounce and utterly forsake his besetting sin. When he is, the Holy Ghost will very quickly supply the enabling power. First there must come his decision, his real attitude toward his

(continued on page 13)



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

## Pocahontas Auxiliary

The Woman's Auxiliary of the Pocahontas Free Will Baptist Church, Pocahontas, Arkansas, met February 9 for their regular monthly meeting at the home of Mrs. Elmo Starr with Mrs. Earl Smith serving as co-hostess. Twenty-seven members and one visitor were present.

The president, Mrs. Earl Smith, was in charge. The meeting was opened by singing "The Haven of Rest." The Lord's Prayer was repeated. In the business session it was decided that we would buy draw drapes for the new parsonage. The ladies are doing some quilting in the church basement. Our dues were \$10.25 and our co-laborer band offering was \$6.00. Plans were made for the auxiliary to have charge of a Wednesday night service and present a stewardship program.

Our program for the month was, "The Light of Truth . . . Shines on W. N. A. C. Chief Aims." Neva Million was in charge of our Bible Study. "Whose Bible Am I" was discussed by Mildred Jackson; "Feed My Sheep," Ruth Swan; "These Things are Mine," Opal Phillips, and "Whose Bible Are You," Wavon Sago.

For our special feature Earl Smith presented a film strip "The Stewardship of Giving." Helen Bennett and Pauline Starr sang "Ready."

The hostess and co-hostess served delicious refreshments carrying out the Valentine theme.

Mrs. George Broadway  
4th Vice-President

## Sherron Acres Church Auxiliary Meets

The Woman's Auxiliary of the Sherron Acres Church of Durham, North Carolina, met with Mrs. W. L. Bennett on Monday night, February 16. The president, Mrs. C. D. Critcher, presided. Twenty-three old members and two new members were present. Mrs. Eddie Tippet gave the devotional. The topics were presented by Mrs. Carroll Whitaker, Mrs. Obie Slaughter, Mrs. M. D. Williams, and Mrs. T. R. Register. A special song was rendered by Mrs. Whitaker and Mrs. Carl Choplin. The program was closed with a prayer by Mrs. F. A. Rivenbark. Plans were made to divide the auxiliary into circles due to its rapid growth.

A social period with refreshments served by the hostess and co-hostess, Mrs. Coy Goodwin, was enjoyed by all. The next meeting will be at the home of Mrs. Eddie Tippet, March 16, 1953.

Mrs. J. C. Forehand

## Woman's Auxiliary and Missionary Society Joins Together in Meeting

Tuesday night, February 17, the Woman's Auxiliary and Missionary Society of Black Jack Free Will Baptist Church, Pitt County, North Carolina, had a joint meeting at the church for the purpose of a "fellowship together for 1953." We were happy to have 38 members present and seven visitors.

The meeting was called to order and we sang our theme song, "The Haven of Rest." A special song was rendered by Peggy Dixon and Rebecca Reels. The program chairman gave the introduction. She stressed the fact that the light of truth and the chief aim of the auxiliary was to enlist more souls to Christ and be a living witness for him. Rev. F. B. Cherry, our pastor, led the devotional, reading Mark 2:1-12. He gave a very interesting talk on the auxiliaries of the church and some of their duties which follows:

1. To give opportunity for fellowship.
2. To instruct and help people to learn.
3. To give inspiration.
4. To give service.

Mr. Cherry closed the devotional by prayer.

The president, Minnie Gaskins, opened the business session. The minutes were read and the roll called. This was followed by both old and new business. The different vice-chairmen gave their reports which were very interesting. The auxiliary turned over to the treasurer \$6.00 received from the sale of racks. A standing vote of thanks was extended to the shrubbery committee and chairman, Mamie Dixon, for their fine work.

The missionary business session was very interesting. Mrs. Queenie Clark explained the report blanks.

The meeting was closed with the singing of "Bless Be the Tie." We need the prayers of all that we may continue to do the service God would have us do. The next meeting will be held at the home of Mrs. Helen Arnold. Rev. Cherry led the benediction.

After the meeting the hostess served refreshments which were enjoyed by all.

Mrs. Doris Hudson, *Publicity Chairman*

## Georgia Auxiliary Meets

The Woman's Auxiliary of Greenwood Church, Mitchell County, Georgia, met with Mrs. Earl Kearns on Friday p. m., February 13. The president, Mrs. G. T. Harvey, was in charge.

We began the meeting by singing our theme song, "The Haven of Rest." The president read a Scripture lesson and several members com-

mented on it. Prayer was offered by Mrs. C. O. Davis. The secretary read the minutes of the last meeting and called the roll; nine answered the roll and two others came in later, making a total of eleven present. Each chairman reported doing good work. We feel like our Enlistment Chairman is doing a fine work as we are having better attendance. The Youth Chairman seems eager to work and is ready to organize some auxiliaries of the youth. The Study Course Chairman plans a study of the manual and Mrs. Morse invited us to meet with her which we plan to do on February 25. The Program Chairman has a program arranged for the World Day of Prayer at the church on Friday, February 20. An all-day meeting is planned with five speakers, singing, and dinner served at the church. "We Kneel to Conquer" is the theme for the program and everybody is invited. The Benevolence Chairman has several hundred coupons for the Children's Home at Elridge, Alabama, and is sponsoring the making of a quilt for the home. They all seem quite interested in the work.

The president then turned the service over to the Program Chairman who gave the introduction and subject: "The Light of Truth Shines on W. N. A. C.—Chief Aims." Mrs. Jewel Kearns gave the first topic, "Whose Bible Am I?"; Mrs. Eva Hutto gave the second, "Feed My Sheep."

At this time Mrs. K. V. Shutes, Mrs. C. O. Davis, and Mrs. Lizzie Singleton gave a short but very inspiring missionary play which everyone enjoyed. The program ended with Mrs. Earl Kearns giving the third topic, "These Things are Mine," and Mrs. W. L. Sharp giving the last topic, "Whose Bible are you?" These topics were very timely given and we feel like our auxiliary is growing better every day. The Lord meets with us, but we need the prayers of everyone.

After a few remarks, the Program Chairman turned the service over the president. Mrs. L. E. Lamb asked the auxiliary to meet with her for the next meeting. Mrs. Shutes dismissed the meeting with a short prayer.

The hostess served refreshments and we enjoyed a few minutes of friendship and fellowship together, eating and drinking.

Mrs. C. J. Harvey, *Publicity Chairman*

## An Honest Boy

There was a lad in Ireland who was put to work in a linen factory. While he was at work there a piece of cloth was to be sent out which was short of the length it ought to have been, but the master thought it might be made a little longer by stretching. He thereupon unrolled the cloth, taking one end of it himself, and the boy the other. He then said, "Pull, Adam, pull." The boy said, "I can't." "Why not?" asked the master. "Because it is wrong," and he didn't pull. Upon this the master said he would not do for a linen manufacturer. But that boy became the Rev. Adam Clark, and the strict principle of honesty of his youthful days laid the foundation of his future greatness.—Sel.

God would have no furnaces if there were no gold to separate from the dross.

# **-: Department of Foreign Missions -:**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

## **The Two Missionaries . . .**

[AN ALLEGORY]

There came a day when two angels, busy on errands for the King, met at two graves in tropical land.

"I wonder who is buried here?" asked the first angel.

"I can tell you," said the second angel, "if you have time to tarry a few minutes."

"Say on," said the first angel, folding his wings and his hands and preparing to listen.

So the second angel let down his wings, and looking away as though at a distant scene, began:

"Once there were two missionaries, a man and his wife. They left home and kindred and friends and went out to the far off fields where the harvest was plenteous but the workers few, to labor there for their Saviour and Lord and gather in souls.

"After some months the man said to his wife: 'Good wife, this is a very strange thing. Our support, which was faithfully promised, has dropped off, and this month there is but half to meet our needs. Perhaps we should not go to market for food today.'

"It cannot be that the Lord has failed us," said his good wife cheerily. "Though we gather but little we shall have no lack, and the Father who feeds the birds shall feed us, and nestle us under His wings!"

"True," said the man heartily, and they sat down and ate their meal of rice and sweet potatoes with thanksgiving. They did not go to market that day.

"On a later day the wife said to her husband: 'This is indeed a very strange thing, as you said. This month our needs are not even half met. What do you suppose the trouble can be?'

"Take heart, good wife," said the man, cheerily. "Our Saviour knew not only hunger, but thirst, as He went about His Father's business. He had not even where to lay His head. We must cheerfully sacrifice for the spread of the Gospel. In due season we shall reap, if we faint not."

"True," said his wife, and they sat down to their meal of rice and gave thanks. Nor did they go to market that day.

"Back in the vineyard at home, in a town called Promising, there were very few who gave much thought to the missionaries. Occasionally one or the other prayed kindly: 'O God, bless these servants of Thine and give them souls and supply their needs, for the laborer is indeed worthy of his hire.'

"Once on a day Mrs. Can't-Afford-To-Christian said: 'I really should keep my promise and send some money to those missionaries, but food prices are so high that it takes all our money to feed the family comfortably, and there is nothing to spare . . . Come, father,

Come, children. Dinner is ready!' And then they all sat down to their simple fare of tomato aspic appetizers, roast sirloin of beef with Yorkshire Pudding, cauliflower, hot rolls, pickled beet relish, butterscotch layer cake, milk and coffee.

"Miss Forgetful-Christian said, 'Oh, dear. That missionary and his lovely wife have slipped my mind, and for some months now I have neglected to send them what I promised. I must remember them with my gift very soon.' Yet somehow nothing was ever done about it; for when she remembered, to do so was not convenient at the moment, for her check book was not at hand.

"Miss I-Need-It-More-Christian took out her credit coin and said: 'I know I really promised to support those missionaries, but I simply must have this new fur coat. It would be a shame to miss such a good bargain—only four hundred dollars, marked down from six hundred! Of course I cannot get much wear out of it this year—the winter is practically over—but I can save it till next winter.'

"Mr. Mean-To-Christian said on a later day: 'I have been very lax in sending the support I promised to the missionary and his wife. I surely must do it soon.' Yet as the days went by, with the best intentions, always meaning to, he never did.

"However, Mr. Faithful-Tither-Christian and Mrs. Widow-Mite-Christian continued to send off their gifts regularly, together with their prayers.

"Then the missionary and his wife took sick with fever. 'No doubt it is just because we have been so tired lately, dear wife,' said the man. 'Had we all our energy we would perhaps not have succumbed.'

"True," said his wife.

"We will be better soon," he said.

"Quite better," she answered.

"Then they lay silently, and neither of them said what the other was thinking, that had they eaten sufficient food of a nourishing nature they might not now be lying on their backs but would still be laboring for the Saviour. A Christian native came and ministered to them in their illness.

"Some days later they were both dead. All the natives whom they had led to Christ came and buried their bodies. They stood around the two graves and wept. 'Who will teach us of God and tell us of Jesus now that they are gone?' they asked.

"Now when the news reached home many dear Christians were very distressed at their going and wondered why, including Miss Forgetful-Christian, Miss I-Need-It-More-Christian, Mrs. Can't-Afford-To-Christian, and Mr. Mean-To-Christian.

"What a pity," said Miss I-Need-It-More-Christian, wiping away a tear. 'But I am so glad I did not send my contribution. It would have been wasted, for they were going to die

anyway, weren't they?'

With this it seemed that the second angel's story was ended. For a long time neither angel spoke. Then the first stirred his wings. "And they are buried here?" he asked softly. "How very sad."

The first angel's thoughts were still on the Christians in Promising Land. "So much for self—so little for souls," he said, as though he did not hear him.

"But their reward in heaven will be great, will it not?" asked the first angel, "It is too bad," he remarked as he unfolded his wings, "that no one else knows about it."

And having said this, he flew off on his errand.

—Evangelical Christian

## **Great Men on the Bible**

BY DR. W. ROY STEWART

*President, Clarksville School of Theology  
Clarksville, Tennessee*

Dr. McCulloch: "Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?"

Hannah More: "Christianity bears all the marks of a divine original. It came down from heaven, and its gracious purpose is to carry us up thither. Its author is God."

Anne Louise G. N. de Stael: "I desire no other evidence of the truth of Christianity than the Lord's Prayer."

Napoleon Bonaparte: "Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no term of comparison. He is truly a being by himself."

George A. Sheridan: "Christianity lifts up the living, consoles the dying, and offers to all mankind the love of God, the universal parent."

Joseph Barker, (A converted skeptic): "My hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul."

William Cullen Bryant: "In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love too warm, no gratitude too earnest and deep."

Matthew Arnold: "To the Bible men will return, and why? Because they cannot do without it."

Thomas Carlyle: "A noble book! All men's book. It is our first, oldest statement of the never ending problem—man's destiny, and God's way with him here on earth."

John Ruskin: "This Book has been the accepted guide of the moral intelligence of Europe for some fifteen hundred years."

Francois P. G. Guizot: "It is the Bible, the Bible itself, which combats and triumphs most efficaciously in the war between incredulity and belief."

Darkness cannot put out the lamp: it can only make it shine the brighter.



---

# NEWS NOTES

---

## Celebrate Silver Wedding Anniversary



The Rev. and Mrs. James A. Evans of Wilson, North Carolina, celebrated their twenty-fifth wedding anniversary, Saturday, February 21, by holding open house that afternoon and evening. They are pictured above at the refreshment table in the dining room of their home. Approximately 250 friends and relatives called during the afternoon and evening to congratulate Rev. and Mrs. Evans.

---

### NETHERLANDS FLOOD VICTIMS GET EMERGENCY CHURCH AID

New York—(RNS)—A shipment of 5,000 pounds of clothing was loaded here by Church World Service aboard the S. S. Hurricane for emergency use in the flooded lowland areas of Belgium and Holland.

Earlier the relief agency for Protestant and Eastern Orthodox Churches in the United States sent \$6,000 to Holland for emergency purposes and announced that the stricken areas would receive further monetary aid from American churches.

O. W. Heldring, of Utrecht, secretary of the Holland Committee of Inter-Church Aid and

Service to Refugees, has advised CWS that Dutch churches are tapping all possible resources for clothing, food, and funds to aid the hundreds of thousands who have lost their homes and belongings.

---

### COMING EVENTS

MARCH 22-26—Annual Bible Conference,  
Free Will Baptist Bible College, Nashville,  
Tennessee

MARCH 28—Union Meeting Time

MARCH 29—Palm Sunday

APRIL 3—Good Friday

APRIL 5—Easter Sunday

APRIL 23, 24—North Carolina State Sunday School Convention

### ORPHANAGE GETS NEW WORKERS

Mr. and Mrs. R. B. Davis of Nashville, Tennessee, will become members of the staff at the Tennessee Home for Children at Greenville on March 15. Mr. and Mrs. Davis are members of the East Nashville Church.

### GRAY BRANCH PLANS REVIVAL

Rev. Clyde Cox of Rockingham, North Carolina, will begin a revival meeting at Gray Branch Church, Lenoir County, near Deep Run, North Carolina, on March 13, at 7:30 p. m. The public is cordially invited to attend these services. Rev. J. B. Starnes of Kannapolis, North Carolina, is pastor.

Your prayers are solicited for the success of this meeting, that souls will be saved, and God will greatly bless.

### FOLDING CHURCHES

Four "folding churches" have been placed in new housing settlements around the city of Melbourne, Australia, to meet the need of rapidly expanding communities. These prefabricated halls are 30 by 18 feet and can care for a congregation of 80 persons.—*News Release.*

### SENIORS GIVE CHOIR ROBES AS MEMORIAL

As their memorial, the 1953 senior class at the Free Will Baptist Bible College, presented the college with 54 choir robes.

Each year the senior class makes some practical gift to the school, and the choir robes have been a need that has long been recognized.

The robes are black with white stoles, and are worn by the college chorus and the choir which sings for the college church services on Sunday morning.

### GOSPELIERS HAVE RECORDS READY

The Gospeliers, male quartet at the Free Will Baptist Bible College, Nashville, Tennessee, have made two records which are now available to their many friends over the states.

On one record the boys sing "What a Saviour" and "I Know That My Redeemer Liveth." The other record contains "It Is No Secret" and "Power In the Blood."

Singing in the quartet are Bobby Jackson, Eugene Waddell, Bobby Picirilli, and James Earl Raper.

The songs are professionally recorded, and are available at \$1.10 for each record. Address your order to The Gospeliers at the Bible College address.

### MISSIONARY CONFERENCES

Dr. Homer Willis, pastor of the Southside Church, Paintsville, Kentucky, will be in a series of missionary conferences in Oklahoma, March 1-6. Two of these conferences will be held in Shawnee and Tulsa. Shawnee was the scene of the 1952 session of the National Association.

### ST. LOUIS REVIVAL

Dr. Willard C. Day of Mountain Grove, Missouri, will lead a revival meeting at the Berkeley City Church in St. Louis, Missouri, beginning on Monday night, February 23. Rev. Robert Hill is pastor.



Rev. Robert B. Crawford, pastor of Bryan, Texas, Church, will conduct a revival meeting at the Greenville, North Carolina, Free Will Baptist Church, beginning March 11th and running through the 22nd.

Mr. Crawford is a former pastor of the Greenville Church and is an outstanding minister of the Free Will Baptist denomination. The public is invited to attend this revival.

## KENTUCKY CHURCH HAS REVIVAL

The recently organized church in Ashland, Kentucky, just closed a revival. Rev. Willard Wilcox was the evangelist. The meeting was well attended according to reports and much good was accomplished.

This church has purchased a very nice building in the city of Ashland. The building was formerly occupied by the Nazarenes.

## SMITH NOW CHAPLAIN'S ASSISTANT

James Benny Smith, former teacher in the music department of the Free Will Baptist Bible College, is now in the army and is stationed at Fort Jackson, South Carolina. He is assistant to the Chaplain on this post.

## CHARLOTTE CHURCH AFFILIATES WITH THE PIEDMONT ASSOCIATION

On Saturday night, February 14, the Wayside Baptist Church of Charlotte, North Carolina, became affiliated with the Piedmont Association, thus making two Free Will Baptist churches in Charlotte. Rev. R. J. Reynolds is pastor of the Wayside Church and wants it announced that his church has come into the Free Will Baptist denomination.

## MISSOURI PASTOR CONDUCTS REVIVAL

The Fredricktown, Missouri, Church announces a revival meeting beginning March 9, with Dr. Willard C. Day as the evangelist. Rev. Harry Beatty is pastor of this church.

The New Testament is the best Book the world has ever known or ever will know.—Charles Dickens.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	91
Louis H. Moulton, Richmond, Va.	36
Mrs. John R. Murphy, Snow Hill, N. C.	36
Mrs. Lester Mills, Greenville, N. C.	34
E. C. Morris, Tifton, Ga.	28
J. C. Griffin, New Bern, N. C.	28
Mrs. Guy Deans, Sims, N. C.	25
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
Jimmie Tyndall, Pink Hill, N. C.	23
Ray Doc Gay, Walstonburg, N. C.	21
Mrs. Martha M. Braxton, Winterville, N. C.	21
Oma Owens, Chipley, Fla.	20
Mrs. B. H. Matthews, Spring Hope, N. C.	18
Mrs. Raymond Hancock, Timmonsville, S. C.	18
Mrs. Lloyd M. Edwards, Kenly, N. C.	18
R. H. Jackson, Davis, N. C.	18
J. R. Bennett, Bridgeton, N. C.	18
Mrs. J. C. Edmundson, Pikeville, N. C.	17
C. R. Houston, Colquitt, Ga.	17
W. C. Hill, Mt. Olive, N. C.	16
Mrs. Elton Harper, Deep Run, N. C.	16
M. B. Hutchinson, McArthur, Ohio	16
Mrs. Mattie Mae Beacham, Arapahoe, N. C.	15
Owen Thomas, Four Oaks, N. C.	15
Mrs. J. R. Cayton, Aurora, N. C.	14
Mrs. S. J. Hardison, Grifton, N. C.	14
D. W. Alexander, Bethel, N. C.	14
Mrs. B. G. Hardy, Merrimon, N. C.	14
Wm. Webster, Pinetown, N. C.	13
J. D. Vernelson, Washington, N. C.	13
R. N. Hinnant, Micro, N. C.	12
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Alice Lupton, New Bern, N. C.	12
Mrs. Jack Flowers, Hymans, S. C.	12
Mrs. J. C. Hudson, Jukin, Ga.	12
Mrs. C. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
James S. Boyd, Plymouth, N. C.	11
C. J. Harvey, Camilla, Ga.	11
E. G. Dennis, Coward, S. C.	11
Mrs. C. T. Brock, Kenansville, N. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
W. C. Sutton, Cove City, N. C.	11
Mrs. J. F. Carroll, Greenville, N. C.	11
Mrs. F. A. Edwards, Chocowinity, N. C.	11
O. M. Hilburn, Darlington, S. C.	10
H. L. Catrett, Colquitt, Ga.	10
Mrs. Henry Barfield, Pikeville, N. C.	10
Mrs. C. F. Abrams, Macleesville, N. C.	10
Mrs. Leslie Kennedy, Beulaville, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
R. W. Allman, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. C. F. Heath, Cove City, N. C.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
John Kornegay, Seven Springs, N. C.	10
Mrs. Mae Rouse, Dudley, N. C.	10
Mr. Alton Suggs, Kinston, N. C.	10
Mrs. Bessie M. Denall, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	9
N. P. Gates, Detroit, Mich.	9
C. J. Harris, Greenville, N. C.	9
Mrs. G. C. Carter, Sr., Badley, Ga.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. J. K. Aldridge, La Grange, N. C.	9
Mrs. R. B. Moore, Walstonburg, N. C.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Mrs. Woodrow Daugherty, Cove City, N. C.	8
Mrs. Bettie Davison, Dunn, N. C.	8
Milford Hays, Wilson, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
G. W. Nobles, Cottonwood, Ala.	7
Lois Coward Windham, Coward, S. C.	7
Mrs. Marion Lee, Darlington, S. C.	7
Mrs. E. L. McPherson, Chadbourne, N. C.	7
J. D. Coffman, Hector, Ark.	7
Mrs. Millard Watson, Lucama, N. C.	7
Mrs. H. M. Mellette, Turbeville, S. C.	7
Wm. Wm. Bailey, Saratoga, N. C.	7
J. H. Holland, Rocky Mount, N. C.	7
W. L. Moretz, Swannanoa, N. C.	7
Ralph Statens, Wewoka, Okla.	7
Mrs. H. S. Swain, Columbia, N. C.	6
J. I. Blackwelder, Blackbear, Ga.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6

## WAIT

When someone asked us boys to wait for them, we used to shout back, "Weight's what broke down the wagon!"

But sometimes the wagon which we would faint "hitch to a star" breaks down because of lack of "wait."

A lazy person is often accused of being too fond of waiting—waiting for something to turn up instead of turning it up himself.

But a Christian, and a diligent one at that, will be unwise if, on the other hand, he ignores the value of waiting.

So much depends, however, on *what*, or on *whom*, we wait. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14). "My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). "Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee" (Prov. 20:22).

It is increasingly, these busy modern times, to neglect our waiting time. Decisions are demanded promptly: we try to "use our common sense," to "do our best," to "exercise our intelligence." But do we wait on the Lord that He may save us (Prov. 20:22) from the results of error? Do we ask Him to guide our decisions, to mold our plans, to fashion our lives?

One meets many modern people who scoff at the idea that God cares about our lives, or the small things of our everyday existence. They think it is "childish" to believe such things. Yet we know the Bible bears us out in saying that He does care, does guide (if we let Him), and does have a definite plan for our lives. But to find out that plan, to have that Divine guidance, we need to "wait on the Lord"—in prayer, by regular Bible reading, by obedience.

If things seem to be going all wrong, some sincere, honest waiting on God may help greatly.—Selected.

Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mazingo, Kenly, N. C.	6
Mrs. Agatha Brown, Timmonsville, S. C.	6
Chester Haddock, Chipley, Fla.	6
Mrs. J. L. Nobles, Winterville, N. C.	6
Mrs. George Broadway, Pocatamos, Ark.	6
Mrs. Charlie Humbles, Ayden, N. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Thomas McLamb, Clinton, N. C.	6
Mrs. Eula Mae Morris, Vanceboro, N. C.	6
M. S. Cowan, Robersonville, N. C.	6
Mrs. Percy Floyd, Grifton, N. C.	6
Mrs. Ed Taylor, Smithfield, N. C.	6
Mrs. J. G. Kirkman, Morehead City, N. C.	6
Charles B. Craddock, Ayden, N. C.	6
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kernan, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Leroy Howell, Goldsboro, N. C.	5
Mrs. Carl Barrow, Snow Hill, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. Willis Parker, Jacksonville, N. C.	5
Rufus Hyman, Slocumb, Ala.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. T. G. Pittman, Pine Level, N. C.	5
Mrs. M. F. Jackson, Dunn, N. C.	5
Mrs. R. B. Griswold, Selma, N. C.	5
Curtis R. Houston, Albany, Ga.	5
Mrs. Eldridge Pittman, Kenly, N. C.	5
Mrs. Grace Corbett, Kenly, N. C.	5
Mrs. Marie B. Horton, Kinston, N. C.	5
R. C. Kennedy, Beulaville, N. C.	5



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Describe the tribulation and all that comes after that.—Roger Tripp, Route 1, Ayden, N. C.

**NOTE:** Dr. Barrow's answer to the above question is continued from the last issue because of its length.—FBC.

Dr. Louis T. Talbot in "God's Plan of the Ages," writes of this period of time beginning on page 152 as follows:

"Immediately after the rapture of the church the judgment seat of Christ and the marriage supper of the Lamb will take place in heaven, while on the earth the seventieth week of Daniel will run its course.

"From the time of Adam, there have been two lines of development in the earth: (1) the line of sin; and (2) the development of the Messianic promise.

"If men would but follow these two lines of development, as set forth in the Word of God, they would realize the awful reality of sin, and kneel at the cross of Christ, the only Saviour and Lord. But false teaching today minimizes sin, even denying its existence, thus denying also the Saviour of sinners. The day will come when men shall see sin fully developed in the person of the Antichrist. He will be devil-possessed and devil-controlled. And unregenerate man will find out in that day that our patient God, who throughout past dispensations has sought to turn men away from sin unto Himself, will execute judgment upon a God-dishonoring, Christ-rejecting, Spirit-resisting world. His patience will have come to an end when He returns to purify the earth with His righteous judgments. It is a solemn lesson with which we have to do today!

"As we begin to consider the events that are to take place on the earth between the translation of the church and the return of Christ in glory, with the church, to establish His kingdom, let us get clearly in mind the Bible record concerning Daniel's vision of the seventy prophetic weeks of years.

"We must keep three facts clearly in mind: "1. That the seventy weeks were "determined upon" Daniel's people and Daniel's holy city: "Seventy weeks are determined upon thy people and upon thy holy city" (Dan. 9:24). This particular prophecy, therefore, has nothing to do with the Gentiles; nor has it any-

thing to do with the church of this dispensation.

"2. 'That the seventy weeks were to be seventy weeks of years, not days. Seventy sevens, as it is in the Hebrew, was the specified time given, in which certain events in connection with Israel were to be fulfilled. At the end of the program of the seventy weeks, the Messiah will usher in everlasting righteousness and begin His reign. Of course, seventy weeks of years are: 70x7, or 490 years. Therefore, 490 years was the specified time for the fulfillment of the prophecy.

"3. 'That the seventy weeks were to be divided into three parts:

- (1) 7 weeks, or 49 years.
- (2) 62 weeks, or 434 years.
- (3) 1 week, or 7 years.

In other words, God mentioned three events that were to take place as the "Jewish clock" ticked off the seventy sevens of years. The first of these was to occur at the close of the first seven weeks; the second, at the close of the next sixty-two weeks; the third, in connection with the seventieth week.

"Turning now to Dan. 9:25, we learn what these three events were to be: 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.' 'This is exactly what happened. It was forty-nine years, or "seven weeks" of years, between the beginning and the completion of the work of rebuilding Jerusalem; and this was done "in troublous times." Thus was the first event of the prophecy fulfilled, as recorded in the book of Ezra.

"Following the close of the first seven weeks, there was another period of sixty-two weeks, or four hundred and eighty-three years. At the close of this second period the Messiah was to be "cut off, but not for himself" (Dan. 9:26.) And that really happened—the second event in Daniel's prophecy. Able chronologists, such as Sir Robert Anderson, have shown that from the time of the commission to rebuild the walls of Jerusalem unto the cross of Christ, there were exactly sixty-nine sevens, or four hundred and eighty-three years.

"The Jewish clock had been ticking all the while; and at the time when the Son of God was crucified, it had ticked off sixty-nine sevens of years. The clock then stopped; and from more than nineteen hundred years there

has not been another "tick" from it. The last was at the end of the sixty-ninth week; and after the crucifixion of the Messiah Daniel's "people" and Daniel's "holy city" were set aside. Christianity fills up the interval, which has already lasted more than eighteen centuries. With these centuries of Christianity, Daniel's seventy weeks have nothing to do. They were "determined" upon Daniel's people and Daniel's holy city. When the end of Gentile dominion is reached, and when the church has been translated, then the last of the seventy weeks will run its course, Jerusalem and the Jews once again occupying the center of the stage.

"You will have no difficulty in understanding the great interval between the sixty-ninth and the seventieth weeks if you bear in mind that fact that God never reckons time with the Jews when He is not dealing with them as a nation. When He ceases to deal with them as a nation, the Jewish clock stops. At the close of the sixty-ninth week the Messiah was "cut off"; the destruction of Jerusalem followed; the Jews were scattered among the nations of the world; and for nearly two thousand years God has ceased to deal with them as a nation. Thus it is that between the sixty-ninth and the seventieth weeks, there comes this present Church Age, which is a great parenthesis in God's program for Israel. Paul tells us in the third chapter of Ephesians that "the dispensation of the grace of God" was "not made known unto the sons of men . . . in other ages." After the Church Age is complete and the rapture has taken place, God will reach down and take hold of the pendulum of the Jewish clock, as it were, and start it going again. Then it will tick off the seventieth week, which will culminate in the personal, visible, bodily return of the Lord Jesus Christ, thus bringing to pass the third event in the threefold division of the seventy weeks of Daniel, and completing this great prophecy in every detail.

"The sixty-nine weeks were weeks of years; therefore, we know that the seventieth week will be a week of years, and that the period between the translation of the church and the return of Christ in glory will be seven years."

"To summarize what we have been saying, let us quote again the Prophet Daniel:

"Daniel 9:24—"Seventy weeks (70x7=490 years) are determined upon thy people and upon thy holy city."

"Daniel 9:25—"From the going forth of the commandment to restore and to build Jerusalem . . . seven weeks (7x7=49 years)."

"Daniel 9:26—"And after threescore and two weeks (62x7=434 years) shall Messiah be cut off, but not for himself."

"The parenthetical period, known as the Church Age, intervenes between the sixty-ninth and seventieth weeks.

"Daniel 9:24—"Only the seventieth week is yet to be fulfilled—to finish the transgression, and to make an end of sins . . . to bring in everlasting righteousness . . . and to anoint the Most Holy."

(Continued in next issue)

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

### ALL SPOTS REMOVED

*Repent ye therefore, and be converted, that your sins may be blotted out, Acts 3:19.*

A friend once showed an artist a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now, it is absolutely worthless," he said. The artist made no reply, but carried it away with him. After a time he sent it back to his friend, and to his great surprise, he could hardly recognize it. In a most skillful way the artist had made a fine design in India ink, using the blot as a basis, making the handkerchief more valuable than ever before.

A blotted, sin stained life is not necessarily a useless life for, Jesus can make it beautiful though it has been marred by sin.

The beautiful stones that are placed in a magnificent structure are brought from the mountains in the rough, and the sharp, ugly corners are trimmed by the mason before they take their place in the wall.

The artist buys a piece of canvas for a small price and uses a small amount of paint; the results are great. A picture that is worth many times the cost of the material used; that is art. Jesus Christ stoops down and picks up a demoralized sinner that is worthless to the world, applies the blood, and the result is a sparkling personality; that is salvation.

## Our Faith in Prayer

'MID all the traffic of the ways—  
Turmoils without, within—  
Make in my heart a quiet place,  
And come and dwell therein:

A little shrine of quietness,  
All sacred to Thyself,  
Where Thou shalt all my soul possess,  
And I may find myself;

A little shelter from life's stress,  
Where I may lay me prone,  
And bare my soul in loneliness,  
And know as I am known;

A little place of mystic grace,  
Of self and sin swept bare,  
Where I may look upon Thy face,  
And talk with Thee in prayer. Amen.

—Selected by Mrs. G. F. McGowan

## The Faithful Few

WIRT BLAINE

In every church, in every clime, . . . When there's some work to do, . . . It very likely will be done . . . By just the Faithful Few . . . While many folks will help to sing, . . . And some of them will talk, . . . When it comes down to DOING things, . . . A lot of them will balk . . . "We can't do this, we can't do that, . . . Excuse us, please, this time . . . We'd be so GLAD to help you out, . . . But it's not in our line." . . . So when a leader casts about . . . To find someone who'll "do" . . . Although he's done it off' before, . . . He asks the Faithful Few . . . Of course, THEY'RE very busy too . . . And always hard at work . . . But well he knows they'll not refuse . . . Nor any duty

shirk . . . They never stop to make excuse . . . But promptly try to do . . . The very, very best they can . . . To smooth the way for you . . . God bless, I pray, the Faithful Few . . . And may their tribe increase . . . They must be very precious to . . . The blessed Prince of Peace!

Do you believe in the sun when it is hidden behind the cloud? Then doubt not the goodness of God when He seems to hide His face.

Affliction to the people of God is the pruning knife to the vine to prepare for greater fruitfulness.

If trial makes us impatient, then the devil laughs and is glad.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

NOTE: Deviating from our usual custom of giving a sermon outline. This week we offer some selected illustrations for the pastor's use.—F.B.C.

## A WORLD TO WIN!

Across the desk of a leading Communist in New York is stretched in large letters this challenging inscription: "A WORLD TO WIN!" It is a constant reminder to him and all who come to see him that there is nothing limited or local about the Communists' goal. No matter how insignificantly placed Communists may be, their missionary aim is not for two blocks or their own little environment. *It is for the world.* Every move they make is a move to reach all mankind.

If the aim of the Communists who deny God, the Bible, and everything that is sacred in our society is worldwide. How much more should the aim of Christians be to WIN THE WORLD?—Clipped.

## "NOT IN MY TERRITORY"

A suburban local was stalled by a blizzard one winter's night, and so deep was the snow that its passengers were unable to leave the car. Next morning the hundred and fifty-odd half-frozen commuters were startled to see a signal tower only a few hundred yards away.

The signal-station attendant had seen the stalled train the night before, an investigation revealed. But when asked



# "Not As The World Giveh"

## A NURSE'S TESTIMONY

By SHIRLEY E. SCHUYLER, R. N.

I stood at the bedside of my patient one day and beheld a very sick man in terrible pain. As I ministered to his needs I noticed that his face was radiant in spite of his suffering and I learned that he was trusting not only in the skill of his doctor and nurse but also the Lord.

In his heart he had that peace which the Lord spoke of when He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your

heart be troubled, neither let it be afraid" (John 14:27).

What a joy to realize that we, too, can claim this promise tendered by the Lord during His earthly ministry to a group of men who were very dear to him. He was about to leave them, to depart from this world, and return to His Father in Heaven. Before He left them He promised that His peace would be their portion to abide in their hearts and minds.

I praise God for the privilege of being a nurse who has that peace through faith in the Lord Jesus Christ. It makes my work a great deal easier to be able to pray for the Lord's guidance while ministering to the physical needs of my patients.

How often have I looked to Jesus when entering the sick room, asking for His presence and help in my professional duties as I give

my talents not only as the world giveth but as one who loves the Saviour and His creatures.

Looking unto God, the Prophet Isaiah wrote these blessed words almost three thousand years ago: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

Are you longing for peace in your heart? Such a calm and assuring peace can be yours. As only a member of the family can share in the innermost joys of the family of God in order to receive the benefits that are promised to those who are His own.

Perhaps you are not His child. Perhaps you do not know if you belong to Him. You may know that you are in God's family and be just as sure of it as you are that you belong to the family of your earthly father.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16), and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

It is to those who believe on His name and belong to Him that he gives His peace; not that empty peace the world offers, but a deep, abiding peace which nothing can destroy.

Why not open your heart to the Lord Jesus Christ now, accept Him as your Saviour and let Him fill you with the peace that only He can give.

Then, with the hymn writer of old, you can say:

"I am resting today in His wonderful peace,  
Resting sweetly in Jesus' control.  
I am kept from all danger by night and by day,  
And His glory is flooding my soul."

—American Tract Society

why he'd done nothing about it, he answered: "It's not in my territory."

It's easy to live exclusively for one's self, to be interested only in one's own advantage but this shortsighted reasoning of so many otherwise good people is the cause of much that is wrong with the world today. You can never hear the people who are out to wreck civilization say, about anyone or anything: "It's not in my territory."

—Three Minutes A Day

## FOR OTHERS

We need men like Robert Arthington, a Cambridge graduate. He lived in a single room. He cooked his own meals. He gave foreign missions five hundred thousand pounds. A slip of paper was found after his death, on which he had written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table rather than that men should perish for want of the knowledge of Christ."

—R. G. Lee

## CHRIST THE MISSIONARY

Christ was a home missionary in the house of Lazarus.

Christ was a foreign missionary when the Greeks came to Him.

Christ was a city missionary when He taught in Samaria.

Christ was a children's missionary when He took them in His arms and blessed them.

Christ was a missionary to the rich when he opened the spiritual eyes of Zaccheus.

Even on the cross Christ was a missionary to the robber.

—Selected.

## Bump of Affection

When Gypsy Smith was conducting a very successful series of revival services in Kansas City, an old preacher came into the room where Smith was sitting after the service, placed his hand on the evangelist's head, and felt about it.

"I am trying to find the secret of your success," he confessed.

"Too high! Too high! My friend, you are too high!" admonished Smith. "The secret of whatever success God has given me is not up there, but down here"—and he placed his hand upon his heart.—*The Gospel Banner*.

## Wife-beater's Bible

The University of Illinois recently acquired a copy of the rare "Wife-beater's Bible," so called because it authorizes a husband to beat his disobedient wife. Published in 1551, the book adds a footnote to the portion of 1 Peter 3 that prescribes a code of behavior for wives and husbands: "And ye she be not obedient and helpful to hym, endeavoreth to beate the feare of God into her head." Scholars say that the footnote was not written by Peter but apparently was added by a translator who wanted Biblical sanction to punish a troublesome mate.—*Sel.*

# Notes and Quotes



BY J. C. GRIFFIN

## "FLU-BUG" IN THE AIR

Somewhat and somewhere one of those "flu-bugs," I am inclined to believe there were more than one, I think there must have been a pretty large herd of the little fellows, slipped into my physical house on the 25th of January and played around until about the 5th of February. This little bug has caused much suffering in these parts for the past month, but he is dying out some, thank the Lord. He can make life very uncomfortable for you; however, there are some good features about his visit. He makes a Christian look unto Jesus for help right quick. You know that if the sun shines a long time the earth gets dry. So often when everything goes well and we have no set-backs, we are subject to get on easy road and fail to meditate as much as we should. But when adversities come we call on God for a special blessing, and we do not pray for that blessing to come next week or some time in the future. We realize that now we need the blessing—right now. *God is a present need in time of trouble.* Hezekiah was sick unto death and the sentence passed; then Hezekiah turned his face to the wall and prayed unto the Lord, saying, "Remember now, O Lord." It was not a healing next week or next year, but "remember now, O Lord," a present need he found in the Lord.

The need of the church was the liberation of the Apostle Peter from the prison that had him fast. Their need was *now!* God did the work at the time of prayer. So sometimes these set-backs get us on our "prayer bones" for a present need.

Then if we were never to suffer, we would not know how to sympathize with those who suffer. Some has said, "We don't know how to appreciate good health until we suffer some sickness." That is true, and in general it makes us a little more careful about our activities. Sickness brings to our attention our limitations and makes us say, "Thank Thee, O Lord for being well again."

## PERSONAL SOUL WINNING

On several occasions I have mentioned the book "Personal Soul Winning" which the Board of Publication and Literature printed a few years ago, but every now and then someone asks about its whereabouts and who sells it. Time after time we have explained the sales and etc. of the book, but again we mention the fact that it is a book which belongs to the Board of Publication and Literature of the National Association. It was printed in the Free Will Baptist Gem plant in Monett, Mo. Not only has this writer wrote about it, but on several occasions it has been advertised in the Gem. The Board of Publications and

Literature has sold a large number of these books, so we say again, "Take it up with the Free Will Baptist publishers if you want a book of any kind." If you will you can find what you want. Not long ago a friend of mine wanted a set of books and was corresponding with a printer of another faith, perhaps a faith contrary to what we believe. I said to this friend, "Both of our Publishing Houses sell that set of books." He said, "I didn't know it." He had never inquired as to what he wanted from his own brethren—he was a Free Will Baptist. This is not a condemnation, but an information that every Free Will Baptist should know. Here it is: if the two Publishing Houses that we have do not have in stock the book or set of books you want, they can order them for you and sell at the publishers price, the very same you pay those of other denominations and at the same time make a profit for themselves which is a profit to Free Will Baptists everywhere. Do not say "Any bookstore" but "Free Will Baptist bookstore." I am a Free Will Baptist and a little selfish toward our own people when it comes to patronage. When I see anything for sale by a Free Will Baptist, I want to patronize them. I love Free Will Baptist institutions better than I do institutions of other denominations. I never can agree to put others ahead of ours.

Well I will get away from the subject of "Personal Soul Winning," but this is a concise, right to the point book, written by Mrs. Eunice Edwards, a former president of the National Woman's Convention. Yes, the writer is a Free Will Baptist. It is owned and published by Free Will Baptists. It is sold by Free Will Baptists. Single copies can be secured for 35c prepaid, special rates in quantities. The "stock-pile" is at the Free Will Baptist Gem office in Monett, Mo., but can be gotten from the Press at Ayden, N. C. You will not find the book anywhere else. The price has been reduced some from the original price. It will help you to be a better soul winner to know the things this book contains. *Amen.*

## SOUL WINNING

The aim of every Christian should be the winning of the lost to Christ. It is said that only about 10 per cent of Christians ever win a soul to the Lord. Sometimes I wonder do people believe what they teach and preach. I believe that there are people who are members of some church that are trying to get to heaven themselves and often they try by their good works, something that God says cannot be done. "For we are saved by grace, through faith . . . not of works" (Eph. 2:8, 9).

## EVANGELISM IN NORMAL CHRISTIANITY

"One of the first evidences of a regenerated life is the desire to lead some one else to Christ. Often times the desire is for some close friend or loved one. But nevertheless it is for some one to share this wonderful life by a like experience. I seriously doubt the conversion of any person who does not have a desire to share this bountiful and yet never diminishing love of God to make known such an amazing grace.

"Evangelism is the natural, normal outgrowth of Christianity."—*Personal Soul Winning.*

## DID HE REALLY CARE?

Some years ago a well known Christian was stopped on the street by a friend with a question: "Mr. R——, how long have we known each other?" After a moment's thought, he replied, "I should think about fifteen years." "You claim to be a Christian, I believe?" the friend asked. "Yes, I do," came the answer. Another question, "Do you really believe that I must accept Christ as my Saviour if I am to be saved?" The Christian answered, "Yes, I do believe that." Then the friend asked a more important question, "Do you care whether I am saved or not?" "Why certainly I do," he replied. "Well," said the friend, "I do not want to hurt your feelings, but I do not believe it. As you say, we have been friends for fifteen years, yet in all these years you have not mentioned Jesus Christ to me. You are a leading business man in this city, and if you had ever told me that Christ was precious to you and that he had a right to my life; that I needed Him as my Saviour, I would have listened to you with respect. But you never did it. We have talked about everything else, but never once have you mentioned Christ to me. Of course when I ask if you cared whether I am saved or not, you say you do, but don't you see that if you had really cared one least bit, you would have said something to me about it in fifteen years." The above was taken from *Personal Soul Winning*, by Mrs. Eunice Edwards.

With Mrs. Edwards, I say, "If a person is really saved through faith in Christ, he wants others to share that love and grace of God. You want to make Him known." Many who call themselves CHRISTIANS in big letters, have never attempted to win a soul to Christ. There are thousands in the world today that would have been saved years ago had someone spoken to them in the right prayerful spirit. No doubt that there are millions in hell who would be rejoicing with the Redeemer of all ages in glory with the Father, but they are suffering the horrors of hell-fire and all because that some Christian failed God and the lost soul. What are you going to do about it, my friend?

You say that you believe in Christ as your Saviour. Have you told your lost neighbor that you want him saved? Have you talked to the lost son or daughter? Do you sleep in the bed with a lost husband and say you love him as your husband? But have you ever told him that you loved Christ and want him saved? Do you really believe that he believes what you preach and teach at the church and Sunday school and fail to exemplify that teaching in the home?

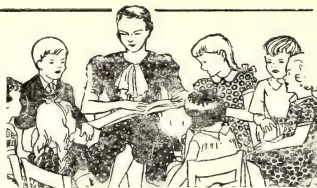
Will His blood be on your hands at the judgment? Can you be satisfied to let your loved ones go to hell-fire and you do nothing about it? Do we really mean that we want the lost saved when we never attend prayer meeting where special prayer is offered for the lost? Do we really mean it when we never attend the Sunday School where we are taught God's Word that enables us to speak with authority to the unsaved? Do we really mean it when we will not have anything to do with the League, the training department of the Church?



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The Story the Kite Told

Joey's face, among the geraniums in Mother's big dining room window, was lit up with two big brown eyes. These, together with the flattened nose hard-pressed against the windowpane and the eager expression of his face bespoke some unusual excitement.

"Mommy, where is it? I can't see it." Mother closed the oven door and stationed the gingerbread men by the kitchen window. There were almost tears in Joey's voice. Why did little four-year-old boys have to stay home when the others were having so much fun? Donnie and Junior weren't so very much bigger. For a whole hour the big brown eyes had been riveted to a patch of blue sky over Brown's meadow, just between the big cottonwood trees away in the distance. "Mommy—"

"Hey, Mom, ye know what?" It sounded like a dozen voices at once as the door burst open, and a flurry of tousled heads and merry faces dashed in. Such a sudden explosion of boyish excitement was almost enough to make the gingerbread men stand up and take notice, but they kept quietly in their places as if to keep from being noticed.

"Ray Jones' kite went up so high it never came down, Mom—honest! We seen it; we did, Mom! An' ours is hangin' up there in Brown's old cottonwood." "Mom" had gotten her bearings by now and thought best to let them have out with their excitement, so she stopped with a generous smile and surveyed the assortment that had tramped into her kitchen. There was her own Donnie, with last year's remnant of a straw hat. He had insisted on wearing it out in the March wind, and it was only with most earnest persuasion that she prevented his going out barefooted! Junior's overalls had sampled both the morning's breakfast and the more recent tumble that slowed up the homeward dash through the barnyard. Freddie was entirely unaware of the windows that the barbed wire had put in his pants, and so he bravely invaded Mother Keswick's kitchen with the rest of the fellows. Bobby had tried to get up the tree in Brown's meadow to retrieve the marooned kite, and had strained one button from its moorings. Then when he was almost in reach of a good limb to hoist his nimble body up, somehow he lost his hold and hit the soft dirt below, soaking up a good bit of grime. The dried-on dirt still hung in little chunks from his long hair and his hands were a sight to behold! Mrs. Keswick took all these things in at a glance and sighed with satisfaction at the boyish excitement that literally shone in their

faces. They were up to something!

"Mom, where'd ya put that big ball a' string I had—you know—that big ball that was behind the door with my bat?"

"Well, dear—perhaps it's right where you left it if you would care to look." But, no, things were never there when it was a case of dire emergency. "But, Mom, the wind is just right, and we gotta get a new kite goin' cause our other one's no good and we want it to go up too, clear outa sight!"

By this time the poor gingerbread men had been discovered and "Mom," somehow knowing what good friends they are of adventure-some lads, picked up the pan and thrust it into the middle of the foray. Six of the men found themselves suddenly clutched between the blackest hands they had ever been in! Donnie had made off with two of them, and was already bounding up the attic stairs as mother finished saying, "Why, Donnie!" Mother quietly looked in the cellarway where the big ball of string was tucked in the old baseball cap behind the paint cans on the second shelf. But she let him wear out his patience rummaging through old boxes, trunks, personal accumulations of discarded toys, pictures, books, half-constructed airplane models, discarded wagons, tractors, paints, a drum, an old butterfly collection, and what-not. Finally, with a rediscovered whistle in his pocket and an old knife that turned up in last summer's pants, and a piece of beeswax, he punged down the stairs to meet Mother with the big ball of string in her hand.

The rest of the gang were already out in the garage arguing about the type of kite that was best under prevailing wind conditions. A regular little band of meteorologists and weather experts they seemed. But Donnie always decided it could be most easily seen against the blue, such matters of import and when it became a heated discussion as to which color Donnie decided that Freddie and Junior were both wrong; red was much better than yellow or white. So, after careful measuring of sticks, cutting, and—Now where was the glue! Donnie distinctly remembered having spilt only half of it before. So, after detailing advice and minor jobs to the rest of the gang, the major job was done and with an air of the superior craftsman, Donnie led off with:

"Now, fellas, as I was sayin' the other time, if we'd a made the thing like I wanted to in the first place, it'd still be flyin'. I bet this one'll really go!" And as if to give the kite a flying start, they raced as best they could under the conditions (for indeed! the kite had to get to the top of the hill intact), leaving behind them the big window in Mother's dining room with the bright geraniums and Joey's face again pressed against the pane.

It was boys' luck out on Brown's hill as the

big red kite was a-floating in the breeze high above the trees. "She's a goner," they said several times as they caught their breath when the kite settled near the treetops until a gust of wind swept it upward into the blue again. After a while a queer feeling got back in your neck. Guess it was from looking up so long. So they sought out a sunny spot on the meadow and stretched out to look up into the big blue sky and watch the kite.

"Them clouds seems like big boats, don't they, huh?" mused Bobby.

"Yea. Always seems to me like big soft fluffs o' wool."

"Sometimes, like them way over there; they look just like ice cream," observed Junior.

"How far do ya think it is up there to where that un is," Donnie pointed up almost overhead.

"Say, it looks like our kite might get caught up there on that cloud, fellas."

"Yeah." They chuckled.

For a few minutes they were somehow strangely quiet and then, as if all had been thinking the same thing, Freddie said half loud: "I wonder if God is away up there. I'd like to be up there and look down and see what it looks like."

"My mom says God was up there ever since—well, ever since, you know what I mean—ever since all the time," Donnie explained.

"Yea, and look—I can just hardly see our kite anymore and how do you suppose God can see down here so far. The Bible says He can see the sparrows."

"Yea," Bobby had a tone of awe and wonder in his voice now, "and every hair on our heads is numbered too."

In their reverie they had not noticed Elmer Myers coming up the hill. He did not want to intrude, but hearing how talk was going, he just slipped into the group and before the startled boys could say a word he took up the question Donnie had just asked, "How do ya suppose God will get us up there to Heaven anyway?"

"That's easy," Elmer said "that red kite of yours couldn't fly until it was made just right, could it? Tail too heavy, frame out of proportion, design wrong, and it would have stayed here on earth, right?" They all agreed.

"That was what you had to do. But if the wind was too strong or no breeze at all, no matter how good the kite, it wouldn't fly either, see? God had to take it off the ground." They were all ears now. So Elmer continued, "A man came to Jesus one time and asked the same question, 'How do I get to Heaven?' Jesus said, 'It's like the wind—you know you can hear the wind, and feel it and tell it's blowing, and you can make it do things, but you can't see it or make it blow—only God can do that.' Well, Jesus said we just bring the kite to the right place, to the top of the hill—that's us bringing our hearts up to the top of the hill to the Cross, and God puts His Spirit into us. Only of course, He don't do it accidental-like."

"When does He do it?"

"Whenever you want Him to."

"Is that all?"

"Now your kite wouldn't fly with a stone hanging on it, you know." Elmer went on,

(Continued on page 13)

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### Mr. Jim Oliver

On October 1, 1952, God saw fit to call from us one of our faithful and beloved members of Juniper Chapel Church, Craven County, North Carolina. His death came as a great shock, as he attended services at the church the night before he died. Little did we think that night that he would be called home so early. But God always knows best; so may we all be ready and willing to be guided by his will.

Brother Oliver's funeral was conducted at Juniper Chapel Church by Rev. Clifton Rice of Kinston, North Carolina, assisted by Rev. Johnnie Grimsley of Bridgeton, North Carolina.

He will be missed by all who knew him. There is a vacant seat in our church and a loneliness in our hearts. May we say to his good wife and children, may God bless you. Brother Oliver has walked the last mile, but as we believe and trust not alone. May we all strive to meet him at the Pearly Gate.

Written by a friend,  
Mrs. G. F. McGowan

## Financial Report

OF THE NATIONAL HOME MISSION  
BOARD OF FREE WILL BAPTISTS

February 1, 1953

### Receipts

Brought forward January 1, 1953.....	\$6,133.64
Woman's National Auxiliary.....	37.38
Alabama.....	4.10
California.....	16.74
Florida.....	20.00
Georgia.....	19.22
Illinois.....	70.79
Kentucky.....	10.00
Mississippi.....	15.38
Missouri.....	25.63
North Carolina.....	52.75
Oklahoma.....	102.91
Tennessee.....	34.00
Texas.....	5.00
South Carolina.....	150.00
Virginia.....	189.26
Total Receipts.....	753.16
Grand Total.....	\$6,886.80

### Disbursements

Rev. Willard C. Day (Printing).....	\$ 70.00
New Art Printers (Printing).....	73.50
Rev. H. E. Staires (Postage).....	14.00
Rev. Willard C. Day (Expense, Radio Work).....	68.00
Mrs. Cherry Fipps (Sec. Work).....	10.00
Rev. Chester Huchaby (Revival Chipleys, Fla.).....	200.00
Rev. Homer E. Willis (Expense, Radio Work).....	24.51
Rev. Chas. Sapp (Revival at Donnellson, Tenn.).....	200.00
Rev. W. A. Hales (Expense, Radio Work).....	50.00
Total Disbursements.....	710.01
Balance on hand February 1, 1953.....	\$6,176.79

Notice to all National State directors, please see that the National Free Will Baptist Hour

is on a radio station in your state, as the months of March, April and May are being sponsored by the National Home Mission Board. The messages on these programs are preached by Dr. Willard C. Day of Mountain Grove, Missouri, and Dr. Homer E. Willis of Paintsville, Kentucky, the singing under the direction of the Free Will Baptist College.

Also I wish to notify all concerned that the Board now has Free Will Baptists census cards for sale at 40 cents per 100, \$1.80 per 500, or \$3.50 per 1,000. With every 50 cards ordered we will furnish one survey workers instruction sheet free.

The Board also has simultaneous revival kits; these are free and will be sent to you upon request. Order all materials from Rev. Harry E. Staires, 516 South 61 West Avenue, Tulsa, Oklahoma, phone 4-5632.

### REPORT ON THE QUOTAS FOR THE STATES OF THE NATIONAL HOME MISSION BOARD OF FREE WILL BAPTISTS

February 1, 1953

STATE	QUOTA	PAID IN	BALANCE
Alabama.....	\$ 800.00	\$ 127.54	\$ 672.46
Arkansas.....	400.00	24.00	376.00
California.....	600.00	69.95	530.05
Florida.....	500.00	110.43	389.57
Georgia.....	750.00	99.78	650.22
Illinois.....	900.00	277.41	622.59
Kentucky.....	550.00	68.00	482.00
Louisiana.....	100.00	2.00	98.00
Mississippi.....	400.00	190.32	209.68
Missouri.....	1,500.00	347.81	1,152.19
Michigan.....	1,000.00	267.82	732.18
N. Carolina.....	1,500.00	314.70	1,185.30
N. Mexico.....	150.00		150.00
Ohio.....	100.00		100.00
Oklahoma.....	1,500.00	489.25	1,010.75
Oregon.....	50.00		50.00
Tennessee.....	1,200.00	363.71	836.29
Texas.....	400.00	40.25	359.75
Virginia.....	1,000.00	189.26	810.74
West Virginia.....	700.00	17.00	683.00
S. Carolina.....	750.00	154.00	596.00
Idaho.....	50.00		50.00
Arizona.....	100.00		100.00
Total.....	\$15,000.00	\$ 3,063.23	\$11,936.77

To all State National Home Mission Directors: please send the address of your churches and pastors to the National secretary and treasurer as the posters for the simultaneous revivals are ready to mail out. The aim of the board is to place at least one or more of these in each Free Will Baptist Church and Mission.

The Directors of each state are to direct the simultaneous revivals in your state and to send a report of the revivals, the number of professions, additions, and baptisms to the National Home Mission Board treasurer with a special home mission offering.

Rev. Harry E. Staires, Sec., Treas.  
516 South 61 West Avenue  
Tulsa, Oklahoma

When God has an especially bright crown for a soul, He first implants an equally heavy cross.

God is not only a present help in time of trouble, but a great help in keeping us out of trouble.

The great souls have all attended the school of Hard Knocks.

## The Price of Power

(continued from page three)

sin, then God will fill him with the Holy Spirit.

Now let me ask two questions. First, are you willing to surrender sin? Second, are you determined to surrender sin? This is the crux of the whole matter. Hundreds of Christians are not willing to give up their idols, to renounce and forsake their besetting sins. They have not yet come to the place where they hate the Achan in the camp. In fact, they cherish their sin. Hence, God can do nothing, nor can they make any progress toward a Spirit-filled life. There must, first of all, be a willingness on their part to give up sin.

However, they must not only be willing, they must be determined about it. Their will power must be finally set against it. That, you see, is a further step. Thus they become fixed in their purpose and established in their attitude toward sin. Even then it takes the power of God to bring about deliverance; for He must enable, but until they are both willing and determined He can do nothing.

You remember how Jesus asked the sick man: "Wilt thou be made whole?" In this way He discovered that the man was willing. Also you recall how the prodigal son came at last to the place where he said: "I will arise and go." Thus he expressed his determination, and so must you. God wants to know where you are. Too often we take a step forward and then slip back, turn against sin and then embrace it again. We are continually making short excursions over into the enemy's country. We are unstable as water. We are like the waves of the sea, whereas God wants us to become settled, fixed, established, once and for all, in our relationship to sin. Ah, then, let us say from the bottom of our hearts, first, "Lord, I am willing to surrender my sin," then, "Lord, I am determined sin shall not have dominion over me. I will arise and go."

—The Lighted Pathway

## The Story the Kite Told

(continued from page 12)

"Well, the sins you and I do are like stones—they are heavy—we've got to leave all of them on the top of the hill at the Cross where Jesus' Blood covers them, before He can take us up."

"Then how's He goin' to do it when we go, huh?"

"Like Jesus went up off the earth—just all at once He went up and was gone. God is strong enough to lift all of us up."

They looked at each other and at Elmer as he quietly slipped away, and then they looked up, and behold! the kite was gone!—Words of Cheer.

Out of ten times you give vent to what you consider justifiable anger, you will be sorry for nine and a half things you did. Of the remaining half, you will not be one bit proud.



# SOUND DOCTRINE

## The Trinity

By REV. W. A. CARNETT

The doctrine of the trinity is defined by Webster as, "The union of three persons (the Father, Son and Holy Spirit) in one Godhead, so that all three are one as to substance, but three persons as to individuality." The word, "trinity" does not appear in the Bible. Because of its omission some men have contended that the Bible does not uphold such doctrine. This conclusion, however, is not justified by the evidence supplied. For that matter the word "incarnation" is not found in the Bible, but we all know that Jesus Christ is God manifest in the flesh and we call that incarnation. Neither "omnipresent" nor "omniscience" are in the Bible, but that God is present in every place and that He knows all things is very clearly taught and these attributes are known as omnipresence and omniscience. In like manner "trinity" is simply the theological term to describe the triune nature of the Godhead as it is clearly revealed in the Word of God.

It is very bewildering to many people how three persons can only be one God, and conversely, how God can be three persons. An element of mystery must always exist about God due to His being infinite whereas we are finite. His greatness exceeds our comprehension. If He were not greater than man then He would not be God. As men have endeavored to rationalize their conceptions of God they have evolved many conflicting doctrines. Some claim that each person in the Godhead is one third of God and that together they constitute the whole; but one third of God is not God. Others claim each one is simply a way in which God manifested Himself through time, teaching that He was God the Father in the Old Testament, that He was God in Christ during the incarnation, and that He is now manifested through the Holy Spirit. But the Bible teaches us that God does not change. God is immutable, the same from everlasting to everlasting. Ps. 90: 2. Again there are those who take the view that God created Christ first, and then through Christ created the rest of the universe including man. But if Christ was created then He is not eternal and therefore cannot be God. These along with countless other theories reveal the perplexing diversity of opinions concerning this great mystery.

**The Key to the Solution.** Having stated the problem of the trinity, let us now look into the Word of God with calm assurance that it will provide the satisfactory answer. You will recall, of course, that when Jesus Christ was baptized, the Holy Spirit descended upon Him in the form of a dove and the voice of God bore witness to the Sonship of Christ. In John 14:26 we read, "but the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again in John 15:16, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." We shall have occasion to refer to this later.

**The Witness of Nature.** God has given us

a threefold witness of Himself, namely, through nature, through the Word of God and through Jesus Christ. There is an amazing harmony in the evidence of these three witnesses. David gazed in rapturous wonder at the marvels of the star-studded skies and broke forth singing, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Psa. 19:1.

In his book entitled, "The Secret of the Universe," Arthur Nathan R. Wood superbly illustrates the trinities in nature. First he considers the subject of space. It is pointed out that space is comprehended by three dimensions, namely, length, breadth and height. Every object conforms to three dimensions, and cannot exist apart from all three simultaneously. You can give a house or a box length and breadth, but actually there is nothing there until you add the height. In like manner both the length and height are but imaginary until the breadth is added. In a very real sense, each dimension is the whole thing, and yet each dimension is a distinctly different part of the whole in such a way that one cannot be confused with the other. At the same time it requires all three together to compose one whole object.

**Time.** Now let us turn our attention to time. It is composed of past, present and future. The source of time is the future and it issues through the present into the past. There was a time when today was years in the future, wrapped in a mystery which no human knowledge could penetrate. Gradually the time shortened to months, then to weeks and at last it was tomorrow and finally it became today. In a short time it will be yesterday, then last week and go down into the years of past history. The future is always revealed by the present and the past interprets the present to us. Notice that there could be no present time except it comes from the future and yet there never was, nor could be a time when all did not exist simultaneously. Even in the beginning the present was there and through the succeeding ages it has constantly revealed the future through the ever present *now*. Similarly God is eternally revealing Himself through His Son and He is comprehended by our spiritual nature through the Holy Spirit. The past, present and future comprise but one time, just as God the Father, God the Son, and God the Holy Spirit comprise one Godhead.

**Matter.** We are now to consider that which we know through our five senses of sight, hearing, smelling, feeling and taste. Knowledge gained in this manner is called phenomena; scientifically it is composed of energy, motion and phenomena; energy being the cause of motion and combined the result producing phenomena. The startling truth is that energy cannot exist without producing motion which eventuates in phenomena. All three together comprise one thing called matter. While each is diverse and separate from the other, yet they are so constituted that one cannot exist without the other, nor can they be manifest apart from each other. The three are one and the one is three.

You will have observed that neither space, energy nor the future can be seen. Space requires dimensions of length, breadth and height before it becomes a reality; the future is manifested by the present; and were it not for phenomena we could never know the existence

of energy. The striking analogy is derived from the statement that, "No man has seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." John 1:18. Thus the Father, whom no man can see is revealed by the Son and interpreted to our spiritual consciousness by the Holy Spirit so that we can know Him. God has provided three perpetual trinities in nature, each of which is three in one and one in three, thus illustrating the Divine Trinity not only in their absolute oneness, but in their corresponding essential threeness. To deny any one of the three is to destroy the whole; in like manner anyone who rejects the Sonship of Christ denies the Father since God cannot be known except through the revelation of His Son.

**The Witness of the Word.** Turning from these quotations let us now make a brief application. The apostle John opens his matchless gospel of our Lord Jesus Christ with these fathomless words: "In the beginning was the Word, and the Word was with God and the Word was God." John 1:1. How could the Word be with God and at the same time be God? The root meaning of "word," or "Logos" as it is in the Greek, is "The clothing of a thought." The mind is the source of thought but no one can see what the mind thinks. It is the words you speak that reveal what your mind thinks and thus your words "clothe your thoughts." The thoughts and the words to express the thoughts are one in the mind and yet they are not identical. John used this comparison to illustrate the relationship of God the Father and God the Son. Just as thoughts of the mind cannot be known except by the words that convey its processes and makes them comprehensible and intelligible, so God the Father is the eternal source Whom we cannot know except as He is manifested through Jesus Christ. When John said, "The Word became flesh, and dwelt among us, . . ." John 1:14, he bore witness to the incarnation. God became incarnate and tabernacled among men. As our words become a clothing to our thoughts, so God clothed Himself in flesh in the person of His Son, that through Him we might know God.

Let us review the oneness of the Godhead again in its comparison with space. The "secret of the Universe" contributes this enlightening mathematical illustration of God's oneness. "Length, breadth and height do not make three objects. We do not add length plus breadth plus height in order to define volume. On the contrary we multiply them. In like manner we do not add one God plus one Son plus one Holy Ghost and obtain three Gods. Rather it is 1x1x1 which equals 1." It is not a "God-family" as some think, with graduating degrees of Godship in three persons. God is the Father because He is the Divine Source of the Son just as the natural sun is the source of its own light. They are one as much as body, mind and soul comprise one person rather than three. We trust this great mystery will become more clear as we take up the different aspects of the Godhead separately.

●  
"If I come to Jesus,

He will hear my prayer;  
He will love me dearly,  
He my sins did bear."

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Accountable to God

(Lesson for March 15)

LESSON: Matthew 25:31-46.

GOLDEN TEXT: Matthew 25:40.

### I. THE HEART OF THE LESSON.

#### Introducing the Lesson

The teacher faces a great danger in this lesson — that of teaching salvation by good works. Do not let this fallacy enter into your teaching. The Bible makes it clear that salvation is a matter of love in the heart and not ideas in the head. Christians do not work to be saved, but because they are saved. Our "good works" must be done out of a heart of love that knows Christ as its Saviour. Let the teacher stress the fact that faith is proved in service.

This twenty-fifth chapter of Matthew is divided into three parts: the parable of the virgins, the parable of the talents, and the judgment of the Gentile Nations. Today we are concerned with the judgment.—*The Bible Teacher* (F.W.B.)

#### Various Judgments

The Bible sets forth a number of judgment scenes, and it is absolutely necessary that the believer distinguish between the various judgments if he is to understand the whole plan of God related to judgment. Much confusion has resulted from a failure to distinguish between the same. The judgments set forth in the Scriptures are as follows: (1) The judgment of the believer's sins (at Calvary) (II Cor. 5:21; John 5:24; Gal. 3:13; I Peter 2:24). (2) The judgment of the believer's self (I Cor. 11:31, 32). (3) The judgment of the believer's works (I Cor. 3:11-15; II Cor. 5:10; Rom. 14:12). (4) The judgment of the nations (the passage under consideration in our lesson) (Matt. 25:31-46). (5) The judgment of Israel regathered (Ezek. 20:33-44). (6) The judgment of the wicked dead or the judgment of the great white throne (Rev. 20:11-15). (7) The judgment of wicked angels (Jude 1:6; II Peter 2:4).

1. He who once came to earth in great humility, will surely come again in great power and glory (Matt. 25:31).
2. The Lord will make a perfectly just division when He separates among the nations of the world (vs. 32).
3. God has planned to have a Kingdom on earth from the foundation of the world, and He will select the nations to go into it (vs. 34).
4. The Lord identifies Himself very intimately with His own people in their sorrows and sufferings (vs. 35, 36).
5. Deeds of kindness are worth far more

when they are not performed with an eye on a possible reward (vs. 37-39).

6. We cannot do good deeds to God in person, but we can perform them upon His children, and upon His chosen people, Israel (vs. 40).

7. God prepared everlasting fire for the devil and his angels, and those who choose to remain on his side will have to share it with him (vs. 41).

8. To refrain from doing what we know is right is considered just as great a sin as to do what we know is wrong (vs. 42, 43).

9. God's final word will make perfectly clear why He rewards some, and why He punishes others (vs. 44, 45).

10. Just as certainly as there is a place for the righteous in eternal life so there is also a place of everlasting punishment for the unrighteous (vs. 46). — *The Bible Expositor*.

11. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. This is the answer of the King to those who thought they had served Him through idleness and indifference. To neglect to do the right thing may be as disastrous as to do the wrong thing. God takes note of the very smallest act, even the giving of a cup of cold water in the name of Christ. If we fail to serve others we fail to please God. — *The Senior Quarterly* (F. W. B.)

#### 12. Things to note in the study of this lesson:

1. The significance of the final separation of the true and the false believers.
2. The placing of the sheep on the right hand, and the goats on the left.
3. The heavenly invitation to those on the right hand.
4. The essential thing for one to be the recipient of God's love.
5. The reward for services rendered unto God, and to our fellow men.

—*The Advanced Quarterly* (F.W.B.)

6. The comments of Drs. Whedon and Clark.

### II. THE LESSON ILLUSTRATED.

#### The Foundation for Acceptable Good Works

About the year 1665, John Bunyan penned the following personal testimony, illustrating the sufficiency of divine grace.

"One day, as I was passing into the field, troubled that all was not right with God, suddenly this sentence fell upon my soul: 'Thy righteousness is in heaven.' And me-thought I saw, with the eyes of my soul, Jesus Christ at God's right hand. There, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me that He wanted my righteousness, for that was just before Him. "I saw also that it was not my good frame of heart that made my righteousness

ness better, nor yet my bad frame that made my righteousness worse, for my righteousness was Jesus Christ Himself, 'the same yesterday, and today, and for ever.'

"Now my chains fell off indeed. I went home rejoicing for the grace and love of God. When I arrived home, I looked in the Scriptures to see if I could find that sentence. 'Thy righteousness is in heaven,' but could not find such a saying. Wherefore my heart began to sink, but it was brought to my remembrance, 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (I Cor. 1:30). By this word I saw the other sentence true.

"Oh! methought, Christ! Christ! There was nothing but Christ that was before my eyes. 'Twas glorious to me to see His exaltation, and the worth and prevalence of all His benefits. I could look from myself to Him and reckon that all those graces of God that now were real in my daily life were yet like four-pence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home. Oh, I saw my gold was in my trunk at home — in Christ, my Lord and Saviour. Now all my sanctification, and all my redemption."

John Bunyan was right. Everyone should be able to report Titus 3:5 from memory, and also I Corinthians 13:3. A man might give millions to found hospitals and yet be lost if he has not experienced John 3:3.

## It Is A Comfort

To meet people—  
Who preach but little and practice much.  
Who act their part well from choice and not from duty.  
Who do not tell you that your day of adversity will also come.  
Who find more pleasure in being pleasant than in recounting what is unpleasant.  
Who believe that most things are possible, and are ready to give encouragement to everybody.  
Who do not claim to be good but prove by their actions that they are.  
Who think that sound doctrine should be lived more and talked less.  
Who do not tell you that you ought to be cheerful, but instead make you feel that way.—*Selected*.

## Which

ELLA WHEELER WILCOX

The two kinds of people on earth I mean.  
Are the people who lift and the people who lean.  
Wherever you go you will find the world's masses  
Are always divided in just these two classes.  
And oddly enough you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which classes are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?

—*Sel.*



# UNITED PROGRAM

FOR ORIGINAL

## Free Will Baptists

OF NORTH CAROLINA

---

ENTERPRISE	MONTH	SEND FUNDS TO
CRAGMONT.....	February.....	M. L. JOHNSON, Sims, N. C.
MISSIONS.....	March-April.....	N. BRUCE BARROW, Lucama, N. C.
ORPHANAGE.....	May.....	S. A. SMITH, Middlesex, N. C.
EDUCATION.....	June-July.....	M. L. JOHNSON, Sims, N. C.
PROMOTIONAL.....	August.....	ROM MALLARD, Trenton, N. C.
CHURCH FINANCE.....	September.....	M. L. JOHNSON, Sims, N. C.
SUPERANNUATION.....	October.....	M. L. JOHNSON, Sims, N. C.
ORPHANAGE.....	November.....	S. A. SMITH, Middlesex, N. C.
STATE SUNDAY SCHOOL UNITED PROGRAM.....	Monthly Report and 10% of Offering.....	MILTON W. WIGGS, Smithfield, N. C.

"Honor Roll Churches" Support all These Enterprises

---

Approved by North Carolina State Convention, September, 1952



REV. LLOYD VERNON  
PRESIDENT, Mount Olive, N. C.

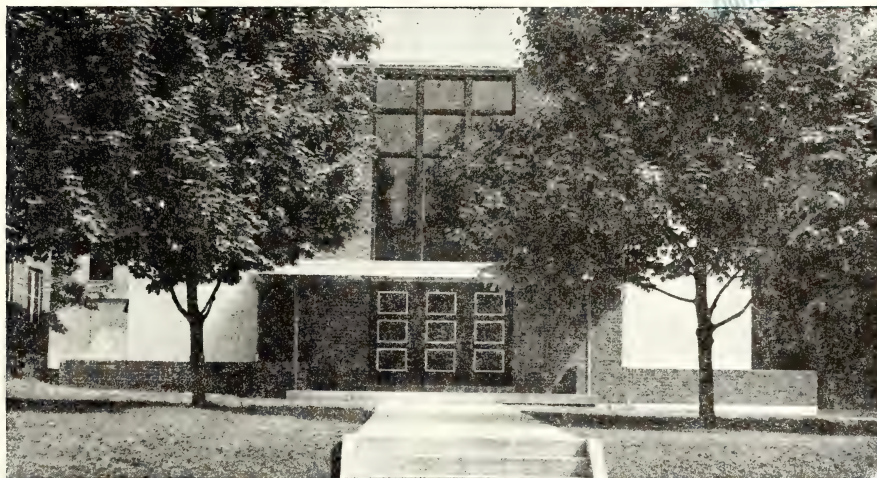
REV. M. L. JOHNSON  
PROMOTIONAL DIRECTOR, Sims, N. C.

REV. R. N. HINNANT  
SECRETARY, Micro, N. C.

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

## Memorial Auditorium



The Memorial Auditorium will be the scene of the  
annual Bible Conference to be held at the  
Free Will Baptist Bible College, Nashville,  
Tennessee, March 22-26.

### In This Issue

"WHAT THINK YE OF CHRIST?".....By Rev. Rufus Hyman  
SUBMISSION; EXPECTANCY; DELIVERANCE.....By George Muller  
DOERS OF THE WORD.....By Rev. Raymond Riggs

AYDEN, N. C., MARCH 11, 1953

Volume 68

Number 10



# The Mail Box

## HOME MISSION BOARD TAKE NOTICE!

"I will give free of rent a farm house with 60 acres and a good well to someone who is willing to do Gospel work in the Ozark Mountains. The farm is near Calico Rock, Arkansas. There are towns and rural places with no Gospel work of any kind. If interested write immediately."—E. Haffey, Clearwater, Kansas.

【●】

## THE REVISED VERSION

"We, the Lowell Free Will Baptist Church, Lowell, North Carolina, of which Rev. Mitchell W. Davis is pastor, don't believe that the Original Free Will Baptists can ever accept the Revised Standard Version of the Bible, as the holy Word of God. We as a church voted in church conference Sunday morning, March 1, one hundred per cent not to accept it, or any literature that such Scriptures are used in and we are very much displeased with our Free Will Baptist Press for having the Revised Standard Version of the Bible on sale. We feel that if we are Original Free Will Baptists we will stay clean and that is our prayer."—Rev. Mitchell W. Davis, Lowell, N. C.

【●】

## THE BIBLE TEACHER

"We, the teachers at Trent Free Will Baptist Church, like the new Bible Teacher that you sent us."—Essie Lee Murphy, Merritt, N. C.

"I received the sample BIBLE TEACHER several days back and have enjoyed studying it lots. I must say I find it very helpful and enjoyable. I am passing it around to our other Sunday School teachers of Oakwood Church and they all like it very much. They say that they find it a great help in preparing their lessons. Keep up the good work and God bless us all."—Mrs. Clarence Nave, Route 2, Cedar Hill, Tennessee.

"Brother Cherry, I have been using the teacher's book that you publish. I find it to be very helpful, and I think it is fine that we have one published by own denomination. I like the one by the Union Gospel Press, but I have found a few things in it that I could not agree with. I just pray that the Lord will bless you in this undertaking."—Mrs. Bedie Owen, Chipley, Fla.

"We have looked over your sample of THE BIBLE TEACHER and we like it very much. Therefore, we would like to have five of them instead of the Adult Bible Teacher we have been using."—Loretta Pilant, Cassville, Mo.

【●】

## A NEW EVANGELIST

"I wish to put in your paper that I have been licensed to preach by the church at Morehead City. I have held this license for twelve months. Before this, I held a license for three years in the District Conference of the Methodist Church. Now I want to put my full time in the ministry as an evangelist. Anyone wishing my services may contact me at the following address."—Alton Mason, Harkers Island, N. C.

【●】

## TO PUBLISH POEM FROM JUNIOR QUARTERLY

"May we have your permission to publish the poem, 'Easter Morn,' by Mildred K. Siple, which appeared in your Junior Quarterly for April-May-June, 1952—in our Braille magazine for children, entitled 'Discovery'?"

"We would like to print this poem in Braille in our April issue of 'Discovery.'"

"'Discovery' is an interdenominational, Protestant, religious magazine published in Braille only, and is sent, without charge, to blind boys and girls and schools for the blind, both in this country and abroad. Our purpose is to give to the blind children the best of religious reading material available to sighted children. Therefore, we sincerely hope that you will grant us permission to use the above poem."—Mrs. Cornelia Verhey, Editor, "Discovery," Staten Island, N. Y.



## Inspire Men of Tomorrow

## A MISSIONARY OPPORTUNITY

We are publishing in this issue of THE FREE WILL BAPTIST in the "Mail Box" a letter from Mr. E. Haffey of Clearwater, Kansas. Mr. Haffey is offering, rent free, a farm in the Ozark Mountains near Calico Rock, Arkansas, to anyone who will do home mission work in the mountains.

We do not know Mr. Haffey nor do we know anything about his farm, but we do feel that this matter is worthy of investigation by our National Home Mission Board. We already have some strong churches in the state of Arkansas, and a home mission work in the mountains should be comparatively easy to establish.

There is an erroneous, selfish idea among us that our home mission work should be done only where there is the possibility of organizing a church that can later contribute something to the denomination. We feel that such an attitude is both selfish and unchristian. People in small communities and isolated areas need the gospel as badly as do those in larger communities.

We urge our Home Mission Board to look into this matter immediately before some other group takes the opportunity.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



# WHAT THINK YE of CHRIST?

MATT. 22:42

BY RUFUS HYMAN

This was the question that Christ asked the scribes and Pharisees. This put an end to the questions that the enemies had been asking Christ "And from that day forth asked him no more questions" (Matt. 22:46).

Now who was Jesus? Did such a person exist other than in the Bible records? Is there any mention of Him in the writings of the historians of the first century, A. D.? Historians do not make much mention of Him; however, few write concerning Him. No writer of the first century ever denied any of the New Testament writers' claims concerning Jesus of Nazareth. To us this may seem strange that they did not write much concerning Him, but when we consider that the Roman emperors claimed deity, it was nothing new for one to claim to be divine, and even though Christ was crucified, that was nothing new either for men were dying all over the Roman Empire on Roman Crosses. Let us consider the testimony of His enemies and friends alike.

## *The Testimony of Secular Historians*

1. We quote from Josephus, a Jewish historian, born A. D. 37, three years after the death, resurrection, and ascension of Christ. Josephus says: "Now there was about this time, a wise man, if it be lawful to call him a man, for he was a doer of many wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men among us, had him condemned to the cross, those who loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians is not extinct to this day" (Antiquities of the Jews, by Josephus, book 18, chapter 3, paragraph 3). This book was accepted as authentic by the Imperial Library of Rome. If this had not been the writ-

ings of Josephus, the Jewish nation would have denied this testimony concerning Jesus. Greek scholars tell us the word "ten thousand" in the N. T. Greek meant a large number in the first century. The prophets in their writings mentioned Christ about 300 times.

Josephus reported three supernatural things about Christ: (1) His deity (If it be lawful to call him a man). (2) His miracles (He was a doer of many wonderful works). (3) His resurrection (He appeared unto them alive again the third day). It is possible this reliable historian, who was a Jew and not a Christian, and whose nation had rejected the Lord Jesus as Messiah, may have believed all this and yet rejected Christ. (Many believed in Him in the first century, the Scriptures tell us, but for fear of the Jews they refused to claim Him as Messiah.) Or rejecting the supernatural, he reported what was believed about Him as a true historian.

2. Tacitus, a Roman historian of the first century A. D. and his character as a historian is considered very high, tells how Nero tried to destroy the early Christians: "They were accused of burning Rome and condemned, not so much for the crime as burning the city, as for the hatred of the human race. These were clothed in skins of wild beasts, were exposed to derision, and were either torn to pieces by dogs, or were affixed to crosses; or when day light was past, were set on fire, that they might serve instead of lamps for night."

3. Suetonius, another Roman historian whose life extended into the second century says: "He (Clausus) banished the Jews who were continually raising disturbances, Christ being their leader. And in the life of Nero, Christians were punished, a sort of men of a new and magical (miracles) religion."

4. Pliny, another Roman historian of the second century, says: "The Christians would meet together before day and sing a hymn in concert . . . and bind themselves by a solemn oath not commit any wickedness, but on the contrary to abstain from theft, robbery, and adultery. Also never to violate their promise, nor to deny a pledge committed to them."

The reader will notice that the Christian religion is called a miracle religion. This name was not given by the early apostles and church fathers, but by the enemies of our Lord. What a testimony from His enemies!

## *Testimonies of His Enemies as Given by New Testament Writers*

1. Judas: "I have betrayed innocent blood" (Matt. 27:4). That was the testimony of one who claimed to have been a true friend of

Christ, who became a traitor. This was his statement to the Jewish theologians who had the Lord and Master condemned to death.

2. The officers who went to arrest Him: "Never a man spoke like Him" (John 7:46). This was the reason they gave for not arresting Him when the Sanhedrin asked "Why did you not bring Him back with you?" He was the greatest teacher of all times.

3. Pilate, the governor who sentenced Him to death: "I find no fault at all in him" (John 18:38).

4. The Centurian, the officer that had charge of the crucifixion and the guarding of His tomb, when he saw how Jesus of Nazareth died and the miracle of Calvary Graveyard, had this to say: "Truly this man was the Son of God" (Matt. 27:54).

## *The Testimony of His Friends as Recorded By the New Testament Writers*

1. John the Baptist, great New Testament Prophet, the forerunner of our Lord had this to say concerning Him: "Behold, the Lamb of God which taketh away the sin of the world" (John 1:29). Those words were spoken as many were coming to John confessing their sins by being baptized in the River of Jordan. "He stands among you now and look at Him as He is the Saviour that will remove your sins."

2. Peter: "Thou art the Christ the Son of the Living God" (Matt. 16:16). "And thou hast the words of eternal life" (John 6:68).

3. John the Apostle in the last message to the seven churches: "The bright and morning star" (Rev. 22:16). There has been thousands of books and songs written about Him though He never wrote a book or song himself. Surely there is no person like Jesus of Nazareth, the Lily of the Valley, the unique character of the ages, the center piece on the human race that will rule the earth with a rod of iron some glad day and of His kingdom there shall be no end; and the knowledge of the Lord will cover the earth as the waters cover the sea. No wonder John's last prayer in Revelation is: "Even so, come Lord Jesus." It seems as if everyone would love this unique character. Listen to what Renan, the French infidel said: "I cannot help but love Jesus." Millions have loved Him and have laid down their lives as a Christian testimony.

What will you do with Jesus? Will you accept Him as your Saviour and be saved?



# Submission Expectancy Deliverance

PSALM 34:1, 2, 15, 19

GEORGE MULLER

It has been after much prayer particularly laid on my heart to speak on three portions of this precious Psalm.

The first two verses are the first portion: "I will bless the Lord at all times; His praise shall continually be in my mouth."

All the saints are, more or less, in danger to forget how God is glorified by patient, full, entire submission to the will of God; and they are in danger to lose sight of the truth that "all things work together for good to them that love God"; that is, that all things can possibly befall us will ultimately be for our good. Out of a thousand afflictions, not only fifty, nor even five hundred, shall work for our good; but nine hundred and ninety-nine and one.

And if ten thousand were the afflictions, literally, it is to be taken, and we shall find that in the end all things shall work together for good. This being the case, there is no difficulty in praising the Lord.

"I will bless the Lord"; that is, praise Him in the highest possible degree. If, in our inmost soul, we are enabled to lay hold of this truth, we shall then be able to say, "I will bless Jehovah at all times," even in the greatest difficulties and distresses.

He is worthy to be praised! How wondrously He has proved His love to us in the gift of His only begotten Son! And, this being the case, oh, how it becomes His children to praise Him!

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad" (vs. 2). If thus we enter into what God is to His people, and what He has promised to be to His people for time and eternity, one result will be that "the humble," the lowly ones, the believers in Jesus, "shall hear thereof, and be glad." It will help them, comfort them,

strengthen them. Oh, how deeply important, my beloved fellow believers, it is to enter into this; that, if we are doing what is said in the first verse, and in the beginning of the second, we not only glorify God, but also comfort our fellow believers.

The next portion is in verse 15: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Our Heavenly Father looks on us habitually, not merely when we are in health, but in sickness; not merely in wealth, but in poverty; not merely in joy, but in sorrows and trials; and He looks on us

with that pitying eye that He may comfort us.

When we are in the midst of sorrows and distresses let us say to ourselves, "My Heavenly Friend looks on me. He sees how it is with me, He enters into my circumstances and helps me to the utmost of my need, if I am only willing to open my heart to Him."

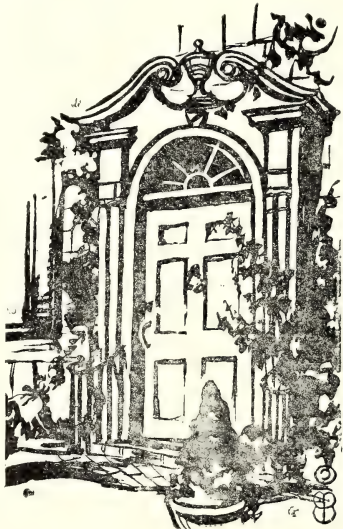
Oh, those precious eyes! looking on us if to say: "Now, My child, what doth thou want? Tell Me out thy heart, I am here ready to help thee, I have been most fully seeing thee, and My ears are open to thy cry. Dost thou not know, My child, that I have given thee already the most precious gift, the choicest gift, in My beloved Son? Therefore tell Me out thy heart. I have loved thee from eternity, and I shall love thee to all eternity. Now, tell Me, what doth thou want, My child? My eyes are upon thee in all thy affliction and sorrow, My ears are open to hear all thy distress and cries."

What a precious Word is this! Shall we not act upon it? Shall we only read it? Shall we not act it out? For many a long year I have found it so; and for the little time that I may yet sojourn here I shall prove it, and many of you here have proved it with me. Let us ever remember His eye is upon us, and His ears open to our cry.

One more verse. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (vs. 19). First, what have we to understand by "righteous"? Not those who are entirely free from sin and blame: not such, but poor sinners like you and me, who have disowned their own righteousness, and trust only in the righteousness of our Lord Jesus Christ, and are accounted righteous by our Heavenly Father through faith in Jesus. It is those poor sinners who, on account of their trust in the Lord Jesus Christ, are reckoned righteous though unrighteous in themselves. Of these is said they have "many" afflictions. It is written, it is foretold in the Word of God, it is expressly stated, "Many are the afflictions of the righteous." It does not say some afflictions, a few, but many.

And the more we seek to walk in the will of the Lord, trials will come; and very often trials come on account of our walking in the ways of the Lord. But on whatever account they come, they are "many"; and they are "many" for our real profit, for our blessing, for our good. They are intended to be blessings, therefore they are sent.

But the fact that they are "many" is on one side of it. There is the other side, they do not always last. Though "many," we are delivered out of them. The deliverance is going on while we are yet in the affliction, though we do not see it. The curtain is then drawn, and it is well that it is. Our Friend in Heaven is working behind the curtain; we do not see the machinery that is at work for our deliverance, but it is going on while we are in the affliction; and in a little time the deliverance will be seen, and it will be complete, for it will be "out of them all." Every tear will be wiped away from our eyes, the curse will be gone, and the end will be to "go no more out, but serve the Lord as we never served Him before. Not to sleep away eternity, not fold our hands, but to serve as we never served before, and all this to the glory of Him who bought us with His precious Blood.—*The Christian*.



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Union Grove Church Gets Pews

For the past year or more, our Woman's Auxiliary has talked new pews for our church, but it really looked impossible. We have very little wealth in our church. We are mostly farm people, and many of our people are young married couples with three or four children. In spite of all the difficulties, we decided to put the matter of pews before the church. Last October the church voted unanimously to help.

The Woman's Auxiliary had \$200 to start the campaign. The church voted for another lady and me to have charge of soliciting funds and contact someone to build the pews—they just wanted everything over to us. Our people responded wonderfully. We had no suppers or anything of the kind. The money was given by members and friends of the church.

The day before the pews were to be delivered, a group met at the church to clean and wax the floors. At 2:30 p. m. only three ladies were present. I felt so discouraged, but God heard my prayer and others began to arrive soon. Everyone began to work. Two men of the church furnished paint and painted the overhead ceiling. We removed the old linoleum and the stove that had a pipe that reached half across the room. Mr. Earl Sanders gave us some new runners for the aisles and Wallace Hardware gave us a gallon of paint to cover the spots where the old linoleum had been. Our church really looked better.

That night I was tired and discouraged. I knew that we had removed the heat from our church and I felt terrible about it. Moreover, we lacked about \$100 having enough money to pay for the pews. What could we do? I prayed to God for enough money to finish paying for the pews and to heat our church properly. Early the next morning, I started to the bank to see what arrangements I could make to pay for the pews. When I got to the church, I found a young couple, Mr. and Mrs. Roy McKnight, there. Mr. McKnight said to me, "Miss Linnie, I couldn't sleep last night so this morning I resolved to make arrangements to help on the pews." He gave me \$50. I told him that I thought that this was too much for him to give, but he didn't think so.

The night before another young father had brought me a contribution for the pews. I placed the currency in a book on the table. The next morning when I went to get the money, both the money and the book were gone. I realized what had happened. I had placed the money in my son's school book. And he, not knowing that it was there, had taken it to school with him. I hurried to the school. The principal, Mr. Harvey Bodiford, is a member of the church. When he saw me, he said, "Come here, Miss Linnie, I want to pay for a pew." I soon recovered the money that I had placed in the book and went on to

the bank.

When all the money had been deposited, we had enough money to pay for the pews and to have gas heat installed in our church. Now on Sunday we have a nice warm comfortable church. I do not feel proud, I just feel humbly grateful to God for His goodness.

Linnie J. Stokes  
Abbeville, Alabama

## Don't Miss This

"Information Day" for the South Carolina District Woman's Auxiliary Convention is here again! Lebanon Free Will Baptist Church near Effington is the place. Saturday, March 14, at 10 a. m. is the time. "The Light of Truth" is the theme. To enlighten, to encourage, to enlist women in the work of the Lord is the purpose.

All women in the district and in other districts of the state, or individual auxiliaries not organized into a district convention, are heartily welcome.

An inspiring day of information, presented in an interesting way has been planned. No reports or business of any kind, of course, will be in order. Bring your questions and problems and ideas; also your Year Book. We will be expecting a group from each auxiliary.

Mrs. Paul Kettenan  
Program-Publicity Chairman

## Cedar Hill Auxiliary Reports

The Woman's Auxiliary of Cedar Hill Free Will Baptist Church, West Asheville, North Carolina, submits the following report:

"We feel that our greatest accomplishment in the year of 1952 was the work that was done for the sick and the poor and needy of our community.

"We read in Proverbs 19:17, 'He that hath pity upon the poor lendeth unto the Lord; and

that which he hath given will he pay him again.'

"There are ten members in our auxiliary. These ten members visited 414 homes and 26 patients in hospitals during the year of 1952. We took in \$740.56 during the year. We spent \$732.85 for the sick and needy of our community and curtains for the church. We gave seven fruit bowls to the widows in our community for Christmas, also seven boxes of food to the needy. For these boxes of food and fruit bowls, we spent \$112.20.

"Our greatest desire is to be a blessing to others and to our church and to always do the will of our blessed heavenly Father. 'Work while it is yet day for the night cometh when no man can work.' The harvest is truly ripe and the reapers are few.

"We desire the prayers of all our Christian readers."

Mrs. Edd Coleman, President  
Mrs. Essie G. Rich, Reporter

## America's No. 1 Enemy

"I have killed more men than have fallen in all the wars of the world;

"I have turned fathers into fiends, mothers into monsters, homes into hells, brothers into brutes, the flower of hope in to the ashes of despair, ambitious youths into hopeless parasites;

"I make the downward path appear smooth for countless millions;

"I destroy the weak and weaken the strong; I make the wise man a fool and trample the fool in his folly;

"I ensnare the innocent;

"The abandoned wife knows me, the hungry children know me, the parents whose son or daughter has bowed their gray heads in shame and sorrow know me;

"I take great delight in putting grain into bottles and thus keeping it away from the starving millions of the world;

"I take great pride in stating that since the repeal of prohibition (in the U.S.A.) I have reaped a golden harvest. Instead of spending \$2,003,000,000, for drink, as the people did in 1934, they now spend \$8,770,000,000, the sum total which I have raked into my coffers during these thirteen years (1934-1946) is \$60,844,000,000;

"I am equally proud to state that since prohibition repeal the consumption of distilled spirits has increased from 58,000,000 gallons in 1934 to 231,000,000 in 1946; wine, 33,000,000 gallons to 140,000,000; beer (barrels) 10,000,000 to 53,000,000;

"I know that the Bible says, 'No drunkard shall inherit the kingdom of heaven; and I am especially happy over the fact that I am sending hundreds of thousands to hell every year that goes by! The years on ahead, at the rate mortals are going now, look mighty bright to me!

"I have ruined millions and shall ruin millions more!"

(Signed): DEMON DRINK.

—Watchman Examiner

## HERE IT IS

WHAT YOU HAVE BEEN WAITING FOR

THE 1953 MANUAL  
of  
WOMAN'S AUXILIARY METHODS

A New, Enlarged, Revised 1953 Edition  
Price ..... 50c

from

W.N.A.C. Headquarters  
Box 965  
Nashville 2, Tennessee



# NEWS NOTES

## A CORRECTION

We wish to make the following correction in the article "Sinning Christians" by Rev. N. P. Gates which appeared in the February 18th issue of THE FREE WILL BAPTIST. In quoting Romans 3:7, the word *lie* was changed to read *life*. The correct reading is: "For if the truth of God hath more abounded through my *lie* unto his glory; why yet am I also judged as a sinner?"

## CHANGES IN SERVICES

Rains Cross Roads Church announces a change in their Sunday night services. Services will be changed from the second Sunday nights to the first Sunday nights. These services will begin at 7:30 each evening. Also the church has services at eleven o'clock on the third Sunday of each month. Rev. D. W. Hansley of Pine Level, North Carolina, is the pastor and the public is invited to these services. The church is located on the Kenly and Princeton road.

## LEAGUE MANUAL STUDY COURSE

Rev. T. O. Terry is conducting a study course in the League Manual at Ruth's Chapel Church, near New Bern, North Carolina. Most interest is being manifested by the adults, seniors, intermediates, and juniors. The pastor, Rev. J. C. Griffin, says: "I am happy to see our fine young people so greatly interested in the League Study Course."

## S. C. YOUTH RALLY

Beginning the 14th of March at 8 p. m., the Beulah Free Will Baptist Church of Pamphico, South Carolina, will hold a youth rally. These rallies will be held each month sponsored by the pastor, Rev. Ervin Hyman and the youth of the church. Everyone is invited.

## MARLBORO REVIVAL

A revival meeting at Marlboro Church, Farmville, North Carolina, will begin March 15 at 7:30 p. m. and continue through March 22. There will be preaching each evening by the pastor of the church, Rev. L. B. Manning. Lawrence Tyson will conduct the singing.

## NORTH ZULCH CHURCH CONDUCTS STUDY COURSE

It was a great faith and prayer that the officers and teachers of the North Zulch, Texas, Sunday School launched out in a Sunday School Study Course. The Sunday School Manual by Raymond T. Sasser was used as the basic text for the course.

The course was presented to the group by the church's pastor, Rev. Troy McDonald, in

a very spiritual and conducive manner. After the completion of the study, the group felt that it had been a source of both information and inspiration.

The books for this course were published by The Free Will Baptist Press, Ayden, North Carolina, and bought by the Central Free Will Baptist Sunday School Association. As each school finishes the course, the books are returned to the association and then passed on to another school.

## GUM SWAMP REVIVAL

A revival meeting will begin at Gum Swamp Free Will Baptist Church, Pitt County, North Carolina, March 22, at 7:30 o'clock and continue through March 28. Rev. L. B. Manning of Fountain, North Carolina, will be the evangelist. Rev. D. W. Alexander of Bethel, North Carolina, is pastor.

## ORDAINING COUNCIL MEETS

The Ordaining Council of the Western Conference will hold their quarterly meeting in Edgemont Church, Durham, North Carolina, Wednesday, March 20, at 10 a. m.

## DESMOND HITS TV LIQUOR ADS

A New York State Senator hurled a charge of poor taste at television liquor advertising yesterday and declared that "kindergarten children now recite beer commercials instead of Mother Goose rhymes."

State Sen. Thomas C. Desmond declared that the liquor and brewing industries should develop a self-censorship code for advertising "enforced by a Hays Office similar to that used by the movie companies." If they don't, he said, he will introduce a bill to ban beer and liquor ads in all newspapers and over radio and TV stations in New York State.

## 5 Main Abuses

Citing ads going into homes through TV that are fit "only for the bar-room," Desmond listed five main abuses as:

1. "Over-suggestive advertising using tri-dimensional trickery to seem to pour into viewer's mouth.

2. "Use of teen-age girls to imply drinking is acceptable for young girls.

## COMING EVENTS

MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

MARCH 28—Union Meeting Time

MARCH 29—Palm Sunday

APRIL 3—Good Friday

APRIL 5—Easter Sunday

APRIL 23, 24—North Carolina State Sunday School Convention

3. "Sponsorship of day-time baseball game viewed by millions of youngsters from 4 to 14

4. "Use of snob appeal to give impression drinking is a sign of sophistication.

5. "Promotion of idea that drinking is necessary for fun for family parties and to gain friends."—Selected.

## SUPERANNUATION REPORT

The following is the Report of the Chairman, Treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists:

For February 1953

### RECEIPTS

Balance on hand 2/1/53 .....\$1,446.94  
Regular receipts for Feb. .... 27.30

Total to account for .....\$1,474.24 \$1,474.24

### DISBURSEMENTS

To Superannuated  
Ministers .....\$ 222.50  
Operating Expense ..... 7.85  
Paid to National Board ..... 1.95

Total Disbursements .....\$ 232.30 232.30

Balance on hand 3/1/53 ..... \$1,241.94

### RECEIPTS ITEMIZED

From Central District .....\$ 1.50  
From Eastern District ..... 14.80  
From French Broad District ..... 4.00  
From Piedmont District ..... 5.00  
From Western District ..... 2.00

Total .....\$27.30

Signed: M. L. Johnson  
Chairman-Treasurer

## SOCIETY DISTRIBUTES 1,750,000 BIBLES

More than 1,750,000 Bibles were distributed in 1952 by the Japan Bible Society, it was announced in Tokyo. This brings to 12,883,022 the total issued by the Society since the end of the war. One of the Society's most successful activities during the past year was the distribution of Bibles to Koreans on Tsushima Island off Japan's west coast. These Koreans had been deported from Japan as undesirables but they were refused permission by the Korean government to reenter their native country. The success of this campaign has led the Japan Bible Society to undertake a drive, in cooperation with Korean churches in Tokyo, to provide Koreans throughout Japan with Bibles.

—Selected

## DALLAS CHURCH ON AIR

"The Voice of Free Will Baptists," a radio program sponsored by the First Church, Dallas, Texas, went on the air February 8. The program may be heard from 7:15 to 7:30 a. m. every Sunday over KSKY, 660 kilocycles. It is under the direction of Rev. H. Z. Cox, pastor. The First Church is in the process of having plans drawn for a new building and hope to occupy it before autumn.

## ANNIVERSARY OBSERVED

The first anniversary of the Free Will Baptist Church at Bell Gardens, Calif., was observed January 18. The church was organized

with 21 charter members, and the membership as now grown to 52. Sunday school average attendance is 49 and the church has an active Woman's Auxiliary. The all-day anniversary service was climaxed with the observance of the Lord's Supper and Washing the Saints' Feet.

#### RADIO MAN SEEKS STATION IN KOREA

Tom Watson, Jr., has filed an application with the Korean Ministry of Public Information asking permission to establish in Pusan a 100,000-watt broadcasting station. The purpose for this station is to "furnish an evangelistic ministry to the lost men and women of areas such as North Korea, Manchuria, and China, who have no other opportunity to learn of Jesus Christ." Watson was won to the cause of Christian missions while managing his own station in Florida. He sold this station and went to Japan to preach the gospel; now he wants a radio station to preach to more who have never heard.

## Occasions for Calling In A Pastor

People should be encouraged to send for a pastor on any of 16 occasions, clergymen attending the annual Minnesota State Pastors' conference here were told.

According to Dr. Russell L. Dicks, professor of pastoral care at Duke University, Durham, N. C., and editor of the magazine, *Religion and Health*, these are the occasions:

- "1. When a loved one is seriously ill and facing death.
- "2. When a relative continues to be despondent following the death of a loved one.
- "3. When you are facing a surgical operation.
- "4. When you face adjustment to a physical handicap.
- "5. When you are going through a long convalescence.
- "6. Following the birth of a baby (for a prayer of thanksgiving).
- "7. When you desire to join the church.
- "8. When you have begun to worry about excessive drinking.
- "9. When a loved one is drinking excessively.
- "10. When you are having difficulty in your marriage.
- "11. When you are choosing a life work and feel uncertain about your choice.
- "12. When you are choosing a life mate and have doubts about your choice.
- "13. When as a parent you are concerned about either of the above decisions for your son or daughter.
- "14. When you are discouraged and life has lost its meaning.
- "15. When a loved one has become despondent for no obvious reason.
- "16. When the behavior of a loved one shows marked and rapid change, whether it is toward excessive misbehavior or excessive interest in religion; both are indications of serious personality disturbances."—*Clipped.*

## PROGRAM

### EASTERN WOMAN'S AUXILIARY CONVENTION Davis Church, Carteret County, North Carolina

THURSDAY, MARCH 19, 1953

THEME:—*The Light of Truth.*

TEXT FOR THE DAY: *I have chosen the way of truth, PSALM 119:30.*

#### THURSDAY MORNING

10:00—"The Light of Truth Radiates Through Us in Praise to God."

- Hymn, "Praise Him, Praise Him."
- Lord's Prayer, led by Mrs. J. K. Bryan, Jr.
- Chorus, "Shine, Shine."
- Scripture, Mrs. W. H. Marks, Jr.
- Greetings, Mrs. Louise Bedsworth
- Response, Mrs. Nina Grace Register

10:20—The President Directs:

- Prayer
- Watchword, "Old and New."
- Name the National Hymn for the year, instructions to delegates, and remarks on the theme.

10:30—Roll call of officers and reading minutes for information.

- "The Light of Truth Radiates on Enlistment and Promotion," Mrs. J. C. Griffin
- "The Light of Truth Radiates on Consecrated Youth," Mrs. Charlie Jones.
- "The Light of Truth Radiates Through Study of the Manual, Plan of Work, Missions, Stewardship, and Evangelism," Mrs. Ben Sutton
- Hymn, "The Light of the World Is Jesus."

11:00—"The Light of Truth Radiates on Our Orphanage," Mrs. J. J. Blizzard; Mrs. S. A. Smith

11:20—"The Light of Truth on Facts from the Field," Mrs. J. C. Griffin

11:30—Pageant, "The Most Precious Crown," Local Church

12:00—Recess for lunch

#### THURSDAY AFTERNOON

1:00—Hymn, "The Haven of Rest."

- "In Memoriam," Mrs. H. C. Barnes

1:20—Reading minutes of the morning

- "The Light of Truth Radiates Through our Woman's Conference at Cragmont," Mrs. L. E. Ballard
- "The Light of Truth Radiates and Strengthens Through Our Publicity Work and Records," Mrs. Fannie Swindell
- "The Light of Truth Radiates Through Our Sympathy and Sacrificial Service to Our Aged Ministers," Mrs. Walter Rhodes

2:00—Special music

- Business session
- Reports of committees, resolutions, petitions, etc.
- Report of Finance Committee
- Report of Treasurer
- Miscellaneous
- Reading of minutes for correction
- Hymn, "Blest Be the Tie that Binds."

3:00—Adjournment

Mrs. J. K. Bryan, Jr., PRESIDENT

Mrs. Alice E. Lupton, SECRETARY

## The Touch of Death

It was a great day for Johnny. For weeks he and dad had looked forward to this Saturday when they would take a hike together into the country. Johnny led the way, and as they traversed the woods, he found his way blocked by a gleaming copper wire. For a moment Johnny was tempted to jump it, and then reached forth his hand to lift it so that he might pass beneath. The moment his hand touched it, there was a flash; a scream, the sickening stench of burning flesh, and then death. Instinctively his dad reached out to grasp his hand and pull him from the deadly current. Again there was the same fatal flash and scream and again death. Only a touch but

it was a touch of death. Sin is just as deadly. It gleams, it fascinates; but it kills. Hate it. Avoid it as you would a high tension wire. Make sure your sins are safely neutralized beneath the Blood of Christ Jesus, our Lord.  
—Sel.

"He that hath mercy on the poor, happy is he" (Ps. 14:21).

Throw mud and you will have dirty hands, whether or not the mud hits the mark.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Describe the tribulation and all that comes after that.—Roger Tripp, Route 1, Ayden, N. C.

**NOTE:** Dr. Barrow's answer to the above question is continued from the last issue because of its length.—FBC.

"Now looking further into the prophecy, we see that the seventieth week is to be divided into two periods of three and one-half years each, the latter half being shortened 'for the elect's sake' (Matt. 24:22); that is, for the sake of the Jewish remnant in that day. Continuing our reading in Dan. 9:27, we find that the Antichrist 'shall confirm the covenant with many for one week.' This will be a covenant with Daniel's 'people,' to extend throughout the seventieth week, according to the promise of the Antichrist. He will guarantee to Israel protection and religious freedom, in return for their allegiance to him as their sovereign. The temple worship will be restored; but in the midst of the week; that is, after three and one-half years, the Man of Sin will break his covenant with Israel, causing 'the sacrifice and the oblation to cease' (Dan. 9:27). He will demand that he be worshipped as God; Israel will refuse to worship him; and the persecution which he will bring upon God's Chosen People is what the Bible calls 'the great tribulation.' This time of great sorrow will take place during the latter three and one-half years of the seventieth week of Daniel, referred to in Dan. 7:25 as 'a time (one year) and times (two years) and the dividing of time (one-half year)'; that is, three and one-half years. Rev. 13:5 describes this same period as 'forty and two months'; and Rev. 11:3, as 'a thousand two hundred and threescore days.' These, of course, are other ways of designating the extent of this period as three and one-half years, of three hundred and sixty days each.

"In order to deliver His people out of this 'time of Jacob's trouble,' the Lord Himself will return in glory, purify the earth, and set up His kingdom of peace and righteousness. And, as we have already seen, this will bring to a close the seventieth week of Daniel.

"The Antichrist can not be revealed until the restraining influence of the Holy Spirit is 'taken out of way' (II Thess. 2:7). In other words, the church, which is 'the temple of the Holy Spirit,' must be translated before

the seventieth week of Daniel begins to run its course. Then that 'lawless' one will be revealed, 'who, the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders' (II Thess. 2:8, 9; compare Rev. 19:11-21; 20:10).

"This Man of Sin is described by prophet and apostle, and by the Lord Jesus Himself. His satanic personality is graphically portrayed in the very names by which the Holy Spirit calls him. Here are some of them: The prince that shall come, the king of fierce countenance, the king who understandeth dark sentences, the man of the earth, the shaker of nations, he that cometh up out of the pit, the man who maketh the earth to tremble, the wicked one, the lawless one, the man of sin, the man whose coming is after the energy of Satan, the man who says, 'I will be like the Most High.' His portrait is given on many pages of the Word of God.

"With supernatural power—with satanic power—and with amazing rapidity he will do three striking things: (1) He will bring to pass the revival of the old Roman Empire in a league or confederacy of nations; (2) he will unify **professing** Christendom—the true church will have been translated, but the apostate church will be in accord with him; (3) he will make Zionism a political factor by forming a covenant or treaty with Israel, who will be established as a nation once again in the land of Palestine.

"This Man of Sin will be the last world-emperor under Gentile dominion. Not only will he unify the political forces on the ground of the old Roman Empire, but he will also consolidate **professing** Christendom. Church and State will once more link hands. And to Israel he will make fair promises. He will give to the Jews full possession of the land of Palestine. Whether the Mesque of Omar, which now stands on the old temple site, will be destroyed, or whether it will be converted into a Hebrew temple, we do not know; but we do know that the Jews will have their temple worship restored—on that very spot; for the Mosque of Omar is built upon the very site of the Jewish temple of old. Israel will be deceived in these fair promises, which Jeremiah describes as 'a covenant with hell.'

"With Europe in its present state of chaos, with persecuted Israel building her hopes on Zionism, it seems as though the time were drawing near for the appearance of Satan's

superman. The world is looking for a leader. And he will come 'with lying wonders!'

**The Preaching of 'The Gospel of the Kingdom' by the 144,000**

"Even during this darkest period of the world's history, God will not leave Himself without a witness in the earth. The true church, as we have seen, will be with the Lord, but God always has a testimony to Himself in the world. During the seventieth week of Daniel His missionaries will be 144,000 Jews, 12,000 from each tribe; and they will go throughout the nations, preaching 'the gospel of the kingdom.'

"When the 144,000 Jews go forth, preaching 'the gospel of the kingdom,' they will proclaim the same message which John the Baptist, the Lord Jesus, and His disciples heralded. It will announce the soon coming of the King. The gospel of grace points to a Saviour and a Bridegroom; it offers to the bride citizenship in heaven and joint-heirship with Him. The gospel of the kingdom will offer citizenship in His millennial kingdom, a literal, earthly kingdom.

"At least fifteen cults in America alone claim to be the 144,000. But, my friend, this company will be composed entirely of Jews. Moreover, it will not be 'sealed' until after the translation of the church. (See Rev. 7; compare Matt. 24:14.) This faithful remnant in Israel will present the claims of Christ and His kingdom, setting them over against the claims of the Antichrist. Many will respond to their message, both Jews and Gentiles, and will enter into the kingdom of peace and righteousness which will cover the earth when the Lord Jesus returns in glory to reign. Many will become martyrs in that day, because they will refuse to worship the Antichrist. They will come 'out of the great tribulation,' having 'washed their robes, and made them white in the blood of the Lamb' (Rev. 7:14).

**'The Abomination of Desolation'**

"Earlier in this study we referred to the fact that the Antichrist will break his covenant with Israel in the middle of Daniel's seventieth week. During the first three and one-half years he will have consolidated his position. Then, although he will exercise greater power than any Caesar ever had, yet he will aspire to **divine** honors—and he will want to be worshipped on the very spot where God has been honored. This has ever been Satan's desire, to be worshipped, to be 'like the Most High.' He even tried to get the Lord from heaven to worship him!

"In order to compel all men to pay divine honors unto him, the Antichrist will set up his image 'in the holy place' in the Jewish temple in Jerusalem, demanding that he be worshipped as God. In so doing, he 'shall cause the sacrifice and the oblation (the Jewish temple worship) to cease, and for the overspreading of abominations he shall make it desolate.' Thus Dan. 9:27 describes this climax of blasphemy.

"Now an (abomination) to an Israelite is an idol of some sort. The Lord Jesus, referring to these words of Daniel, and looking forward to the time of the faithful Jewish remnant in the day of the Antichrist, said: 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in

the holy place . . . flee into the mountains' (Matt. 24:15, 16 and following verses). The Antichrist's covenant with Israel, made earlier in the seventieth week of Daniel, will guarantee religious liberty; but he will count this covenant as a mere 'scrap of paper.' He will rob Israel of the right to worship Jehovah, and will demand that he be worshipped as God. Moreover, those who refuse to receive 'the mark of the beast,' giving allegiance to him, can neither buy nor sell in that day. His ultimatum will be: 'Worship me or starve!'

#### **'The Great Tribulation'**

"The refusal of Israel to worship the Antichrist will be the signal for the beginning of 'the great tribulation.' Then 'the people of the wandering feet' will once more be persecuted, hunted, slain; 'for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be' (Matt. 24:21). Read carefully Matt. 24:15-26 for the Lord's description of this 'time of Jacob's trouble.'

"We believe that the Jewish remnant will flee in that day to the land of Moab on the east of the Jordan River, where for thousands of years the cities of Petra have stood, preserved for this time of great sorrow. In Dan. 11:41 we read that the land of Moab 'shall escape out of his (the Antichrist's) hand.' And these remarkable cities in this (wilderness) seem to be God's place of refuge for His chosen people in this hour.

"Moreover, God will bring to a speedy end the seventieth week of Daniel; for 'except those days should be shortened, there should no flesh be saved: but for the elect's sake (for Israel's sake) those days shall be shortened' (Matt. 24:22). The Lord Jesus will return in glory; He will hear the cry of His people, and come down to deliver them and a sin-weary world from the dominion of the Antichrist. He will purify the earth with His righteous judgments; then He shall reign 'from sea to sea, and from the river unto the ends of the earth.'"

At the end of the great tribulation Christ comes with His saints and takes vengeance on those who have forgotten Him. In lightning speed He makes havoc of the enemies of the Jews at the battle of Armageddon.

Then comes the judgment of the nations as set forth in Matt. 25:31-46. Verses 31-33 are quoted here: "When the Son of man shall sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

After the judgment of nations Christ sets up his millennial kingdom and reigns in peace and righteousness for one thousand years.

#### **The Loosing of Satan for a Little While**

Satan returns to the nations of the earth in the same furious rebellion with which he influenced the nations to the battle of Armageddon, Rev. 20:7. Like then Gog in the land of Magog loyally follows him, Rev. 20:8. In contrast to the activities at Armageddon: This calling of the nations together in defiance of Christ who is in the holy city Jerusalem. No battle is fought but instead the King of kings makes quick work in the destruction of Satan

and all who rebel as He calls fire down from heaven to completely destroy them as well as the heaven and the earth, Rev. 20:9.

#### **The Final Judgment**

Satan, the beast, and the false prophet judged and cast in the lake of fire, Rev. 20:10. The bottomless pit is cast into the lake of fire, Rev. 20:14, 15. Heaven and earth destroyed by fire, Isa. 24:10-20; I Pet. 3:10-12. The unrighteous people judged according to the record of the books, Rev. 20:12. The evil angels judged: Christ is the judge in this as He is over all other beings, John 5:22; the saints participate with Christ in this judgment, I Cor. 6:2, 3.

#### **The Eternal Abode of the Righteous**

Matthew 25:46

Following the destruction of the heavens and

the earth a new heaven and a new earth come into being, Isa. 65:17; I Pet. 3:13; Rev. 21:1, 2, 10. A holy city, new Jerusalem, is seen by John to descend from the new heaven in the purity and beauty of a bride adorned for her husband to the new earth, Rev. 21:2. This new Jerusalem is described as being adequate for the eternal abode of the blessed, Rev. 21:9-27. The dimensions given seem to describe it as a cube whose sides are each fifteen hundred miles long.

"Don't things go right, my little man?"

I'll tell you a wonderful trick

That will give you more fun than anything can—

Do something for somebody, quick!"

## **THE PASTOR'S NOTEBOOK**

F. B. CHERRY

*NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.*

### **THE DYING ROBBER SAVED**

LUKE 23:43

#### **I. HIS PRECIOUS CHARACTER**

- A. He was not a pagan, but a Jew—a believer in the true God.
- B. He was a believer in future existence and retribution.
- C. He had become a hardened wretch.

#### **II. HIS TRUE REPENTENCE. This is evidenced—**

- A. In his viewing sin in its relation to God.
- B. In his acknowledgement of his own guilt.
- C. In his reproving the conduct of the other robber, and his anxiety for his welfare.

#### **III. HIS STRONG FAITH. He, believed—**

- A. That Christ had a kingdom.
- B. That He would hear requests.
- C. That He would grant blessings.

#### **IV. HIS PRAYER**

- A. Short—but a single sentence.



# Great Men on the Bible

By DR. W. ROY STEWART, *President*  
CLARKSVILLE SCHOOL OF THEOLOGY  
Clarksville, Tennessee

Isaac Newton: "I find more sure marks of authenticity in the Bible than in any profane history whatever."

Francis Bacon: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

Benjamin Rush: "The Bible contains more knowledge necessary to man in his present state than any other book in the world."

James D. Dana: "By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of

eternity but God himself."

Jean Paul Richter: "The first leaf of the Mosaic record has more weight than all the folios of men and philosophy."

Sir John Herschel: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."

James D. Dana: "The grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word."

Thomas Dick: "The religion of the Bible requires only to be examined with care, and studied with humility and reverence in order to produce a full conviction of its celestial origin."

Prof. O. M. Mitchell: "The most wonderful

volume in existence, is beyond doubt, the Bible."

Francis Bowen: "I accept with unhesitating conviction and belief the doctrine of a personal God, the creator and governor of the world, and of our Lord Jesus Christ in whom dwelleth all fulness of the Godhead bodily."

Samuel Johnson: "Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his Maker. Read the Bible every day of your life."

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

- B. Humble; he only asked to be remembered.
- C. Reliant. Remember all my past bad life; but remember too that I am dying trusting in Thy grace.
- D. Earnest. The petition of an awakened sinner on the brink of eternity.
- E. It included all he needed.

### V. CHRIST'S ANSWER. Conclusions:

- A. If Christ heard when passing through His awful suffering on the cross will he not hear now that He is exalted to be a Prince and Saviour?
- B. The conversion of this man shows how quickly Christ can save.
- C. Salvation is all of grace, and not of works or merit.
- D. Christ can not only justify and give us a title to heaven in a short time; He can also quickly sanctify and make us "meet to be partakers of the inheritance of the saints in light."
- E. One robber was taken and the other left.
- F. This is the only case of death-bed conversion recorded in the Bible.

—Selected

【●】

## THE DYING THIEF

LUKE 23:43

- I. We see here an illustration of the cross, in its power of drawing men to itself.
- II. We have here the cross, as pointing to and foretelling the kingdom.
- III. Here is the cross as revealing and opening the true Paradise.

—Maclaren.

In one of Christ's busiest hours, He was called upon to render a verdict against an adulterous woman. He had held class from early in the morning till late in the evening the day before, and had returned to the temple for another hard day's work. The scribes and Pharisees brought the woman to test the integrity of our Lord.

They declared that Moses in law commanded such an one to be stoned to death. The thought that is of great importance is here they call Him Master, but one the day before they called Him a deceiver; they had denied all the rights given Him of His Father to be the Saviour and King. But just to try to catch Him, they came to Him as a group of innocent men trying to clean up the neighborhood.

After prayerful consideration, the Saviour gave them the right to stone her to death providing they could meet the requirements and qualify for the task. But they were not worthy; Jesus put the standard too high. He required a sinless life before they could throw the stones. "He that is without sin among you, let him first cast a stone at her" (John 8:7). After the firm words of the Saviour's lips penetrated their hearts, they walked away one by one and left the woman alone with the Saviour.

Jesus said to her, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." He said, "Neither do I condemn thee: go and sin no more."

Then, who is worthy now to talk about his neighbor and criticize him? When one is criticized and talked about, it is usually by his inferior. If this group had been spotless they would have tried to help this sinner, but they acknowledged they were guilty and walked away. It often happens when one is willing to criticize another, he is just as guilty as his victim, maybe not the same sin, but one just as evil.

"There is so much good in the worst of us and so much bad in the best of us, that it hardly behoves any of us to talk about the rest of us."

# Notes and Quotes



BY J. C. GRIFFIN

## WHEN SHOULD I LIVE MOST RELIGIOUS?

At this season of the year we find that some people are stressing sacrifice and self-denial and attending services daily, trying to be extremely pleasing to Christ and to His cause. Certain things must not be eaten, and all the way with the beginning of Lenten services daily spiritual living is advocated. But when Lent has passed, they go into the extreme in indulgences. Some even get on a "drunk or spree." They fill up on the pleasures of the world. Lenten services ends with a big dance in some instances. Now I am not condemning the sacrifices made and the close and straight walk in religious paths during Lenten season, but why should I live close to Christ and do more for His church for forty days preceding Easter than the rest of the year?

If I understand the commandments of Christ Jesus and His teachings, my life should be yielded to Him daily, not just during the Lenten season. If I could be saved by works, if Jesus should come for His church during Lenten season, or if I should die during this grand season, it might be well; but since I cannot be saved by my works but by as absolute accepting the Lord Jesus as my personal Saviour and since He is subject to come for His church at any moment between Easter and Easter, my life had better be yielded to His will 365 days to the year. The only season that I can find for a successful Christian living is daily living in fellowship with Christ, no vacations.

An old negro was asked how long he had been a Christian. His answer was, "Off'n on for about fifty years." A great many people are "off'n on Christians," and they are on during Easter season, during Christmas when we sing about the first Christmas, during a Sunday school rally, a singing convention, and sometimes during the annual revival meeting; but as soon as these seasons are over they are like the old negro, they are "off." You cannot get them to budge to any important mission or to make any sacrifice for the ongoing of the church. The old negro was frank enough to admit that he was off most of the time. So my dear reader, don't try to get religion just once or twice a year, but let Jesus Christ have complete control the whole year through and live a completely yielded life.

## OTHER OFF AND ON CHRISTIANS

We have found some who are "on" as long as they can have their way, but if their way cannot be had they are "off." They are like the football, you cannot tell where it will hit on the bounce; they bounce in and they bounce out. Sometimes they leave one church and go

to another taking their "chip on their shoulder." Sometimes they bounce out into cult religions or clear out into a world of sin.

I found a man several years ago who was taken down very sick and unto death. He did not attend church and had not for several years due to the fact that he got mad with another brother. But when he knew that death was coming, he wanted to get "on"; I mean he wanted to get "on"! He had lived "off," but now his "off living" was not satisfying, so he wanted me to have the church to forgive him and enroll him as a member and wanted his funeral in the church building.

I knew of another Christian who sent for a brother when he had lived "off" from the fellowship of a true Christian and pouted over nothing for years, but he did not want to die "off" but wanted to get "on." He was ready to forgive and ask forgiveness. Brother you better be "on" and sure enough "on" when death overtakes you or be ready when Jesus comes. Yes, we had better be "on" when Jesus comes. Jesus may come on your prayer meeting night in such an hour as you think not. Yes, He will come as a thief in the night and you may be found "off," then it would be too bad for you.

While I do not believe on that "off and on" stuff, I believe that when a fellow gets "on" in reality, he wants to stay "on." Our motto should be and usually is, "On to Victory." A real Christian has something that the world does not have nor does not give. He is humble and willing to suffer for Christ and His church.

## HUMILITY

Andrew Murry said, "Humility is perfect quietness of heart. It is a cherished acquisition and a practical talent. It is to have no trouble. It is never to be fretted, nor vexed, irritated, nor sore, nor disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when no one praises me, and when I am blamed or despised. It is to have a Blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret and is at peace as in a deep sea calmness, when all around and above is troubled."

It takes real fellowship with Christ to be humble. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:23). Yes, it takes real religion to say nothing when you are criticised and judged by others. Sometimes a real Christian is unjustly criticised. Sometimes his enemies will actually make false statements telling things that will hurt the reputation of the person lied against. But should we ever have to contend with such, just remember that our Saviour "suffered and reviled not."

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24).

## A FINAL WORD

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let

him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Peter 3:8; 12).

There is a story told of an old lady who was a member of a church and who was always tattling and running her tongue about other people. One day her pastor, when she had confessed her sins openly to him, said: "Take this piece of paper and tare it into as many small pieces as possible and hold the pieces in your hand." This command was obeyed, then her pastor said, "Take those bits of paper and go out there in the open and throw them up in the air." This order was obeyed, then the pastor said, "Now go out and pick up all those bits of paper and bring them to me." The old lady said, "Impossible, they are blown too far." The pastor answered, "That is the way with your tattling and back-biting. God can forgive you but you can never undo your wrongs, the people that you have talked about have been hurt by your tongue and you cannot undo the wrong."

## LIVING TO THE WILL OF GOD

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (I Peter 4:1, 2).

We often hear prayers offered in which some say "Keep us in the center of Thy will, Lord Jesus, etc." But God cannot keep us in the center of His will except we yield our whole being unto Him. If we will submit our all unto Him, then we can say with the Apostle Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). We do the committing and God does the keeping. In order to stay in the will of God we have to keep on, submitting ourselves unto God. There is no let up or taking back that which we have committed without getting out of the will of God.

A lot of people are like a child who gives his playthings to another child and then goes over and takes them back. Often I ask people, "Are you a Christian," and the answer comes back, "Well, at one time I was, but I am not now." Get your Bible and read the 10th chapter of I Corinthians. I will quote a few verses:

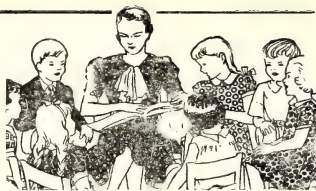
"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness" (I Cor. 10:1-5). Get your Bible and finish the chapter right now. Disobedience takes us out of the will of God. It is a serious thing to get out of the will of God.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A Little Gentleman

Several passengers, on a hot day in June, entered the train on the Columbia and Augusta Railroad. Among them were several young college boys, who were on the way home for their summer vacation. They were stylish, well-dressed lads and were as gay as boys usually are who have put books aside.

A party of merry girls already occupied the car, and in a little time the train seemed flooded with youth and sunshine. A very lean woman, with an ample basket, divided her time between eating chicken and boiled eggs and fanning vigorously with a turkeytail fan, while a stout man in the corner mopped his face with a red bandanna, by way of emphasis, "Hot, very hot!"

The boys and girls took in every incident, laughing and tittering all the while. Just across the aisle, opposite the boys, sat a woman holding a baby. A pale, tired, despairing look was on her face and her eyes were full of suffering. The little one was fretful and cried piteously, but the young mother was too exhausted to try to quiet the baby.

"Oh, just listen to that young one! I think crying babies ought to be put out of the cars," one of the girls said, pertly.

"Yes, my head begins to ache," said another, while the boys laughed; and the louder the child cried, the more merriment it caused among the young people, while the lean woman and the fat man scowled and complained.

"I do not see any cause for ridicule," said Fred Weston, as he arose; and to the amazement of all the passengers, he crossed to where the woman sat, and with a courteous bow, extended his arms. "Please let me hold your baby a while," he said. "I have a little sister just her age and she loves me dearly. You look so tired, ma'am."

The child opened wide her big brown eyes and gazed into the handsome, bright face of the boy, as without hesitation she sprang forward into the outstretched arms. She ceased crying and her lips puckered into a plaintive sob.

"Oh, how good you are!" the mother said, with a sigh of relief.

"Thank you"; and she pressed her eyes to keep back the tears of gratitude. "You are a brave boy," she said. "to show such an act of kindness while your companions jeer and ridicule. Thank you," she said, again. "Ah, she loves you already"; and the once-beautiful face of the woman was bright for a moment as she saw her baby laugh with joy.

"Now," said Fred, "since you see what good friends we are, suppose you lie down and rest,

I will take care of the baby. Come, now, we will see the birdies fly." And with his little charge held tenderly in his arms he took a seat beside the window and soon had baby's attention riveted on the passing, flitting scenes as the train sped on its way.

The passengers looked on in surprise, and Fred's companions ceased laughing and became quiet. The effect of this kind, manly act was electrical; it was a silent rebuke to every person in the car. In a moment the ladies and thoughtless girls each offered to assist Fred in caring for the little one. "Cute little darling!" was the exclamation of the girls; and with motherly tenderness all fondled and petted the child. But she clung to Fred tenaciously, as if resenting her long neglect and their sudden overtures of devotion. The lean woman put aside her turkey-tail fan and went deep into her hunch basket for a "drum-stick" for the baby.

The stout man forgot it was a very hot day, and looked on with interest. Calling Fred to him, he chuckled the baby under the chin. "Pretty child she is. Now say, young man, why doesn't the mother go into the sleeper, I wonder? She looks mighty uncomfortable over there. She is fast asleep with her head on that leather satchel. I hadn't noticed the poor woman before. She looks more dead than alive."

"Yes, sir; she's very bad off, I think," Fred answered, "and I judge she has not enough money to take a sleeper. I have a little change, and I thought I would just offer it to her. From what she told me, sir, I think she is very poor."

"Indeed, indeed!" said the man, going deep into his pocket. "Now, my boy, you keep your money. Here, Brown Eyes, you and your ma be comfortable." So saying he pushed a roll of bills into the chubby fist of the child.

"Now, I want your name," Fred Weston said.

"Here's my card, Fred, and I want you to keep it, and if you ever want a situation, ever want assistance in time of trouble, ever want a recommendation, just come to me. You are a noble, manly little fellow—a little gentleman. Your attention to that poor woman, and the courage you have shown in helping her, are a guarantee that you are sure to make a great and good man."

Here the train stopped, and he arose. "Good-by, my boy; you've taught me a lesson I'll never forget, and you have gained a friend for life."

A moment later he left the train, and Fred read on the card the name of a man who is called the "Cotton King of the South," and a man of whom he had often heard.

After having slept for some time, the woman suddenly awoke and looked about in a puzzled way. Fred was at her side. "Now,"

said she, "I'm feeling so much better. My sleep has given me new life"; and she took the baby in her arms, and Fred gave her the money the gentleman had left for her, which proved to be a very liberal sum—more than the poor woman had seen in years. She simply bowed her head and wept as if her heart would break.

Again the train stopped. It was the station at which Fred must get off. The woman raised her eyes with a smile of gratitude that Fred forever remembered, and the baby put out her arms and cried piteously for him. He stopped and watched the train until it turned the curve. The woman was waving to him and the little arms still beckoned him. The engine rushed on its way like a great living monster.

"Come, Fred," called out one of his companions.

"Yes, I'm coming," said Fred, wiping away a mist that had suddenly gathered over his eyes.—Selected.

### FAITH

BY JESSIE PEELE MILLS

Knowing that night will pass  
And darkness must hasten on,  
Ah! the dew drenched grass  
Awaits the coming dawn.

The roses makes her petals fold  
And hides her heart from view;  
Fearing neither darkness or cold,  
Awakens bathed in shining dew.

Ah! and the golden sun-flower  
Smiles in the bold noon sun,  
But hangs her head at twilight hour;  
She knows that day is done.

Each and every month, nature knows  
The seasons that are to be.  
There's no moaning at autumn's glow,  
But acceptance with tranquility.

The beautiful white snowflakes fly  
Like feathers, only cold and grand.  
The flowers sleep, they do not die;  
They are familiar with God's Plan.

The leaves once so sprightly green  
Are red, dull, and brown;  
They do not grieve as they are seen  
Drifting toward the waiting ground.

But alas! poor wretched mortals, we  
Live to mourn, wound, and cry  
Over God's Will that was meant to be,  
And lament until the day we die.

### What the Bible Says About Drink

Deut. 29-2-6. Abstinence assures a closer walk with God.

Judg. 13:4, 7, 14. Samson's mother, an example of all womanhood, was commanded not to drink. Was alcohol recognized even then as a protoplasmic poison, injuring posterity?

I Sam. 1:14-15. Hannah, an example of honored motherhood, was a total abstainer.

I Sam. 25:33, 36-38. Nabal, a rich but churlish man who opposed David, died after a drunken spree. He had already lost his wife's respect.—Clipped.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### Mr. W. H. Ratcliff

On February 1, 1953, God saw fit to call from us the soul of our dear loving father, Mr. W. H. Ratcliff.

Mr. Ratcliff was born February 28, 1876, in Beaufort County, North Carolina, the son of Mr. and Mrs. B. M. Ratcliff. He was married to the former Nancy Wallace, December 25, 1897, who preceded him in death ten years ago. They were both faithful members of Free Union Church, near Pinetown, North Carolina, and as long as health would permit them, they were cheerful and ready to help others. He lived in the Free Union community all of his life until four years ago when he moved with all of his daughters in Plymouth, North Carolina. This was his home when the death angel came to call him.

He leaves to mourn their loss two daughters, Mrs. D. S. Windley, Plymouth, and Mrs. W. T. Windley, Bath, N. C.; one foster son, Archie Wallace, Plymouth; thirteen grandchildren; nine great grandchildren; two brothers, M. L. Ratcliff, Pinetown, and J. M. Ratcliff, Pantego, N. C.

Funeral services were held in Free Union Church by his pastor, Rev. Clinton Lupton. He was laid to rest in the family cemetery beneath a beautiful mound of flowers.

Call not back the dear departed  
Anchored safe where storms are o'er.  
On the border land we left him,  
Soon to meet and part no more.

When we leave this world of changes,  
When we leave this world of care;  
We shall find our missing loved one  
In our Father's mansion fair.

Written by his daughters,

Mrs. W. T. Windley

Mrs. D. S. Windley

### Mr. George W. Sasser

"Enter thou into the joys of the Lord," were the words that George W. Sasser heard April 27, 1952, when the Lord called him home. He was born June 19, 1890, and spent his life in Wayne County, North Carolina. He was a member of Stoney Creek Church, Goldsboro, North Carolina, and attended whenever his health permitted him. He loved the church and was always willing to do what he could for the good of the church and the community in which he lived. He was loved by all who knew him.

His funeral was conducted at the church with the pastor, Rev. Clifton Rice, officiating.

He leaves to mourn their loss his wife, the former Anna Ward, one son, two brothers, one sister and a host of friends. We feel that our loss is surely heaven's gain.

By the Obituary Committee

## ANOTHER DAY

By DORIS SHEFFIELD

God gives us no promise of tomorrow, but we already have today to use or abuse. To be able to use today to the best advantage, we must be able to say with the Apostle Paul: "... but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

The pages of a closed book that is read,  
A door that's locked and barred;  
A broken vow, and unkind word,  
Another's joy we've marred.

The tears we cause with words we speak,  
Are things that bring regret.  
No answering smile, no helping hand;  
These things to just forget.

To sorrowing hearts no joy we brought,  
These things we can't recall;  
A shattered dream, a broken heart,  
Brings sorrow to us all.

A ship that's tossed both to and fro,  
No light to guide its way;  
No still small voice within our hearts  
To lead us day by day.

Let's bury deep these errors made  
With all our yesterdays,  
And join our hands, and hearts, and lives,  
With God who knows the way.

An open door, an open book,  
The pages clean and white.  
Another chance God gives us to  
To make our lives aright.

Another day for us to use,  
Bring joy to those we meet;  
If hand in hand with God we walk,  
To guide our stumbling feet.

Then when this life is over,  
Each chapter is complete.  
The chilling hand of death then comes,  
No chance for our retreat.

But with it brings no doubts or fears  
To make us tremble sore;  
For all the lights of heaven will  
Shine from that bright shore.

And God will come to meet us,  
And take us by our hand;  
Then He'll lead us over  
To join that heavenly band.

And there we'll meet with loved ones  
Who long have gone before;  
There we'll be so happy,  
And live forevermore.

David Brainerd used to say, "I care not where I go, or what hardships I endure, so long as I can see souls won to Christ. When I sleep I dream of these things, and when I awake it is my first thought. All my desire is the conversion of souls, and all my hope is in God."—Sel.

## A Grief of Mind

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: which were a grief of mind unto Isaac and to Rebekah.—Genesis 26:34, 35

Marriage can be beautiful. It can be tragic. If married people are not one in the Lord, there can be no happiness. The union of believers and unbelievers is contrary to God's expressed will, "Be not unequally yoked with unbelievers."

When Esau took wives from the heathen nations it was a bitterness of spirit to his parents. Rebekah, despite her weaknesses in character, was religious enough to sense that the marriage of Esau with non-covenant women was a breaking of God's ordinance and a violation of God's covenant. She was so concerned about the possibility of Jacob's marrying someone who was not in the covenant that she said, "If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?"

Our young people should be aware of the sinfulness of "keeping company" with the enemies of God and his people. Parents should be greatly disturbed when their children seek the friendship of the worldly. Parents must warn their sons and daughters against that sin and call attention to the tragedy that follows in the wake of a mixed marriage.

None should think of entering into a marriage with a person who cannot be an example to children. Let all remember that an ungodly mate means an ungodly father or mother of the children the Lord may give them. It means division and disunity in the home.

If religion is a vital thing, mixed marriages will not occur. Esau's lack of true religion accounted for his recklessness.—Rev. Henry Baker, in *Daily Manna Calendar*.

## Keep the Fire Burning

"The fire shall ever be burning upon the altar."

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet-seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much.

Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the Spirit of grace and of supplication.

—Spurgeon.

"Do not expect too much from others, but remember that all have faults, and that we should forbear and forgive, as we often desire forbearance and forgiveness ourselves."—Sel.



# **-: Department of Foreign Missions -:**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
212 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## **Doers of the Word**

James 1:22—"But be ye doers of the word, and not hearers only, deceiving your own selves."

All of us realize the value of an illustration or an example. I remember very well when I was in high school struggling over algebra. I liked algebra very much but sometimes a hard problem would occur and I would try and try to solve it and, many times, to no avail. But if I could see an example of a similar problem worked out, then the rest would come easy. Once I got the principles and actually saw one solved and proven, then I seldom had any further difficulty. Later on I became a public school teacher and taught such subjects as history, English and mathematics, and I soon learned that the students would catch on much faster if they went through the steps of a simple problem. Thus the law of apperception was applied and we advanced in knowledge. To-day you open the modern day textbook in mathematics and you will find sample problems all worked out thus enabling the student to progress from the known to the unknown.

We all will agree that a walking sermon is more effective than a sermon talking. I also believe that by far the majority of genuine born again souls realize the joy and importance of practicing the Word of God. Many take great delight in obeying the Lord in things that He said we "ought" to do, such as washing the Saints' feet, and tithing and, I for one, intend to do them, but when it comes to executing the direct orders of the Lord Jesus, many are failing to-day. It appears to me that we should do things in order. It also seems to me that the direct, positive commands of Christ should have pre-eminence over anything of a secondary nature. Such passages as Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark 16:15, "And He said unto them, Go ye into all the world, and preach the gospel to every creature."

Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

These are more or less direct commands of Christ, and being among his last words on

earth certainly should move us to action. The sooner we apply James 1:22 to the Great Commission of Christ the sooner we will have people all over the world believing our message.

All of us believe the Great Commission but few of us are putting it into practice in our prayers, preaching, gifts and going. What we need is a demonstration of our faith in obedience.

Before the demonstration of the Atomic Bomb, the people in general had very little faith in what it could or would do. It is true we knew that science had discovered something that they called atomic energy, and we had read and heard about its power but it was not until Hiroshima that the world really took notice of the devastating power of the atomic bomb. So it is with our faith, we may believe it, talk about it, preach it, sing it and shout it from the house top, but if we do not demonstrate it, the world will never take notice of our message. I think we need some Hiroshima action in our Department of World Wide Missions.

Our Demonstrations should be Consistent.

"The man who has heard the gospel message once, certainly does not have the same right to hear it the second time as the man who has never heard it at all. There is a need in all parts of the world, including the home land, but who is there in the home land that cannot hear a gospel message these days if he would. With a gospel message almost any hour on the radio, with many gospel programs being televised, with Christian literature obtainable just for the asking, and even a whole Bible for as little as twenty-five cents, and with more churches than schools. Where is there an individual that cannot learn the way of salvation if he really desires it. On the other hand, consider the tens of millions in distant lands who have not even once heard that there is a Jesus Christ who has died that men might have eternal life. At home there is one ordained minister, not taking into consideration the thousands of other Christian workers, for every 514 of our population.

On the foreign mission field of the world there is one missionary for every 51,663, and in many parts of the world missionaries have a potential parish of 100,000 or more."

Then too if we were giving out food to a hungry multitude, would we give a hot meal to a man who had just eaten or would we first serve those who had not eaten in days?

There never was a local church, or denomination that suffered locally in any degree by majoring on World Evangelism or reaching the unreached. On the contrary those local churches, associations, and denominations that emphasize missions have every local need supplied and a consistent spiritual fervor that overcomes every obstacle.

No longer can it be said that the Free Will

## **Home Mission Month**

Another year has passed and we stand again, facing our Home Mission Month. April has again been designated as Home Mission Month. And March 24th has been set as a day of prayer for the progress of Home Missions; also for our Simultaneous Revival Campaign. We ask each pastor to urge his church to have special prayer on that date, that many souls may be saved during these Revivals, and that you make a report of the meetings and send them to our secretary-treasurer, Rev. H. E. Staires, 516 S. 61 W. Ave., Tulsa, Okla. Don't forget that each pastor is to take a special offering for Home Missions during the month of April, and send it to the same address.

Our offerings have been far better this year than ever before, but I notice that each state is behind with its quota. I hope that each state director will put forth a special effort to raise their quota. I am sure that all Free Will Baptists want it done and will give if they are given an opportunity.

It has been my privilege to visit Arkansas, Florida, Kentucky, and North Carolina in the interest of Home Missions and I find our people are very much concerned about this work and can see that it is the foundation for our National program.

I was sent by our Board, to Chipley, Fla., for a revival and I found in that city a great hungering and thirsting for a Gospel just like the Free Will Baptists preach. Some of the folk testified in the services that they had been praying for 15 years for a church like the Free Will Baptist to come to their town. So you can see that the fields are white already unto harvest and may God help us as a denomination to meet the challenge, for night is soon coming when we won't have this opportunity. You may ask, "What must I do about it?" You can pray, give, and go!

Your National Home Mission Board will never be satisfied until they have Free Will Baptists in every state in the good old U.S.A., and in every town and in every rural district where there is room for one. Oh, there are so many who will perhaps never be saved unless this work is done—Don't you want a part in it now? Let's all get busy, that through our efforts many may be saved.

Now, dear Free Will Baptists, we are depending on you and God is also depending on all of us to rise and go over the top for Home Missions.

REV. J. B. BLOSS, *Chairman,*  
National Home Missions Board

Baptist Denomination does not demonstrate her faith. We are "doers" of the Word and not hearers only. It is true, some are slow to catch on, and ours is not a "mushroom" demonstration but give us time and some stewardship examples and we'll be there. I still believe that every state this year will meet her quota for Foreign Missions. Check the quota for your state NOW and plan something special for Foreign Missions. Remember, the next fifth Sunday, March 29th is Foreign Mission Sunday.

Rev. Raymond Riggs,  
Promotional Sec'y.-Treas.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## In the Shadow of The Cross

(Lesson for March 22)

LESSON: Matthew 26:6-13, 26-30.

GOLDEN TEXT: John 10:17, 18.

### THE HEART OF THE LESSON

It was not long before the time of our lesson that Jesus had raised Lazarus from the dead. It is little wonder that when Jesus came to Bethany again, "six days before the passover" (John 12:1), that Martha and Mary desired to honor Jesus. So, as John declares, they made him a supper—not however, in their own home, but in the house of a man named Simon, who had been a leper. No doubt Simon and his family wished to join in this expression of honor, for we certainly can infer from the lines that Jesus had cured him of his leprosy.

As they sat at the table there was suddenly an air of excitement as Mary walked up to the Master with a cruse of very costly perfume and poured it upon his head and his feet. The whole house was filled with the fragrant odor of the perfume. Everyone at the table knew well that this was no gesture of affection that cost her nothing. Rather, this was a deed of enthusiastic devotion that involved the giving of the most costly thing that Mary possessed. How the soul of the Master himself must have thrilled at this expression of love!

How much better for Mary to pour forth her ointment while Christ was alive and could appreciate it than to wait until he was a corpse! Mary of Bethany was not in the group of women who came later to the tomb to anoint his body. She had "given her flowers," as it were, to him while he was alive. The rewards which she received were appreciation on the part of her Master and the perpetual remembrance of her loving deed through its inclusion in the Gospel record. This is a memorial more enduring than granite and more beautiful than art could devise. — *Arnold's Commentary.*

### Pointed Truths

As you go through the lesson compare the pouring of the ointment by the woman with the giving of His life by Jesus. You will find that they both have the following characteristics:

- (1) They were both voluntarily given. Satan did not take Jesus' life, he gave it.
- (2) They were both motivated by love. The woman loved Jesus; Jesus loved the world.
- (3) They were both given vicariously. They did not expect anything in return.
- (4) They were both considered foolish. The woman was considered foolish by those about her and Jesus by those who are not Christian.
- (5) Martin Luther once said, "I have held

many things in my hands, and I have lost them all; but whatever I have placed in God's hands, that I possess."

6. Everything that is hoarded is not saved and everything that is kept is not saved.

7. Notice the contrast in this story of the precious ointment, the love of the woman and the greed of Judas, the condemnation of Jesus and the commendation of Jesus.

8. Christ gave a new meaning to love. "Amor" had come to mean lust. For this reason "caritas" (charity was used in 1 Corinthians 13). — *The Bible Teacher* (F.W.B.)

9. Do not confuse our lesson with Luke 7: 36-50, which occurred some two years before Mary of Bethany anointed our Lord.

### Transubstantiation, A Religious Error

The words, "This is My Body," cannot have a natural meaning. The human body of Jesus was still present when He spoke these words. It was metaphorical speech, meaning that the bread represented His body. In the words of Dr. Bullinger (*Companion Bible*), "'This is My body' is the figure *metaphor*: and the figure lies in the verb 'is,' which, as in this case, always means 'represents,' and must always be so expressed. It can never mean 'is changed into.' Hence in the figure *metaphor*, the verb 'represents' can always be substituted for 'is.' For example:

"The field is (or represents) the world" (*Matt. 13:38*).

"The good seed are (represent) the children of the Kingdom" (*Matt. 13:38*).

"The reapers are (represent) the angels" (*Matt. 13:39*).

"Odours . . . are (represent) the prayers of the saints" (*Rev. 5:8*).

"The seven heads are (represent) seven mountains" (*Rev. 17:9*).

"This cup is (represents) the New Testament" (*1 Cor. 11:25*).

"The cup of blessing which we bless, is it not (does it not represent) . . . the Blood of Christ" (*1 Cor. 10:16*). — *The Bible Expositor.*

### The Ordinance of Humility

John adds, in his account of the occasion, that Jesus took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. After He had finished the act of washing their feet, and while He was talking with them about what He had done to them, He said to them: *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.* He continued and said, *If ye know these things, happy are ye if ye do them.* — *The Senior Quarterly* (F.W.B.)

Things to note in the study of this lesson:

1. The significance of Mary's use of the ointment on Jesus' head.

2. The censure which the disciples uttered against Mary.
3. Christ teaching his disciples a noble lesson.
4. What three Gospel writers had to say about the Lord's Supper.
5. The significance of this memorial for all time.
6. The purpose for which Christ died on the cross. — *Advanced Quarterly* (F.W.B.)

## II. THE LESSON ILLUSTRATED

### A Sacrificial Gift

A young convert on the West Coast of Africa, saved out of the most horrible savagery, came into the house of God one Christmas day to offer her sacrifice of praise to God in the form of a gift on the Lord's Birthday. The congregation was so very, very poor that most of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their good will. If anyone would bring a coin worth a penny or two, it was counted a particularly valuable gift. But here came this girl, sixteen years of age, just saved out of paganism, and from under her old dress she drew a silver coin worth about three shillings and sixpence, and handed this to the missionary as her gift to the Saviour. He was so amazed at the magnitude of it that he refused at first to accept it, for he though surely she must have got it dishonestly. But lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that—for it was really a fortune for one in her circumstances. She explained to him very simply that in order to give Christ an offering that satisfied her own heart, she had gone to a neighboring planter and sold herself to him as a slave for the rest of her life for this three shillings and sixpence. She had now brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord! — *The Dawn.*

### His Remedy for Lonesomeness

A little orphan boy was being taken to a new and untried home among strangers. His father had died several years before, and the mother battled against want and failing health, striving to provide for herself and her child. Now death had taken her also; and the boy, having no relatives, was being taken to a home which had been found for him with a family in the country. It was a ride of several miles to the strange home, and the farmer who was driving the wagon saw the lad thrust his hand into his worn blouse as if to make sure of some treasure. Curiosity at last prompted the man to ask what it was. The boy replied, "It's just a piece of my mother's dress. When I get kind—kind o' lonesome—I like to feel it. It seems as if she wasn't so far off." So the observance of the Lord's Supper which we keep in remembrance of Him, seems to bring the Saviour very near to us. — *F. W. Boreham, D.D.*

The Bible is a Book, in comparison with which all others in my eyes are of minor importance, and which, in all my perplexities and distresses, has never failed to give me light and strength. — *Robert E. Lee.*



# UNITED PROGRAM

FOR ORIGINAL

## Free Will Baptists

OF NORTH CAROLINA

---

ENTERPRISE	MONTH	SEND FUNDS TO
CRAGMONT.....	February.....	M. L. JOHNSON, Sims, N. C.
MISSIONS.....	March-April.....	N. BRUCE BARROW, Lucama, N. C.
ORPHANAGE.....	May.....	S. A. SMITH, Middlesex, N. C.
EDUCATION.....	June-July.....	M. L. JOHNSON, Sims, N. C.
PROMOTIONAL.....	August.....	ROM MALLARD, Trenton, N. C.
CHURCH FINANCE.....	September.....	M. L. JOHNSON, Sims, N. C.
SUPERANNUATION.....	October.....	M. L. JOHNSON, Sims, N. C.
ORPHANAGE.....	November.....	S. A. SMITH, Middlesex, N. C.
STATE SUNDAY SCHOOL UNITED PROGRAM.....	Monthly Report and 10% of Offering.....	MILTON W. WIGGS, Smithfield, N. C.

"Honor Roll Churches" Support all These Enterprises

---

Approved by North Carolina State Convention, September, 1952



REV. LLOYD VERNON  
PRESIDENT, Mount Olive, N. C.

REV. M. L. JOHNSON  
PROMOTIONAL DIRECTOR, Sims, N. C.

REV. R. N. HINNANT  
SECRETARY, Micro, N. C.

22.

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

MAR 18 1953

Aspen Grove Church, N.C.



**Aspen Grove Church, Wilson County,  
North Carolina**

•

## In This Issue

THE GLORY OF THE CROSS . . . . . By Rev Frank W. Smith

FREE WILL BAPTISTS AT WORK, NO. 3 . . . By Rev. W. S. Mooneyham

MUSIC IS IMPORTANT

Ayden, N. C., March 18, 1953

Volume 68

Number 11



## REVERSE EVANGELISM

In the January 10 issue of *Presbyterian Life*, Dr. George Sweazey, secretary for evangelism in the Northern Presbyterian Church, has an article entitled "Nomads or New Members." In it he speaks of the loss to that denomination of those who move and never re-establish an active church connection. He calls it "reverse evangelism with a vengeance." Dr. Sweazey continues, "We have enough absentees to make up a thousand churches with three hundred members each."

Our own denominational records show a communicant membership of approximately 400,000. We feel safe in saying that at least ten per cent, or 4,000 of these live away from their church. Here are enough members for twenty churches of 200 members each, yet they are lost to our denomination and for the most part to the work of the Lord.

This is a serious situation. It belies our easy optimism with large membership figures. It lays bare our haphazard and discriminate methods of receiving church members. It reveals the absence of real religious convictions and loyalties in a large segment of our membership. Church members completely cut off from any local church connection year after year make whatever church membership they may claim to have quite meaningless.

Who can correct this situation and how can it be done? The key person in remedying any situation where the church is concerned is the pastor. Pastors should counsel members moving elsewhere to join the Free Will Baptist Church in that community, or if there is none, some other church where the Word of God is faithfully proclaimed. When pastors fail to do this they show that they are more interested in having a large membership roll than they are the spiritual welfare of their people. Churches should not hang on to former members just because they show up at home-coming once a year. This is a serious pastoral responsibility too often neglected.

One of the great hindrances to home mission work and church extension is the fact that most of our members refuse to help in the organization of a church even though their home church is miles away. They have sentimental attachments that they are prone to sever. Too often they are encouraged by the pastor back home. If our members are properly taught, when they move away from the home church, they will join another Free Will Baptist Church if one is near or help in the organization of a Free Will Baptist Church if they have the opportunity.

【●】

If God sends thee a cross, take it willingly and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross is the crown.—*F. Q.*

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

CRIME DOESN'T PRAY



## The Mail Box

### A NOTE OF THANKS

"As it is impossible for us to reach each individual and offer personal thanks, we choose this method of thanking each and every one that took part. Being paralyzed is something that is not desired, but can be endured. But it is wonderful to know that you have friends even though you are handicapped. We received as gifts, clothing and other things besides \$133.65 in cash, which we do sincerely appreciate."—Mr. and Mrs. Ira Lee Garner, Vanceboro, N. C.

【●】

### PEOPLE'S PRAYER MEETING

"God does hear and answer prayer. The Revs. R. C. and L. E. Ambrose of the Mt. Tabor Church, Creswell, North Carolina, came to Plymouth and started a prayer meeting. This prayer meeting has proved a blessing. It has covered a radius of about four miles in and around Plymouth. The attendance has been steadily increasing. We have an average attendance at the present time of sixty. It is regarded as the People's Prayer Meeting because we are blessed with Christian workers from all churches. Pray for this meeting—Tom West, Route 1, Plymouth, N. C.

【●】

### WANTS 1941 MINUTES

"I would like very much to have a copy of the 1941 minutes of the National Association. I did have one of those, but have lost it. If you have one that you care to part with, I would appreciate getting it very much."—Rev. J. C. Griffin, New Bern, N. C.

【●】

### A FIFTY YEAR READER WRITES

"I would like to commend you for the excellent weekly magazine, THE FREE WILL BAPTIST, that you are publishing. I have been a reader of our paper for more than fifty years, and I have never seen an issue to equal the current editions.

"Thank you for anything you can do for us."—Mrs. Fannie T. Swindell, Arapahoe, N. C.

IT seems strange that we should speak of the glory of a cross—the glory of a scaffold—the glory of a gibbet; yet the Cross is the symbol around which all Christianity revolves. Many of its songs are about the Cross. What songs get a firmer grip on the Christian heart than “The Old Rugged Cross” or “Must Jesus Bear the Cross Alone”? That song is more expressive of the soul than the wonderful hymn. “In the Cross, in the Cross, be my glory ever”? Much of our poetry and our theology is centered in the Cross.

Men have tried to glorify the Cross, mistakenly perhaps, by materializing it. We have crosses carved from the finest of woods, of silver, and of gold. As beautiful as these crosses may be as craftsmanship, or as valuable as they may be in intrinsic worth, these things do not glorify the Cross of Jesus Christ.

Neither is the Cross glorified by placing it in exalted positions, as on church steeples, or high on cathedral altars. Nor is the Cross glorified by enshrining it as is the custom of religion today. Nor, my friends, neither is the glory of the Cross man made. It has a glory of its own. What then is its glory?

The glory of the Cross is the glory of the ultimate. The Cross is the expression of superlatives. The Cross represents the greatest expression of God for the redemption of man.

The Cross is the ultimate triumph over sin. In the Cross, sin did its worst. Calvary is a terrible graphic picture of what sin would ultimately do to every man on the face of the earth. Christ met sin at the peak of its power that great battle predicted in Genesis 3:15. It is true that Satan “bruised His heel,” but Christ struck the death blow to the serpent and triumphed over him.

The Cross is the ultimate of obedience. The law demanded obedience—perfect obedience. Fully a spotless victim could atone for sin. The obedience of Christ was perfect, spotless, ultimate obedience, for He was “obedient unto death, even the death of the Cross.”

The Cross is also the uttermost in love’s expression. The glory of the ultimate was never more clearly declared than in these words: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Every word in that beautiful verse is a superlative and sparkles with glory. Human love reaches great heights, but God’s love glows with a glory beyond.

The glory of the Cross is the glory of Christ’s accomplishment. You know, it means something to finish a work. . . . As Jesus hung on Calvary cried, “It is finished.” Redemption was His mission, and He accomplished it against all odds. The finished work of Calvary is the glory of the Cross.

Again, the glory of the Cross is the glory of God’s triumph over Satan. Listen to the words of Jesus in John 12:31, “Now is the judgment of this world: now shall the prince of this world be cast out.” Now is Satan de-

# The Glory of the Cross

REV. FRANK W. SMITH

*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ (Gal. 6:14).*

feated. How? In the Cross of Jesus Christ! Oh, my friend, this was a great triumph for Christ. This is the glory of the Cross.

The glory of the Cross is also the glory of Christ’s triumph over all the powers of hell, over Satan himself, and over death. It was through the Cross that He went into death that He might destroy him who had the power of death, that is, the devil, and to deliver them who through fear of death were all their lifetime subject to bondage. Through the Cross, Christ entered the doors of death and smashed the bars asunder. Not only that, but here it was that He conquered sin. No longer are we under the power of sin, Jesus Christ has broken its power in our lives. No longer do we have to live under its dominion, for whom the Son sets free, is free indeed. Hallelujah!

The glory of the Cross is the glory of its attraction. It draws the rich, it draws the poor; it draws those who are high, it draws those who are low; it draws all men unto Jesus, if it is lifted up.

And finally, I want to say that the glory of the Cross is the glory of its results. Some time

ago we saw a missionary picture. The film was photographed by Brother Bob Pierce when he was in China. On the screen we saw hundreds of emaciated starving Chinese children. We viewed the wizened faces of men and women. We saw sorrow, trouble, anguish, heartache and burden written upon their countenances. We saw the poverty and squalor, the dirt and the filth. We did not see a smiling face; we did not see any glow, any shine, any glory—until all at once, there was a change in the scene and we looked upon the faces of hundreds of little blind children who had found Jesus Christ as their Saviour! Then we saw, even though they were blind, the glory of God upon their countenances. We saw it there because Jesus had come into their little hearts. It seemed as though the peace of Heaven had settled upon them. That’s the glory of the Cross, my friend, the glory of its results.

Just a few years ago, there flew over enemy territory, a group of airplanes led by Captain Doolittle. As those planes flew over Japan they dropped their cargo of death. Cities were bombed and hundreds of souls were swept into eternity. “We had to do it,” they said, “because this is war.” One young man, a pilot, who that day had flown in a mission of death with hatred in his heart for the Japanese, had a revolutionary experience. Do you know what had happened? He was taken into a prison camp in Japan. While there, a Christian Japanese handed him a Bible and he began to read the Word of God. Then Christ came into his heart. That young man came back to the States to learn to know Jesus better. He studied for the ministry. He married a beautiful Christian girl, and now he has gone back to Japan to preach the glorious Gospel of Jesus Christ. He has preached to over 120,000 Japanese and has seen 30,000 of them find Jesus as their own personal Saviour. Here is the glory of the Cross, the glory of its results.

When I think of those results, I think of what Paul said about the Corinthians; after cataloging the sins of the unsaved he said, “And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus.”

As I look over this congregation tonight, I see men and women, who just a few days ago, a few weeks ago, were held in the bondage of sin, but Jesus came into your hearts. When He came in, the shackles of sin were broken, the glory of God came into your soul, and you began to rejoice with Jesus Christ as your Saviour. What is that glory? It is the glory of the Cross of Christ. No wonder we sing,

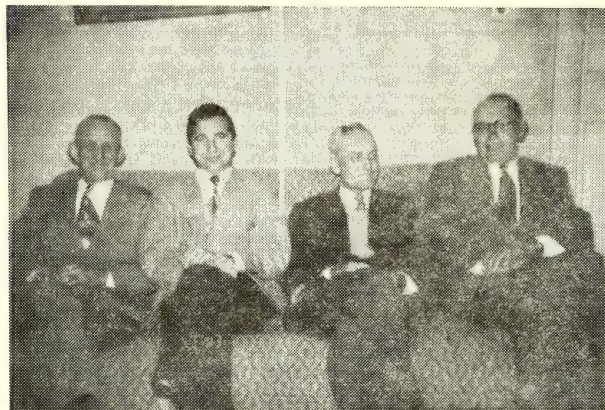
“In the Cross of Christ I glory,  
Towering o’er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.”

Paul, the Apostle, caught a glimpse of Calvary’s Cross and he said, “I will not glory save in the Cross of Jesus Christ.” In what do you glory? Have you seen the glory of the Cross? Fix your eyes upon Jesus and you will see it. It is the glory of the Lamb.—*Message.*





# "... unto one of the least of these ..."



W. S. MOONEYHAM

*Members of the Executive Board who administer the business affairs of the Orphanage. They are (left to right) Rev. W. E. Wilson, Holdenville; Rev. Wade Jernigan, Norman; Mr. R. D. Norwood, Sulphur, and Rev. Clary Richey, Blanchard. The fifth member is Rev. Weldon Wood, Ada.*

On 306 acres of land in the southwestern part of the state, Oklahoma Free Will Baptists are producing a fine crop of boys and girls.

These boys and girls make up what every Free Will Baptist in the state calls, with a warm glow in his eyes, "Our Children's Home." There are 23 of them, ranging in ages from five to seventeen, and every one of their 13,792 foster parents has a feeling of personal attachment to them.

It all began ten years ago when the Oklahoma State Association, in the 35th annual session, voted that the Business Committee present a plan to the body for building an orphanage.

The committee recommended that an "Orphanage Fund" be set up and a treasurer was elected. The association then went on record urging that the churches make contributions during the year.

They did—but only a few of them. When the treasurer reported the next year, only twelve different groups and individuals had responded with a total of \$408.45. It was hardly enough to be hopeful even to the most optimistic, but the plan was continued.

Shortly after the State Association met in 1944, the Executive Board found the property at Ringling, Oklahoma, which had been maintained as an orphanage for years, but was

now for sale. Believing that the churches would back their judgment, the members of the Board made a contract to purchase the property for \$8,000.

An appeal was sent out, and by the spring

of 1945 when several hundred people came from all over the state for dedication services the property had been paid for and chartered with the state of Oklahoma as the first welfare institution owned and operated by Free Will Baptists.

Besides the 306 acres of good farming and pasture land, the property consists of several farm buildings and a two-story, modern stucco home that is equipped to care for between 50 and 100 children. It is located just one-and-a-half miles off of U. S. highway 70.

When Rev. Paul Pursell, who was the first superintendent, went to the institution there were only three children. He was followed shortly by Rev. Jess Stepp. Both of these men served about a year. During the tenure of Rev. Rex Weatherman, who served about four years the number of children being cared for increased to 36.

Mr. H. J. Eslick is the present superintendent, having served for nearly two years. Be



*Mrs. H. J. Eslick, matron of the orphanage, tucks little Suzette Hill into bed. All the children call Mrs. Eslick "Mother," and having reared some sons and daughters of her own, She knows how to be just that to the 23 boys and girls in her care. Suzette is five years old.*

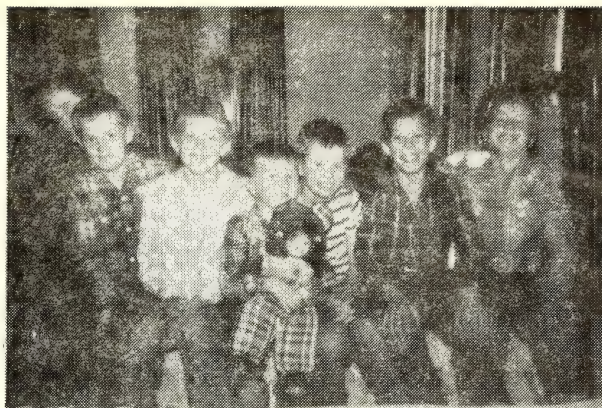


Before he came, Mr. Clyde Cain served a brief time.

When the Executive Board made their report to the State Association in 1952, just eight years after the state began to operate the orphanage, it showed property and equipment valued at \$50,250. The income for 1951-52 was above \$14,550, and the annual average income is between ten and twelve thousand dollars. Texas, California and Arkansas share in this support.

Of the twenty-three children who are charges of the Home, all but two are in school. Several

*These are typical boys, a part of the group at the Free Will Baptist Children's Home in Oklahoma. From left to right they are Jimmy Holt, Fred Hill, Preston Friend, Freddie Irwin, Marvin Sales, Hubert Sales and Royce Friend. Picture at right.*



of the older boys and girls are outstanding leaders in school activities. Gary Holt, who is 16, has made several achievements. Besides winning awards in both music and athletics in the local school, he placed fourth in the state contest with a tenor solo. He has served on the student council and is now president of the sophomore class.

Bobbie Turner, 15, has also served as president of her class and is school cheer leader.

But you'd have a hard time convincing 13,792 Oklahoma Free Will Baptists that *all* of "their kids" are not the finest in the world.

*Seated on the beds in one of the rooms of the large home are six of the older girls. In front are Bobbie Turner and Helen Marie Trent; on the second bed are Carol Shobert and Sue Irwin; in the back are Marie Irwin and Judith Hill. Picture at left.*

# Department of Foreign Missions

## Prayer and Praise Letter

March 3, 1953

Dear Christian Friends,

Each month as the time comes for me to write this letter and to release our monthly financial statement, I must confess it gives me an empty feeling and a keen sense of responsibility. Especially, when I realize how many millions there are in the world who are lost, and who have never heard of the way of life, and how little we are doing to reach them with the "Message of Hope." I do not mean to appear ungrateful for what we are doing in the Department of Foreign Missions, but still, when the figures indicate that for the month of February our disbursements show \$1,153.99 more than our receipts, you can understand why the "empty" feeling. But, as in times past, we believe that the Free Will Baptist Christians will yet come through with flying colors

and our full quota with some extra, will be met by June 15th.

*June 15th?*

Yes, that's right, this year we close our books on June 15th as per authorization of the National Association in order to have ample time for audits and reports by the convening of the National Meeting.

### *North Carolina Missionary Conference*

The Missionary Conference in North Carolina was well attended, and a spirit of "fervor" prevailed regarding World Missions. We believe the receipts from the state will increase as a result of the meeting.

### *Oklahoma Missionary Conference*

The Oklahoma Missionary Conference was scheduled for February 27 and 28 to be held in Shawnee. Even though we have no report as yet, we feel that it was a successful meeting, and we are anxious to know the outcome.

*Florida Missionary Conference*, we understand, is scheduled to be held in Chipley,

Florida, May 15th and 16th. Please pray for these meetings.

### *A Modern Jonah!*

While in India, Rev. Paul Woolsey wrote a book entitled, "A Modern Jonah." This is a remarkable book and is to be published by the Foreign Missions Board in the near future. Every Christian should have a copy of this unusual book. You will laugh, you will cry, you will rejoice, and if you re-act as I did, you will probably get under conviction. Watch for further announcement.

### *Annual Board Meeting*

The Annual meeting of the Foreign Missions Board will be held in Nashville, Tenn., beginning Tuesday, March 24th at 1:30 p. m. We urge everyone to definitely pray for this meeting, especially regarding the matter of full

(continued on page ten)



# NEWS NOTES

## FIFTH SUNDAY NIGHT SING

A fifth Sunday night sing will be held at the Washington, North Carolina, Free Will Baptist Church, West Main Street, over Taylor's Drug Store, on March 29, 1953, at 7:30. All singing groups that wish to sing for the glory of God are welcome and invited to join in this singing. Also the church extends its sincerest wishes that everyone that can will come and be with them.

## ANGE IN MISSOURI REVIVAL

Rev. Joe Ange, pastor of the Edgmont Church, Durham, North Carolina, will conduct a revival at the Fellowship Church, Flat River, Missouri, during March.

## ALABAMA PASTOR RESIGNS

Rev. Tommie Casey, pastor of St. Luke Free Will Baptist Church, Phenix City, Alabama, has resigned as pastor. The church has called a former pastor, Rev. G. W. Price, as their pastor to fill the unexpired term of Mr. Casey. Mr. Price has served the St. Luke Church as pastor for seven years previously.

## 4TH DISTRICT LEAGUE UNION MEETS

The next League Union of the Fourth Union Meeting District will meet at Daniel's Chapel Church, between Wilson and Walstonburg, North Carolina, March 27 at 7:30 p. m. All leaguers, pastors, and friends are cordially invited to attend.

## ALABAMA CONFERENCE MEETS

The City View Church of Anniston, Alabama, not being able to take care of the conference at the scheduled time, the Quarterly Conference of the Liberty No. 2 Association of Alabama will meet with the West End Church of Talladega, Alabama, on the 29th of March.

## TENNESSEE PREACHER IN GEORGIA

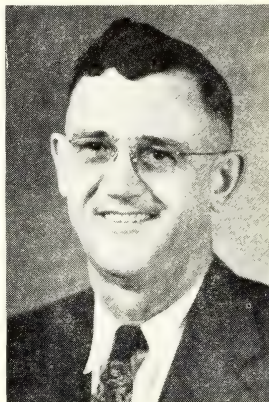
Rev. Ralph Lightsey, Nashville, Tennessee, will conduct a revival at Midway Free Will Baptist Church, March 29, through the following week.

Midway is located on the Meigs Post Road (111) just off the Thomasville highway, two and one-half miles southwest of Moultrie, Georgia.

## MISSOURI REVIVAL

Rev. Damon C. Dodd will begin a revival meeting at Mountain Grove, Missouri, church on March 29. Rev. Willard C. Day is pastor.

## ASPIN GROVE COMPLETES BUILDING



Aspin Grove Free Will Baptist Church located in Wilson County, three miles west of Fountain, North Carolina, has recently completed a new brick veneer building with a seating capacity of 300. Also the building has seven Sunday school rooms and a \$1,600.00 heating system.

This church was organized in 1860, and some of its former pastors were: Revs. W. R. Coats, M. E. Tyson, W. L. Hart, R. H. Jackson, and P. C. Wiggs. The present pastor, Rev. L. B. Manning, pastored the church from 1932 to 1941, returning as pastor in 1950. In 1951 a building program was started and the beautiful church on the front cover is the result of this program.

Mr. Manning states that the church at present is free of debt, having completed the building program and paid for same within 18 months. Plans are underway to install new pews in the church auditorium this fall at a cost of approximately \$2,500.00.

Beginning in the early fall, Aspin Grove will change from one-fourth time to one-half time with services each second and fourth Sunday morning and evening.

Easter Sunday, April 5, will mark the be-

## COMING EVENTS

MARCH 22-26—Annual Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

MARCH 28—Union Meeting Time  
MARCH 29—Palm Sunday

APRIL 3—Good Friday

APRIL 5—Easter Sunday

APRIL 23, 24—North Carolina State Sunday School Convention

May 24-?—Vacation Bible School Time

gining of a spring revival at Aspin Grove with the pastor, Rev. L. B. Manning, doing the preaching. Lawrence Tyson of Greenville will conduct the singing.

After the installation of the new pews in the fall, the church plans a dedication service. Notice of this service will be announced later.

## RADIO LOG

"The Free Will Baptist Hour" will be heard on the following stations beginning March 1953:

WRCS, Aloskie, N. C., 970 on the dial—to 8:30 a. m., Sundays.

WSIP, Paintsville, Ky., 1490 on the dial—to 8:30 a. m., Sundays.

WGTM, Wilson, N. C., 590 on the dial—to 9:30 a. m., Sundays.

WGH, Newport News, Va., 1310 on the dial—to 8:30 to 9 a. m., Sundays.

KPOC, Pocahontas, Ark., 1420 on the dial—to 4:45 to 5:15 p. m., Sundays.

WPNX, Uhenix City, Ala.—Sunday afternoon.

The members of the Radio-Television Board of the National Association are: Revs. W. A. Hales, Norfolk, Va.; Harry Beaty, Fredericks town, Mo.; Ralph Staten, Wewoka, Okla.; and Louis H. Moulton, Richmond, Va.

## APPELMAN IN MEXICO

Mexico City, Mexico (*Special*)—More than 20,000 persons have attended evangelistic meetings conducted by Dr. Hyman J. Appelman, noted evangelist, in several Mexican cities during January and February. About 1200 first-time decisions and nearly 1500 rededications were recorded in February. More than 200 persons have joined Protestant churches as a result of the campaigns which will continue through the first week of March.

More than 90 per cent of the converts had been Roman Catholics, and an estimated 98 per cent were over 30 years of age.

The evangelistic churches of Mexico sponsored the various campaigns, which were held in Mexico City, Monterrey, Torreon and Chihuahua. Song leader for the meetings was the Rev. Nelson Velasco who also directed activities nightly in the inquiry room. Rev. Velasco is Secretary for Evangelism of the Methodist Convention for Mexico.

Evangelical leaders declared that the consistent crowds and great results of the Appelman Campaigns in Mexico are the largest that have ever been seen in the 400 years of the country's history. Entire families came to Christ during the meetings, and scores of young people have volunteered to enter full-time Christian service as a result of decisions made during the campaigns. Many Jewish people called Dr. Appelman into their homes for lengthy discussions about Christ.

Massed choirs from all evangelical churches in the cities where the meetings were held provided special music during the campaigns.

Sponsoring pastors have asked the evangelist to come back as soon as possible for a month-long campaign in each of Mexico's major cities.

Dr. Appelman will be in New Bern, North Carolina, under the auspices of the Craven County Ministerial Association, beginning May 17.

### THIRD UNION MEETING

The Third Union Meeting of the Western Conference of North Carolina will convene with the King's Chapel Church, Durham, North Carolina, Friday evening, March 27, at 7 o'clock. The program for the evening follows:

- 7:00—Devotions, Rev. Billy Morris
- 7:15—Welcome, Rev. Clifton Ange, Host Pastor
- Response, Rev. Adam Scott
- 7:20—Moderator's Remarks
- 7:30—Business Session
- 7:45—Singspiration, Rev. Norman Adams
- Special Music, Sherron Acres and Edgemont Churches
- 7:50—Union Message, Rev. Joe Haas
- Benediction, Rev. Clifton Ange
- Refreshments, Local Church

Program Committee,  
*Rev. F. A. Ritenbark*  
*Rev. E. B. Williams*  
*Rev. Joseph G. Ange*

### ALBEMARLE S. S. CONVENTION

The Albemarle District Sunday School Convention will convene with the Free Union Church, Pinetown, North Carolina, Sunday, March 29, 1953. The program follows:

#### Morning Session

- 9:00—Opening Devotions, Randy Cox
- 9:15—Remarks, President
- 9:25—Sunday School Lesson, taught by Oscar Webster
- 9:55—Enrolling Ministers and Recognizing Visiting Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Orphanage Report
- Offering for Orphanage
- Congregational Singing
- Announcements
- Special Music, Host Church

- 10:00—Convention Sermon, Rev. S. A. Smith
- 10:30—Lunch

#### Afternoon Session

- 1:30—Devotions, Alphonso Andreoli
- 1:45—Business Period
- Treasurer's Report
- 2:45—Adjournment

*Mrs. Ralph Osborne,*  
 Program Committee

### UNION MEETING OF LIBERTY ASSN.

The Quarterly Union Meeting of the Liberty Association will meet with the Piney Grove Church near Chipley, Florida, on Saturday, March 28, for both morning and evening services. One of the highlights of the meeting will be the ordination of four deacons for Piney Grove Church as follows: Marvin Owens, Roy Owens, Leslie Roberts, and Ervin McDams.

• • •

### AUXILIARY CONFERENCE TO MEET

The Fourth Union Auxiliary of the Central Conference of North Carolina is to meet at Daniel's Chapel Church on March 29, 1953. The program for the day is as follows:

#### Morning

- 9:00—Sunday School
- 9:10—Devotions, Rev. Hubert Burress
- 9:15—Welcome Address, Mrs. Selby Tomlinson
- Response, Mrs. Marvin Smith

- 11:25—Special Music, Spring Branch Church
- 11:30—Recognition of Ministers and Delegates
- 11:35—Sermon, Rev. C. L. Patrick
- 12:10—Announcements
- 12:15—Lunch

#### Afternoon

- 1:15—Devotions, Mrs. Thomas Tyndall
- 1:30—Special Music, Pleasant Hill Quartet
- 1:45—Business
- 2:30—Program by Local Church

Program Committee,  
*Mrs. Hubert Jomp*  
*Mrs. Paul Parks*  
*Mrs. Jesse Shook*

### STS. DELIGHT HOST TO AUXILIARY CONVENTION MEETING

The theme of the Central Auxiliary Convention, to meet at Saints Delight Church, Ormondsville, N. C., on March 25, 1953, will be "The Light of Truth Shines." The program for the day follows:

#### Morning

- 9:45—Registration
- Devotions, Mrs. C. A. Eubanks
- Greetings, Mrs. Seth Meadows
- Response, Mrs. E. C. Davenport
- Who's Who
- The Light of Truth Shines Through Our Orphanage, Mrs. J. C. Moye
- Orphanage News, Mrs. S. A. Smith
- Special Music, Local Church
- Congregational Singing
- 11:30—Convention Message, Miss Zalene Loyd
- Appointment of Committee, Missionary from India
- 12:00—Lunch

#### Afternoon

- 1:00—Congregational Singing
- Flannelgraph, "Snowflake," Grimsley Youth
- Meet Mrs. Cragmont
- The Light of Truth Shines on Enrollment, Mrs. Kirby Wooten
- The Light of Truth Shines for Our Youth, Mrs. L. A. Dunn
- The Light of Truth Shines Through Study, Mrs. E. D. Murphy
- Special Music
- The Light of Truth Shines Through Program Publicity, Mrs. N. A. Clark
- The Light of Truth Shines Through Benevolence, Mrs. Glen Gaskins
- The Light of Truth Shines Into the Field, Mrs. Bill Taylor

- 2:00—Minutes
- Reports of Committee
- Report of Treasurer, Mrs. Jesse Harris
- Appointment of Delegates
- Election of Officers
- 3:00—Installation Program, Mrs. T. E. Tyndall
- Music for the Day ..... Mrs. Gilbert Jones
- Pianist ..... Mrs. Bill Taylor

*Mrs. L. E. Ballard, PRESIDENT*  
*Mrs. Marvin Moore, SECRETARY*

### FLORIDA CHURCH DEDICATES SUNDAY SCHOOL ROOMS

On March 29, the St. John's Church, Bonifay, Florida, will dedicate its new Sunday school rooms. Rev. D. W. Poole is pastor of the church. The program for the day follows: 10:00 a.m.—Sunday School, Mr. Pat Trammel, Teacher

- 11:00 a.m.—Worship Service, Rev. E. C. Williams
- 12:00 noon—Lunch
- 1:30 p.m.—Singing
- 2:00 p.m.—Children's Program
- 2:40 p.m.—Awarding of Children Scrolls
- 2:55 p.m.—Intermission
- 3:00 p.m.—Dedication Service, Rev. G. W. Nobles

The public is cordially invited to attend this service.

• • •

### UNION MEETING OF WESTERN CONFERENCE

The First Union Meeting of the Western Conference of Free Will Baptist Churches will convene with the Pine Level Church, Johnston County, North Carolina, March 28. Rev. James A. Evans is Moderator. The program follows:

#### Morning

- 10:00—Devotional, Bobby Aycock
- Welcome Address, Mrs. Ida O. Styrone
- Response, Odell Howell
- 10:20—Moderator's Address and Remarks
- Minutes of Last Meeting
- Calling of Ministers' Roll
- Church Letters and Reports
- 10:50—Educational Talk, D. B. Sasser
- 11:10—Congregational Singing
- 11:20—Sermon, Dr. Floyd B. Cherry
- 11:55—Offering for Orphanage
- 12:00—Lunch

#### Evening

- 1:00—Devotional, Albert Rollins
- 1:10—Mission News, Rev. Rashie Kennedy
- 1:30—Business Period
- Reports of Committees
- Petitions for Next Union
- 3:00—Adjournment

Program Committee,  
*Mrs. Gertrude Rich*  
*Mrs. Gladys Simpson*  
*Hubert Narron*  
*C. S. Hinnant, Clerk*

### CENTRAL SUNDAY SCHOOL CONVENTION

The Central Second Union Sunday School Convention of North Carolina will meet with Sts. Delight Church, Ormondsville, North Carolina, March 29, 1953. The program follows:

Theme: "Evangelizing Our Rural Communities."

"Go ye therefore and teach . . ." Matt. 28:19.

#### MORNING SESSION

- 10:00—Sunday School, Local School
- 11:00—Devotional, Black Jack Sunday School
- 11:15—Welcome Address, Miss Deane Wooten
- Response, Mr. M. S. Cowan
- 11:25—Message, "Evangelizing Through the Sunday School," Rev. Henry Melvin
- 12:00—Brief Business Period
- Lunch

#### AFTERNOON SESSION

- 1:00—Devotional, Hugo Sunday School
- 1:15—Business Period
- 2:00—"Evangelizing Through Child Evangelism in Home Bible Classes," Rev. Rashie Kennedy
- 2:15—"Evangelizing Through Daily Vacation Bible Schools," Rev. Floyd B. Cherry
- 2:30—Special Music
- Miscellaneous Business
- Adjourn



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** In our day when practically no city is free from liberal preachers, who fill some of the pulpits, does 2 Cor. 6:14-16 ("Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.") condemn us if we belong to ministerial associations where such are admitted? Personally I know I would refuse to sit on a platform to discuss religious matters for a community with a Jewish rabbi, a Catholic priest, Seventh-day Adventists, Jehovah Witnesses, etc. Am I wrong when I say that admitting the liberal into the fellowship forms the same situation as above? Personally I think the liberal is more dangerous because he is working under cover, working under the name of a denomination that used to be sound and which many innocent, but ignorant people think still is. I know that belonging to the association would have its advantages, but I haven't as yet felt free to join it. Is my place to get in there and take my stand against liberalism or is it my place to stay free from any organization which would accept a liberal into its fellowship. I do not like to be different. It goes against every "personal" wish I have, but I believe now is the time that God's people need to quit compromising and stand on what is written in the Book.—Rev. F. L. Forlines, 319 54th Street, Newport News, Va.

**ANSWER:** I feel that you are right and do not feel that you need to be in any hurry at all about joining a pastors' association that includes the kind of pastors that you mentioned in your letter. If you do not know that there are good reasons enough to sufficiently justify you for joining such an organization I feel that you should remain as you are; free from any handicaps that membership in it might incur upon you. This would be the advice that my teachers in Bible school and seminary would have given me twenty-five years ago had I been confronted with the same question and taken it to them. I know quite a number of Free Will Baptist ministers of just such organizations as the one in your town and who play a most active part in these organizations, yet I have always doubted that they received suf-

ficient benefit to justify the time spent in such activities. It is quite true that we are commanded to preach the gospel to every creature, to be instant in season and out of season, and to go into the highways, hedges, streets, and lanes of the cities to do this, yet I do not think that a group such as your letter describes is the kind that Christ would have us to go to. I believe that we would have to make arrangements to meet any individuals in this group at other places and on other grounds than what such a meeting would afford. Perhaps the scribes, Pharisees, and Sadducees of Jesus' day would be more like that which your letter depicts than any other group of that day, and surely they were condemned by Jesus and found nothing common with His society. Matt. 23:13-15, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

I can imagine, however, there being conditions in a group of pastors such as would justify you being a member of the organization. These circumstances would have to be the kind that would make your testimony count for Christ. I should think such would be the case if the dominating element of the organization were well-informed, consecrated servants of God that use this organization as a means to influence their fellow-ministers, who are not orthodox, to a standard of high moral and ethical practices. There is no doubt to my mind but that there are rare instances where this has been what a ministers' association has done for those who did not profess to accept the Bible as the infallible word of God and be dominated by its message; however, we are commanded to shun even the appearance of evil. Some liberals have become more mild in their liberalism and others have actually been converted as a result of mingling with those whose lives are dominated by the Holy Spirit through the Word of God; perhaps there aren't many societies thus dominated. Usually if the liberal is dogmatic and determined to remain a liberal he will withdraw from such a group that so well contradicts his belief. These are wilful liberals and maintain a relation with

an old established denomination so they can oppose the word of God more effectively, while others are liberal because they know no better for they got that way in their denominational seminary where they should have been learning God's word. Probably the thing for you to do is become as well-informed as possible as to what the dominating element of this association is: what kind of meetings they have, what they accomplish at these meetings, and what you might expect if you attend them. If when you have done this in the prayerful attitude that I am sure you would go about such a task when you feel led by the Holy Spirit to affiliate yourself with this group I would advise that you do this. However, I would be sure first that it is the Holy Spirit's leadership ere I took upon myself such a great responsibility. Dr. R. A. Torrey, one of the world's greatest evangelists and Bible scholars of all times, was a confirmed atheist until he gained the friendship of a Christian minister that suggested that he read the Bible as free of bias as he would another book and let its message have a chance to convince him. Dr. Torrey promised to do this and kept his promise. The result was his conversion; as I have already indicated, there are a few honest liberals or atheists. These might be won for Christ but never a bigoted one who continues defiant to God, His holy word, and precious Son. For the old, old question that confronted Pilate when Jesus was brought before him is still before a hostile world, "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). The only answer to such a question is found in the Bible (John 3:36), "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

I have heard it said that a lot of ministers who might nominally be called orthodox love publicity and the glamour that they enjoy in holding an office in a ministers' organization to the extent that they will compromise Christian principles to get to be officers in these organizations and then make further compromise in order to stay in. Then there is a group so void of general Biblical knowledge, especially its ethical teachings on such subjects that just to be a *good fellow* or a *good sport* they will let some one whose personality appeals to them persuade them to come into such an organization. I am definitely opposed to a Christian's entering anything of this kind for such purposes.

## The Greatest Comment on the Greatest Text

John 3:16

God—the Greatest Lover.  
So loved—the Greatest Degree.  
The world—the Greatest Number.  
That He gave—the Greatest Act.  
His only begotten Son—the Greatest Gift.  
That whosoever—the Greatest Invitation.  
Believeth—the Greatest Simplicity.  
In Him—the Greatest Person.  
Should not perish—the Greatest Deliverance.  
But—the Greatest Difference.  
Have—the Greatest Certainty.  
Everlasting life—the Greatest Possession.

## THOUGHT for the WEEK



•

By

REV. WILLARD

C. DAY

D. D.

•

"Where are the nine?" (Luke 17:18).

Nothing puts a warmer glow to the spiritual nature of each one of us than does a sincere and grateful "thank you."

Jesus was traveling from Samaria and Galilee, and as He came to the place which was about half of the way to Jerusalem, He entered into a village. There He was met by ten lepers who were shut-out from society because of their obnoxious disease. They stood afar off and cried with a loud voice, "Jesus, Master, have mercy on us." Like all other sincere prayers, their request was granted. They were healed and reinstated into society. But only one of the lepers returned to show his appreciation for what the Master had done for him. He fell at the feet of Jesus and gave thanks. Of course this "thank you" warmed the heart of our Lord; but Jesus said, "Where are the nine? I healed ten, but only one came back to thank me for his deliverance."

The giving of thanks for whatever is granted unto us is a ceremony that originates in the heart. That is why it gives out such warmth in appreciation for some fine act of kindness.

It seems preposterous to think of one who had been delivered from a terrible disease to go on his way and not even offer a "thank you." It is also beyond understanding how the people of today can go on and not return to thank God.

In every war we win, the people rejoice and say, "God has delivered us again," but in a few short months they forget to return to give Him the glory. One can pray without much effort when they are in great trouble, but so long as every thing is well with them, they forget the one who made things well.

Let's return to the church, to the prayer meeting, to our Sunday School, and show our heavenly Father that we appreciate what He has done for us.

## Music Is Important

Music plays an important part in the Sunday school program, just as it does in the morning worship service or the evening evangelistic service. Group singing, instrumental and vocal solos and piano accompaniment create the atmosphere for the service.

When the tempo is extremely slow and the singing lifeless, many people do not sing at all. Later in class, it is often difficult for the teacher to get attention or participation—the pupils just sit.

On the other hand, if the tempo is too pepped up and the accompaniment jazzy, there is

a tendency to sing without understanding. Then the teacher has difficulty in getting the class to settle down.

Both extremes—and many Sunday schools habitually have one or the other—create an atmosphere that makes it almost impossible for the teacher to do an effective job.

Not only do songs create an atmosphere, but they may direct thoughts into proper channels. Boys and girls from unchurched homes have had no contact with spiritual things for a whole week, and it is not natural or easy for them to begin thinking of God or His Son as soon as they enter the church.

If yours is a one-room Sunday school, it is important to remember that songs should be chosen with the children in mind. This does not mean that choruses, motion songs and children's hymns should be used exclusively. But

it does mean that children should be able to understand the meaning of the songs. (Of course, it would be impossible to select every song within the understanding of the very young children. But at least one song should be included for them.)

In departmentalized Sunday schools, selecting songs within the range of understanding of the pupils is much easier—even when several age levels are grouped together. But because the child can understand every chord in the song does not mean he can grasp the concepts the song writer had in mind. The meaning should be carefully explained when the song is taught. Perhaps you have heard of the young child who sang, "Andy walks with me, Andy talks with me," and then asked his mother why Amos was not mentioned in the song.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.*

### FIVE SOLEMN FACTS

SCRIPTURE: Matthew 7:13, 14; 21:27.

#### INTRODUCTION.

There are five solemn facts with which I want to deal, facts of such vital importance that to ignore them is to willfully reject the warning and entreaty of God's infallible Word and deliberately disregard the danger signals of divine truth. Therefore, beware! Eternal issues are at stake. These are the facts as I see them. I am going to enumerate them one by one.

#### I. ALL WILL NOT BE SAVED.

There is no such thing as universal salvation; some will be saved, others—lost. Make no mistake, let no one deceive you—a day of separation is surely coming.

#### II. THE MAJORITY WILL BE LOST.

You may ask—will a God of love permit the majority to be lost? God permitted the majority to be lost at Sodom and Gomorrah. God permitted the majority to be lost in the flood. Why won't God permit the majority to be lost today if they reject His Son?



## Foreign Missions

(continued from page five)

time Promotional Secretary-Treasurer.

### Fifth Sunday

Since March has five Sundays and since the most of our churches are geared to a four Sunday per month program, may we suggest that you make the fifth Sunday Foreign Mission Sunday in your church. Collect the "Penny a Meal" offerings and receive a special offering for Foreign Missions. Easter, also provides a wonderful opportunity to give to Missions. Remember we are depending on your prayers and finances as we hold the line for our missionaries abroad. May the Easter message stir our hearts until we are willing to pay the price,

so that all the world may know the true meaning of Easter.

### The Great Commission

The Great Commission is inescapable. It is said that a certain missionary faced an obstacle in his work which seemed insurmountable. At that time he wrote in his diary: "I had knocked at men's doors and found them shut; and yet the plan was manifestly good and for the glory of God. What was to be done? I prayed fervently to the Lord, laid the matter in His hand, and as I rose up at midnight from my knees, I said, in a voice that almost startled me in the quiet room, 'Forward now, in God's name!'"

Let us pray that God will stir every member of the church to see that our most immediate and persistent duty is to give the Gospel to

earth's millions thus saving them from paganism and winning the world for Christ.

Sincerely Yours

Rev. Raymond Riggs  
Promotional Sec'y-Treas.

## Open Letter

Norman, Oklahoma  
Feb. 29, 1953

Dear Bro. Riggs,

I have received the report that I sent for, and also the tracts, papers, and other literature which you sent.

Many, many thanks! for the report, and also the other materials which were sent.

We are praying much for a great Mission Rally at Shawnee. Oklahoma needs a revival in Missions very badly. The Mission Board will do its best to reach the goals that have been set.

If you never hear from my church and others in this state, don't feel bad about it, because we that support, send to the Mission program of this state that was set up by the State Association. The monies are divided there, and your office receives that part which is for Foreign Missions. Our support is small at the time, but we plan to increase our giving.

A Brother in Christ,  
Wade Jernigan

### III. MANY WILL PERISH WHO EXPECT TO BE SAVED.

This is the saddest fact of all. But the Bible teaches that some have built on the rock, but others have built on shifting sand.

### IV. THERE IS NO SALVATION AFTER DEATH.

We read in God's Word of a great gulf. We are told two things about this gulf. First, it is fixed. That means it can never be moved. It is permanent. Second, No one can cross from one side to the other.

### V. THIS MAY BE SOMEONE'S LAST OPPORTUNITY.

"Yes, I would like to be a Christian and intend to be sometime," said a man to his friend one day, "but I want to enjoy the pleasures of the world first."

"Well, that's all right," responded his friend. "Go on and enjoy the world! You can become a Christian afterwards."

"But just when should I become a Christian?" inquired the other, in a somewhat anxious tone of voice.

"Oh, five minutes before you die will be time enough," replied his friend in a casual sort of way.

"But I don't know when I am going to die," he exclaimed. "I may not have another five minutes to live."

"In that case," remarked his friend, "the time to become a Christian is Now."

[●]

Let us, beloved, take heed that we grieve not the Spirit, so that He may reveal a little more each day, and that every sunset may see us a little more humble than when the sun rose; that is life and life worth living. Every sunset should see me a more apt disciple at the feet of Jesus.—R.C.C.

## Why I Preach on Tithing

By E. N. PATTERSON

1. Because it is the basis of all Biblical stewardship.
2. Because it is the only plan taught in the Bible for financing God's work.
3. Because it will solve every financial problem for the local church.
4. Because it would take care of every material need in a worldwide mission program.
5. Because it deepens the spiritual life of everyone who responds.
6. Because Southern Baptists as a group gave less than 1 1/2 per cent of their income last year.
7. Because Southern Baptists kept more than 7 1/2 per cent of their tithe that belonged to God last year.
8. Because the tithe is Holy unto the Lord.
9. Because the Bible is my source of authority in preaching.

Statistics show that personal debts in the U. S. have jumped 300% since 1939. In the same time the federal debt has increased 650%.

In the last 500 years there have been printed some thirty-one different translations of the entire Bible in English. There have been printed six additional translations of the Old Testament and fifty more of the New Testament.—Bible Society Record.

The thing most frequently opened by mistake is the mouth.

# Notes and Quotes



BY J. C. GRIFFIN

## PERSONAL SOUL WINNING

"Personal soul winning means person to person effort—announcing of salvation as in Christ Jesus.

"There is a personal satisfaction derived from being personally responsible for the salvation of one's soul that you will not receive from any other source. Personal communion with God is yours as a result of personally bringing some soul to Christ."—Mrs. Eunice Edwards in *Personal Soul Winning*.

If you, my dear reader, have never been converted, that is made a child of God by faith in the Lord Jesus Christ as your personal Saviour, the responsibility is upon you to tell the story of Christ as your Saviour to others that they too may accept your Saviour and be saved too. A very small per cent of professing Christians ever win a soul to Jesus. A great many professing Christians drive people away from Christ rather than win them to Christ; however, I believe that every true, born again child of God has enough of divine nature in him that like his Father and his Lord and Saviour Jesus Christ, he wants the lost to know the way of life through Jesus Christ until there can be no satisfaction of soul without working to lead others to Jesus Christ. If a man says, "I am saved," and does not try to get others saved, I certainly doubt his salvation. Jesus in speaking about his followers while He was on earth, said: "If these should hold their peace, the rocks would cry out." It is natural for the saved to want others saved. If a man really wants his neighbor or loved one saved, he is going to do something about it; and what man wants, he tries to obtain. It makes no difference what man desires he will try to obtain the object desired. Then if man really wants others saved he is going to do something to obtain that which he desires. That is the business of a born again child of God.

A young preacher went into the field where a farmer was ploughing and walked along beside the man and talked to him about his soul. The farmer turned and said, "Preacher, I wish you would go on and attend to your own business." The young preacher replied, "That is exactly what I am doing." This young man had something; it was his business. It is the business of everyone who has been born again to win others to Christ. You don't have to be an ordained minister to win souls, but you do have to be born again yourself in order to seek to get others saved.

## THE "GO YE" COMMAND

When Jesus said, "Go ye into all the world and preach the gospel to every creature," He did not say it only to the disciples who had been ordained apostles. He meant for every member of His body to be a soul winner. Of

course every Christian cannot go into all the world in person, but every Christian can pray for the missionaries; every Christian can speak encouraging words to missionaries; and every Christian can give of his earnings to the support of the missionaries and thus the missionary becomes the personal representative of the Christian who prays and encourages and puts his money into the Lord's treasury for the support of the missionary at home and on the foreign field.

Paul said, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

A man who was passing from this life into the world unseen to us said, "Must I go on empty handed? Must I meet my Saviour so? Not one soul with which to greet Him; must I empty handed go?" Brother, just stop and think! Think seriously! Have you ever won a soul to Christ? Did anyone ever say to you, "It was you who led me to Christ"? If you ever had that assurance of winning a soul, down deep in your heart there is a joy that the world knows nothing of and a joy that no unsaved soul can ever know until he had found the Lord Jesus as a personal Saviour.

The church should be a "soul-saving station" in which men and women, boys and girls should be brought to a saving knowledge of the Lord Jesus. If the church fails to win the lost, it dwindles and gets into the rut of "ease in Zion," which state brings down the wrath of almighty God in that He said, "Woe to them that are at ease in Zion." It is a serious state for man to be in when he sees and mingles with the lost everyday in business dealings and the activities of life and talks about everything but the salvation of the lost friend with whom he rubs elbows with daily.

The Psalmist said on one occasion: "No man cared for my soul." I am sure that there are people who live right close to someone who claims to be a Christian who feels like the Psalmist. Perhaps it is the hired man who has served you well and you have never tried to win him to the Lord. Do you think that he believes what you say? You say that you are a Christian; you say that all who are not born again will go to hell, but you have never tried to get him to accept Christ and be born again. You have talked to him about everything but the Lord. Again let me repeat, "Do you think that the lost man believes what you say?" I believe that when a man is really brought to the saving knowledge of the Lord Jesus Christ, that the joy is so great that he wants others to have that joy and will do something about it. Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Paul demonstrated his desire. He let Israel know that he was anxious for them to be saved. But are you, my friend, anxious about the salvation of your lost friends and loved ones? I have asked people who were Christian to come to an altar and pray for the lost. A mother who claimed to be a Christian with lost children would not move a step. I have said, "Fathers, if you desire the salvation of your children and those about you, will you come to the altar and pray for the lost?" Those fathers would stand right still and say by their acts, "I am not interested." How can a man con-

vince those who are lost that he is interested when he will not confess his desire by making just a little move to an altar to pray? I read in "Personal Soul Winning" where a man, said to be a Christian, was told by an unsaved man, "I don't want to hurt your feelings, but I do not believe it. . . . we have been good friends for fifteen years, yet in all these years you have never mentioned Christ to me. You are a leading business man of this city and if you had ever told me that Jesus was precious to you and that He had a right to my life and that I needed Him as my Saviour, I would have listened to you with respect, but you never did it. We would talk about everything else, but never once have you mentioned Christ to me. Of course when I asked if you cared whether I am saved or not, you said you did, but don't you see that if you cared one least bit, you would have said something to me about it in fifteen years."

So often we find people who say, "I am praying for so and so, but they never let the man know that they are praying for him. He actually does not know that the praying Christian is anxious about his soul. Someone has said, "Put feet under your prayers." That is, let it be known by action.

"I just cannot talk to my boy," said a lady after she had asked me to pray for him and talk to him about his soul. But that sister could talk to her boy about his public school affairs. She could talk to him about his baseball activities and other things in general. Do you think that son believed that his mother really wanted him saved or that she was really saved herself?

It is said that a lady went to the altar after an invitation by D. L. Moody and said, "Mr. Moody, I want to go to the foreign mission field that I may win the heathen to Christ." Then Mr. Moody said to her, "Have you ever won anyone at home to Christ?" She confessed, "No." Then the great man of God said, "You win some souls to Christ at home before you ask to go to the foreign field as a missionary." It takes real fellowship with Christ to talk to those who are near to you physically and socially. First you have to live it before you can impart it. If you knew Christ in reality and you are not ashamed to witness for him, the best place to start is in your own home. You may not always succeed. "Christ came unto his own, but his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).

## CONCLUSION

Get you a copy of "Personal Soul Winning" and study it and find out some wonderful truths about winning the lost to Christ. Better order fifty or a hundred copies and let every member of your church have one. Every church should be a "soul winning institution." I want every Christian to be trained in the fine art of leading the lost to Christ. "Personal Soul Winning" by Mrs. Eunice Edwards will help you to do the work.

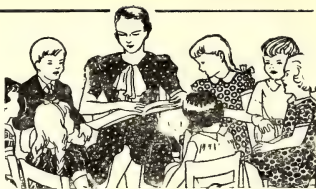
Sorrow is only one of the lower notes in the oratorio of our blessedness.



# STORIES

FOR OUR

## BOYS and GIRLS



### A TRIP TO THE CITY

M. ALEXANDER ARTHUR

Barbara was very happy. She was going to the big city, all alone, to visit her uncle and aunt.

Her mother put her in charge of the conductor and told Barbara she would send a telegram to her aunt and uncle to say she was coming. Then she saw her settled in a seat next to the window, before she said goodbye. Her bag was under her feet for safekeeping and she could watch the trees and the little towns from the windows, for the hour and a half the journey would take.

She was looking out the window when the lady came through the car and sat down in the empty seat beside Barbara.

"Are you traveling alone, little girl?" she asked after a while, when no one came forward to speak to her.

Barbara looked at the lady. She was so pretty and well dressed. Barbara was pleased that she had such a nice companion.

"Yes," she answered, "my mother works and couldn't come, so my uncle will meet me at the station and the conductor on the train is in charge of me while I'm here."

"I see," said the lady, "but what would you do if your uncle didn't meet you?" she asked as if interested.

"Oh, he'll meet me all right," she said confidently, "but Mother gave me the fare to pay my way back in case something did happen. But the conductor is in charge of me on the train."

"Your mother is very wise," the lady replied, smiling at Barbara, "and I'm glad I sat down beside you."

"I'm glad, too," replied Barbara, "it might have been somebody who was cross, and you are so nice."

"You are rather a sweet little girl yourself," smiled the lady. Then she leaned back and closed her eyes, remaining so quiet that Barbara decided she had gone to sleep and began to play with the little boy sitting in the seat in front of her.

When the train stopped at a station, a young man came through with candy and ice cream for sale.

"Do you mind if I buy your little boy some ice cream?" Barbara asked his mother. "Why, no," his mother said smiling, "that would be very nice!" So Barbara bought a little cup of ice cream for the boy and one for herself.

When the train began to leave the station Barbara looked up to see the lady looking down at her.

"You shouldn't spend your money in that manner," she reproved, "you won't be able to buy your return ticket if you do that!"

"Oh, but this is my spending money," Barbara answered, "I can do what I like with my spending money."

"Well, that's different," replied the lady, "how much did your mother give you for the ticket?"

"It isn't alone for the ticket, it's in case I need it. She gave me a ten-dollar bill."

"Don't you think it would be wise if you let me keep it for you until you arrive? Then you won't lose it when you open your purse. It would be safe and then I would give it back to you when you meet your uncle."

The lady was very kind and pretty, but her mother had told her to hold the money very tight herself. She hesitated only a moment before she shook her head. "Mother said I must keep it tight myself, not even give it to the conductor unless I was afraid."

"You're a wise little girl," the lady said with a laugh. Then she shut her eyes again and left Barbara to continue playing with the little boy.

As they approached the city the lady got up from her seat and took her bag from the rack.

"I must freshen up a little," she said, "We'll arrive in ten minutes. But I'll be back. I have a little present for you," Barbara was to wait until the conductor came for her. He would turn her over to the station attendant if her uncle was late in arriving.

The train had emptied, but the lady had not returned.

"I must wait until she comes back," Barbara told the conductor when he came for her. "She would think I'm not polite if I don't wait for her. She would to freshen up."

"You didn't give her anything to take care of, did you?" the conductor asked anxiously.

"Well, she asked me to let her take care of my money. The lady told me she knew you very well, and you were too busy today to be bothered."

"She would say that," he commented grimly, shaking his head. "Well, it's a good thing you didn't. Anyway, the lady's gone with the rest. We'll go find your uncle and forget her."

The conductor, with the small girl holding his hand, left the train shed and entered the big station. They looked around. Barbara couldn't see her uncle anywhere.

"I have to go and make my report," the conductor said after waiting a few minutes. "I'll turn you over to the station attendant and he'll keep you safe."

Barbara sat in the station attendant's office waiting. She was very patient. Her uncle had always met her before and she was sure he would come. Of course if he was at court tak-

ing care of a case he might be delayed. I forgot he's a lawyer and not always at his office, she thought. She felt better after she remembered that and waited more patiently.

But Barbara was getting hungry. All she had to eat since breakfast was the ice cream.

And still her uncle didn't come. She said a little prayer to herself. God feeds the sparrows and He won't forget me.

Barbara sat in the station until at last the station attendant said, "I'll have to call the Traveler's Aid, there must be a mistake of some sort."

Only then did Barbara begin to feel afraid. Big tears began to flow down her cheeks. They fell faster and faster. This was such a big place and she was so very small! What had happened to her uncle?

Then the verse popped into her head that she had learned in Sunday School the week before. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." The teacher had told them always to remember it when they were in trouble. "That's it, I must remember the verse," she thought; "everything will be all right then."

She said it over and over to herself, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." She was such a little girl, alone in a big city, but if she kept on saying it she wouldn't be afraid!

A woman came into the office and began to ask her questions.

"What does your uncle do?" she asked. When Barbara told her he was a lawyer she said, "He must be in the telephone book then. We'll telephone his office right now!" She looked in the book and dialed a number.

Then Barbara heard her uncle's voice as he answered the telephone, and she smiled through her tears that had begun to come again.

"We didn't know she was coming," Barbara heard him say when the woman told him she was at the railroad station waiting. "Hold her," he said, "I'll start right down. It'll take me an hour."

The woman hung up the receiver and turned to smile at Barbara. "He didn't know you were coming."

Barbara frowned in a puzzled way. "That's queer," she said, "Mother promised to send a telegram."

"Well, everything will be all right in an hour," she said.

"Why aren't you crying and making a great, big fuss?" she asked curiously; "this hasn't been easy for a little girl like you?"

"I remembered a verse I learned in Sunday School last week," Barbara said simply, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee. I knew everything would turn out all right and Uncle would come, even though I had to wait."

The woman looked at Barbara thoughtfully. "Yours is a wonderful faith, my dear," she said; "don't ever lose it."—*Juvenile Pleasure.*

There is nothing the body suffers which the soul may not profit by.

There are some troubles that are not cured by a Bible and hymn book. They require perspiration and a breath of fresh air.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in the Baptist.

### In Memory

He who never makes a mistake saw fit to take from our midst the following members of Stoney Creek Church, Goldsboro, Wayne County, North Carolina: W. B. Howell, Mrs. Bessie Pate, W. C. Chase, Mrs. Mae Lancaster and Miss Nellie Sasser.

Their funerals were conducted at the church by former pastors, Revs. W. H. Lancaster and Clifton Rice.

God was garnering in His sheaves as He was quietly passing by; seeing their bodies bending beneath their load of care and knowing of their many days of suffering, He gently whispered, "Come up higher."

There is a land of pure delight  
Where saints immortal reign.  
Infinite day excludes the night,  
And pleasures banish pain.

If Christian fellowship can bind  
Our hearts in bonds of love,  
What may it not be when we find  
Ourselves at home above?

*By the Obituary Committee*

### Mrs. Ella Boykin

On September 16, 1952, the death angel visited the home of Mr. and Mrs. John T. Pittman and gently claimed the soul of Sister Ella Boykin. She had been in declining health for several months. Mrs. Boykin was the widow of the late Ashley Boykin, who preceded her to the grave a few years ago. She was born on February 29, 1882, making her stay on earth 70 years, 6 months, and 17 days.

Funeral services were conducted at Mt. Zion Church near Kenly, North Carolina, by her pastor, Rev. Milford Hales, assisted by Rev. Moses Thomas, pastor of Moore's Chapel Church. After which the body was laid to rest in the church cemetery to await the resurrection morn, beneath a mound of beautiful flowers.

Surviving are four daughters: Mrs. John T. Pittman, Mrs. J. H. Boyette of Middlesex, Mrs. Ezra Roper, Rocky Mount, and Mrs. Onie Pittman of Middlesex; two sons, Clovis Boykin, of Kenly, and Husted Boykin of Middlesex; two brothers, Jardie and Wade Davis of Wilson County; and several grandchildren.

She is gone but not forgotten,  
Never will her memory fade.  
Sweeter thoughts will ever linger  
Around the grave where she is laid.

*Written by a sister in Christ,*

*Mrs. James Crockel*

# Woman's Auxiliary Department

*Editor*

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

### Pageant at Greenville

It was my privilege to be present when the Woman's Auxiliary, at the Greenville Free Will Baptist Church presented for the first time the pageant entitled: "The Girl Who Rocked an Empire," by one of our well-known ministers, Reverend D. A. Windham. This play was given in the Greenville, North Carolina, Church on Friday night, March 6, at 7:30 p. m.

This pageant was a masterpiece in word, movement, and song. The story was built around the cleansing of Naaman as found in Second Kings and the fifth chapter. In its amplified form it took 27 characters, but for limited stage room they used only seventeen characters. All wore beautiful costumes and gave it in tableau.

The pageant was in three acts, and the climax was in the second act. Miss Barbara Nobles, daughter of Mr. and Mrs. Floyd A. Nobles, and the great-granddaughter of Rev. W. B. Nobles, played the leading role. From start to finish I must say that this was one of the most interesting pageants it has been my privilege to enjoy in sometime.

Since its initial presentation, Brother Windham has released it for use where it can be used to the glory of God. It certainly seems to me that our people should take advantage of it, and present it in many places throughout the country.

It is not at all difficult to give, as I understand, for they prepared it in a very short time, and with no great efforts. It appears to me that our Free Will Baptist leagues, auxiliaries, Sunday school classes, as voluntary groups in many of our churches, could do a great work to the glory of God in presenting this pageant to the people. It would be a blessing if it could have been recorded into a picture.

The people who attended the pageant Friday night enjoyed it immensely.

*R. B. Spencer  
Ayden, N. C.*

### Pre-Easter Week Of Prayer

Dear Co-Workers in Christ:

The time is drawing near for our Pre-Easter Week of Prayer. If you do not have a supply of the booklet, "Footprints of Jesus in His Last Week," then order them from the Free Will Baptist Press, Ayden, North Carolina. May I suggest that on Thursday night we have candlelight services and observe "The Lord's Supper."

Prayer brings power; we go in to pray and out to serve.

While Peter, the leader of the church, was in prison the church met to pray (Acts 12:5).

They continued their prayer meeting until God heard their prayer and Peter was released. Prayer opened the prison doors.

The effectual, fervent prayer availeth much. Prayer is a privilege and a duty, so let us pray as though it all depended on us. May we as individuals feel it our responsibility not only to pray for our missionaries during this week of prayer, but also help our prayers to be answered by making our efforts the best ever each day.

Yours for more power in prayer,

*Mrs. Hattie Adcox  
P. O. Box 202  
Bladenboro, N. C.*

### Saratoga Auxiliary Meets

The Woman's Auxiliary of Saratoga, North Carolina, Church met with Mrs. William Bailey, Tuesday night, February 17, with Mrs. Bailey and Mrs. C. W. Burress as hostesses.

The program opened with Scripture reading by Miss Betty Ray Owens followed with Mrs. R. W. Allman leading the group in prayer. Mrs. Nancy Gay was in charge of the program, "God and Our Service." Those taking part on the program were: Mrs. Edna Ellis, Mrs. Rosa Proctor, Mrs. Nettie Thigpen and Mrs. Essie Burress.

The group decided to make and serve homemade candies to the children at the orphanage before Easter. Mrs. Luby Anderson led the closing prayer.

Refreshments were served by the hostesses to approximately 29 members and visitors.

The next meeting will be held at the home of Mrs. George Welton in March. All members are urged to attend the meeting and visitors are invited.

*Mrs. William Bailey,  
Publicity Chairman*

### Myrtle Auxiliary Reports

The Woman's Auxiliary of Myrtle, Missouri, Church met at the church, March 4, for the regular meeting. There were 12 members present.

The meeting was opened with altar prayer and singing. The program topic for discussion was on prayer. Each member received a blessing and a renewed vision of the need for a more fervent, constant prayer life. Considering the many future plans that our church will be praying for as a group, this lesson was assigned to men for discussion at the night prayer service. Everyone enjoyed the discussion and we felt strengthened as a prayer band.

The auxiliary will sponsor the "Youth Aux- (Continued on page fourteen)



## Womans' Auxiliary Dept.

(Continued from page thirteen)

iliary" which was organized February 24. Help us pray for the progress of these young workers.

After a brief business session, a motion was made to adjourn.

A Study Course of "Youth Auxiliary" was scheduled for March 19.

*Correspondent Secretary*

## Auxiliary Study Course

The Woman's Auxiliary of Beulah Church, Pamplico, South Carolina, held an all day study course of the "Manual of Methods" March 5, which was a real blessing to everyone. We had 14 auxiliary members and one visitor present. We plan several more study courses in the near future. We will have one on Wednesday, March 11, on "Evangelism in the Local Church."

*Mrs. J. W. Hinds,*  
Program Chairman

## Warwick City Auxiliary Reports

We are praising and rejoicing in the Lord for the wonderful way He is blessing in this work here. We are growing in membership to the extent we shall soon have to divide into circles and along with this growth, we are claiming a spiritual growth. The Lord has been so good to us here. All along the way we have been so weak, but He has proven over and over His strength and power, and for this we are thankful.

We solicit the prayers of all that we may continue to strive to make this an A-1 auxiliary and be fit to be used by Him.

Our G. T. A. group has completed a beautiful quilt for the orphanage at Greeneville, Tennessee, and we are now making preparation to make another to be sent in the near future from our adult auxiliary.

We meet twice each month. The first meeting of the month we enjoy rich blessings through studying the Year Book of Programs and the second meetings we are studying "How to Pray," by R. A. Torrey. This book has thus far proven to be a great blessing in strengthening our prayer efforts and faith.

By faith we are going forward and by faith we know we shall be victorious in Him.

*Mrs. W. O. Duell,*  
Publicity Chairman

## Long Ridge Week Prayer

The Woman's Auxiliary of Long Ridge Church, Duplin County, North Carolina, will observe its annual week of prayer beginning Monday evening, March 23, at 7 o'clock. There will be a different speaker each evening; they are as follows: Monday, Rev. Paul Barwick of Mt. Olive; Tuesday, Rev. W. R. Millard of

Mt. Olive; Wednesday, Rev. Wesley Price of Seven Springs; Thursday, Rev. George Lane of Mt. Olive; and Friday, Rev. J. D. Vernelson, pastor, of Washington, N. C. The public is invited to attend these services.

The ladies of the church desire the prayers of all Christians that this week will be a real revival in the community.

The officers of the auxiliary were properly installed by the pastor on the 4th Sunday night in January.

We feel that our church is doing very well. The Sunday School has 85 on the roll with a good regular attendance. Various members of the church hold prayer meeting each Wednesday night. We have regular worship services on the fourth Sunday morning and evening.

On March 8, the building committee announced that they had purchased the new windows for the church and would buy the paint in the very near future. Work will begin soon to renovate the entire church. Mr. Jonas Dail is chairman of the committee. Mrs. Dail is treasurer.

The Woman's Auxiliary will also be host to the Duplin County Free Will Baptist fellowship supper the last Friday night in April.

The Lord has wonderfully blessed us and it is our sincere desire that our church be the lighthouse of the community.

*Yours in happy service,*  
*Mrs. Ben Sutton*  
Woman's Auxiliary Sec.

## Shady Grove Meeting

The Woman's Auxiliary of Shady Grove Church, Durham County, North Carolina, met at the Fellowship House for their March meeting. The devotional was given by Patricia Penny. Twenty-one members were present and six visitors.

Reports were given by the Vice-Presidents. Mrs. Gladys George had charge of the Study Course Program. The President, Mrs. Edna Hoyle, presided over the business session. An offering of \$5.00 was sent to missions. The auxiliary voted to make robes for the Junior Choir and plans were made to sponsor a Vacation Bible School in June.

Officers of the auxiliary plan to attend the training meeting at Micro, North Carolina, March 13. Two delegates will attend the Auxiliary Convention of the Western District at Tippet's Chapel, April 1.

Delicious refreshments were served by the hostesses, Mildred Parrish and Mrs. Alva Penny.

*Mrs. E. P. Hildebrun,*  
Publicity Chairman

## Roof for Mission Home

How would you like to rise from prayer and find laying at your feet a scorpion? You are horrified at the thought! Perhaps you would faint or scream, but our beloved missionary, Mabel Willey, stayed calm and looked to God for deliverance. He delivered this time but He expects us to do something to keep this from happening again. Now, your question is what can we do? The answer is simple—provide means for a new roof for the mission home. The women of North Carolina are being ask-

ed to send during this month a special offering for Mission Roof to state treasurer, Mrs. M. A. Woodard, Winterville.

Everyone will have to help for the roof will cost \$500 instead of \$300 as first thought. Your promptness will enable the Willeys to have the roof before the rainy season sets in.

## N. C. Treasurer's Report

Following is the report of the treasurer of the North Carolina Woman's Auxiliary Convention for the third quarter, November 23, 1952 through February 22, 1953:

Correction on last report—	
Total disbursed	\$1,284.65
Balance brought forward	\$ 330.03
<i>Receipts</i>	
Col-Laborer Band	\$154.19
Cragmont Assembly, Inc.	44.00
National Bible College	69.30
Christian Education	8.00
State Education Program	20.50
Superannuation	123.00
Home Missions	116.06
Foreign Missions	194.35
Orphanage	36.30
Bible College Organ	182.45
Promotional Work	2.50
Per Capita Dues	28.30
Total Receipts	978.95
Grand Total	\$1,308.98
<i>Disbursements</i>	
Co-Laborer Band	\$154.19
Cragmont Assembly, Inc.	44.00
National Bible College	69.30
Christian Education	8.00
State Education Program	20.50
Superannuation	123.00
Foreign Missions	194.35
Orphanage	36.30
Bible College Organ	132.45
(\$35.00 was sent directly to W. N. A. C. Headquarters from N. C. auxiliaries for the organ.)	
Expense for Executive Committee Meetings	58.90
Secretary, for Convention	
Materials	8.29
F.W.B. Press for Minutes and Report Blanks	157.80
Treasurer's Salary, 3 mos.	45.00
Total Disbursed	\$1,102.08

Balance in Treasury Feb. 22, 1953	\$ 206.90
<i>Mrs. M. A. Woodard, TREAS.</i> Winterville, N. C.	

During the last congressional session, the U. S. Office of Education asked for \$181,000 for a study of the educational needs of migrant children. Turned down. Same committee approved \$1,161,000 to be used on a study of migratory birds.

Many a man is proud of his father and mother merely because they are the parents of such a great guy as himself.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Is Crucified

(Lesson for March 29)

LESSON: Matthew 27:1-54.

GOLDEN TEXT: Romans 5:8.

THE HEART OF THE LESSON.

We enter with this lesson into the holiest and most significant event that ever took place on this earth, to which all the ages of the past pointed, and by which all the ages that followed are determined. The destiny of every soul that was ever born into this world is decided by its relationship to the death of the Son of God on Calvary. However, the Gospel records the crucifixion give us only the historical facts, what was seen and heard and done around and upon the cross. The *interpretation* of the death of Christ must be found first in his own words concerning his death (John 12:32, 33; 6:51-58; 10:11, 15-18; etc.), and then in the great teachings of the epistles of Paul and Peter and John, and the Epistle to the Hebrews, all of which have more to say about the death of Christ than about any other single aspect of all the days of his incarnation.—*Peloubet's Select Notes*.

### Applying the Lesson

1. Verse 32. Simon was compelled to carry the cross for Jesus. Often life compels us to do some irksome tasks, and we find life in the carrying of the burden.

2. Verse 36. "They watched him there." This does not mean that they merely looked at him, but that they guarded him. They still believed that his followers might try to revive him. Even as the world "watched" Jesus, so they are watching you. What do they see?

3. Verse 38. The three crosses of Calvary—on the one hand a sinner who was impenitent, on the other hand a sinner who repented and became a saint, and the Saviour in the midst. One died in his sins, one died to his sins and one died for sin.

4. Jesus separated the saints and the sinners, the penitent and the impenitent, the believer and the unbeliever—on which side of Jesus are you?

5. The Bible contains the saddest story of man and the saddest story of God. Together they make the saddest story of the ages; man's saddest story—Eden, God's saddest story—Calvary.

6. Christ was crucified with two thieves, one on his left hand and one on his right hand. This was in fulfillment of the prophecy by Isaiah that he would be numbered among the transgressors (Isa. 53:12).—*The Bible Student* (F.W.B.)

7. The cross was an altar. A surgeon having amputated the shattered arm of a French soldier in World War I said to him sympathetically, "I am very sorry you had to lose your arm." The youth replied in an accent of protest, "I did not lose it; I gave it." Nothing is

plainer than the fact that Jesus gave himself. He said, "No man taketh my life from me; I lay it down of myself."

8. The cross is a window into the heart of God. At the cross the sin and the pain and the need of the world mounted up and reached the very heart of the eternal. Ever since that day we have assurance that God not only beholds our sorrows, but is one with them. The sympathy that we feel most real is that which has behind it a kindred experience, that can heal grief with grief.

9. The cross was a throne. Even from that rude and bitter throne he ruled. Before he died one of the malefactors trusted him as King and Saviour, crying as his spirit took its flight, "Remember me when thou comest into thy kingdom." Not unattended did the Lord pass into the unseen. He took with him a faithful subject, the first of an innumerable company, among whom we may be counted.

10. Bishop A. D. Zahmiser used to preach on "Coming Down from the Cross." Sometimes your family, your friends, or your enemies would have you compromise just a little. A young doctor in Ohio once jeeringly asked an older surgeon in the presence of several other physicians to have a cigarette. He replied, "You wouldn't want me to come down to your level, would you?" The atmosphere changed and the young man sheepishly walked away.

—*Arnold's Commentary*.

11. *Truly this man was the Son of God*. See Matt. 27:54 and Luke 23:47. "Of this man we know nothing certainly until he stands in the light of the dying face of Jesus. . . . It may be safely said that among the centuries of the Roman army was to be found the very flower of honor and chivalry. . . . But never had he seen a death like this in which—as life dripped slowly away, as taunts were cast at him that would have made a soldier blaze with fury—a holy calm, a perfect self-mastery, a divine majesty breathed forth prayer and benediction. It was a soldier who had witnessed that 'never man spake like this man,' and this fellow-soldier testified, 'Never man died like this man.' . . . This centurion felt himself to be in the presence of a great mystery, and realized that Jesus was kin with divinity. On his darkened pagan mind there fell an awe and a sense of having been in the presence of the divine. He saw the darkened sky, he felt the vibrating earth, he was appalled by the last great cry, and he looked up at the cross, and realized that the Divine Being whom Jesus had called his Father had owned him for a Son."—W. M. Clove.

12. *Things to note in the study of this lesson:*

1. Christ's bearing the cross part of the way to Golgotha.
2. Christ's refusal to drink the sedative.
3. The soldiers casting lots, and standing at the cross on guard.
4. The sign placed above Jesus' head written

in three languages.

5. The two thieves on their crosses beside Jesus.

6. The attitude of the scribes, and levites toward Jesus on the cross.

## II. THE LESSON ILLUSTRATED.

Farrar in his *Life of Christ* writes: "Crucifixion was in use among the Egyptians (Gen. 40:19), the Carthaginians, the Persians (Esth. 7:10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans the degradation was also a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. The one to be crucified was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the crossbeams, and at the center of the open palms the point of a huge iron nail was placed, which, by the blow of the mallet, was driven home into the wood. Then through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. Whether the sufferer was also bound to the cross we do not know; but, to prevent the hands and feet from being torn away by the weight of the body, which could 'rest upon nothing but four great wounds,' there was, in about the center of the cross, a wooden projection strong enough to support, at least in part, a human body, which soon became a weight of agony. Then the 'accursed tree' with its living human burden was slowly heaved up and the end fixed firmly in a hole in the ground. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike. A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened, the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which Christ was doomed."

It has been estimated that over thirty thousand Jews were crucified by the Romans for various offenses during their rule over Judea. Why has just one of these crucifixions attracted so much attention? The answer may be found in Isaiah 53, given 712 years before Christ was born. If you have not already done so, please memorize verse 6 of this chapter.



# Time for Study!

The success in every department of Our Labors together with God is largely due to minds enlightened and hearts challenged through study and prayer. Hence we urge every woman within the Free Will Baptist ranks to launch out further in the study of God's word and Christian books that serve as spokes that run from the hub (God's Word) into the big wheel of service that the world may know the Lord Jesus.

## STEWARDSHIP—

Faithful also in Much— <i>J. E. Simpson</i> .....	\$ .75
Thus It Is Written— <i>H. C. Goerner</i> .....	.60
Our Lord and Ours— <i>Burroughs</i> .....	.50
He That Giveth— <i>J. E. Simpson</i> .....	.75
The Larger Stewardship— <i>Chas. Cook</i> .....	.50
The Stewardship Life— <i>J. E. Crawford</i> .....	.75
These Things Will Last— <i>Warburton</i> .....	.75
This World's Goods— <i>J. E. Simpson</i> .....	.75
More Stewardship Parables of Jesus— <i>Roswell Long</i> .....	1.00
Will A Man Rob God— <i>Ralph Cushman</i> .....	.50
Partnership With Christ— <i>Paul H. Conrad</i> .....	.40

## MISSION—

His Name Among All Nations— <i>L. B. Barnard</i> .....	\$2.00
Stewardship and Missions— <i>J. E. Simpson</i> ..	.75
The Bible and Missions— <i>C. S. Detweiler</i> ..	.40
Famous Missionaries— <i>J. Gilchrist Lawson</i> ..	.50
God and Man in Missions— <i>W. O. Carver</i> ..	.25

## PRAYER—

Prevailing Prayer— <i>D. L. Moody</i> .....	\$ .35
Intercessory Prayer— <i>James McLure</i> .....	.35

## MISCELLANEOUS—

Christian Nurture— <i>Basil Hold</i> .....	\$ .70
Studies of Famous Bible Women— <i>H. T. Sell</i> ..	1.00
Footprints of Jesus— <i>A. E. Lupton</i> .....	.35

**The above books are recommended by the  
Woman's Auxiliary for Study Courses.**

— ORDER FROM —

# FREE WILL BAPTIST PRESS

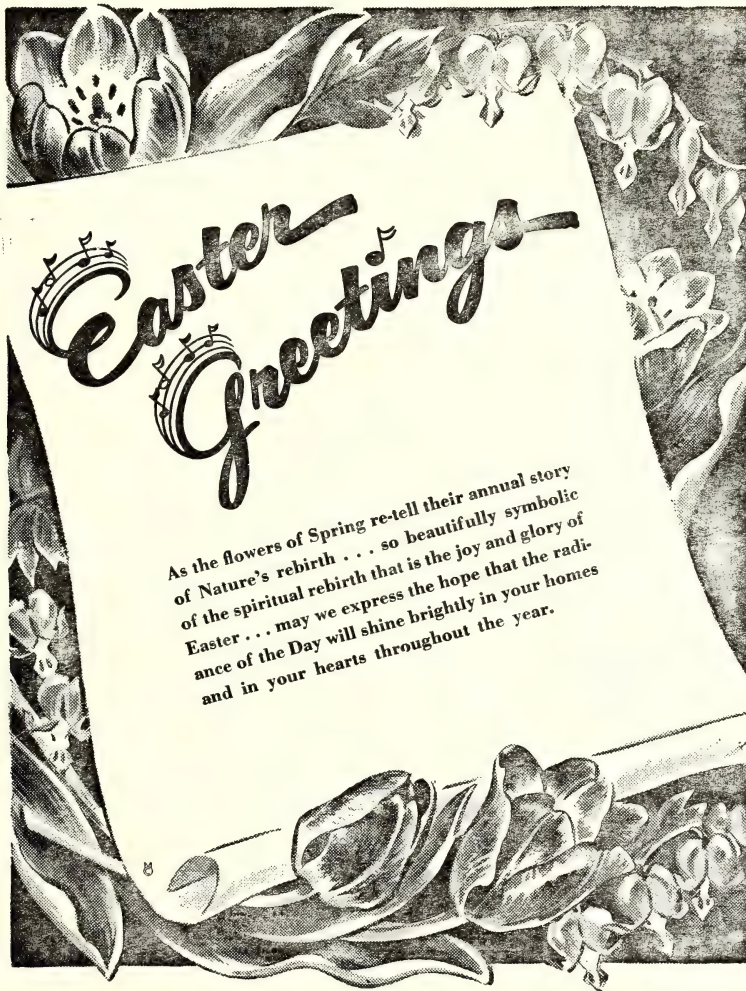
**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University

Com.



## Easter Greetings

As the flowers of Spring re-tell their annual story of Nature's rebirth . . . so beautifully symbolic of the spiritual rebirth that is the joy and glory of Easter . . . may we express the hope that the radiance of the Day will shine brightly in your homes and in your hearts throughout the year.

IN THIS  
ISSUE

● CONSIDER HIM.....Harold Shelly  
THE POWER OF HIS RESURRECTION.....Rev. N. P. Gates  
THE MEANING OF EASTER.....C. L. Picken

● AYDEN, N. C.  
MARCH 25, 1953  
Vol. 68 No. 12



# The Mail Box

## A PLEA FOR HELP

"This is something I had hoped I would never have to do, but circumstances have so humbled me that I find it necessary to call on my friends for a little financial help.

"For a long time my wife has been seriously ill, and for many weeks she has been in the hospital. Any amount given in person or through your church will be greatly appreciated."—Rev. Dee Bissette, Route 2, Bailey, N. C.

【●】

## LIKES SHORT ARTICLES

"I have been a reader of THE FREE WILL BAPTIST for a long time, and I must say that I think it has improved a lot lately. Yet there are a few things that would make it better still. Why don't you ask Rev. Griffin and Rev. Barrow to cut their articles short. They are too long for the size of the paper.

"For one, I appreciate short devotional and news items, and not long discussions in theology. I hope you can make the paper better even than it is now."—Stella Beasley, Washington, N. C.

【●】

## LIKES THE NEW LOOK

"I enjoy THE FREE WILL BAPTIST more every week. I think the issue of February 18, most attractive of all. I could see at a glance what I wanted to read first. I am looking forward to more about 'Sound Doctrine.' I also enjoyed 'Shining Christians' and want to say I have missed the Free Will Evangel very much. To express a lot with few words, I will say, 'A special thanks to all concerned for the issue of February 18 and March 4.'"—Bertha Chappel, Mer Rouge, La.

【●】

## LIKES THE MESSAGES

"I am glad to say that I am proud of the paper and really enjoy the messages that I get through its pages. Some of them are from friends that I have known personally for many years, and others that I have not known personally, but have learned to love them through these messages. THE FREE WILL BAPTIST just brings me a feast each week and I don't see how anyone who is a Free Will Baptist can afford to not let it be a weekly visitor to his home."—Rev. A. L. Sellers, Quitman, Ga.

【●】

## ORDERS BIBLE TEACHER

"The 'Bible Teacher' which you sent me is very helpful in our Sunday School work. We appreciate it very much. We are ordering it today."—Patsy Brannen, Jesup, Ga.

【●】

## Notes and Notions

No matter where we walk we are sure to be followed by somebody.

The man who prays right will do his best to live right. How the devil must hate the cheerful giver.

The only way to keep clear of sin is to keep close to Christ.

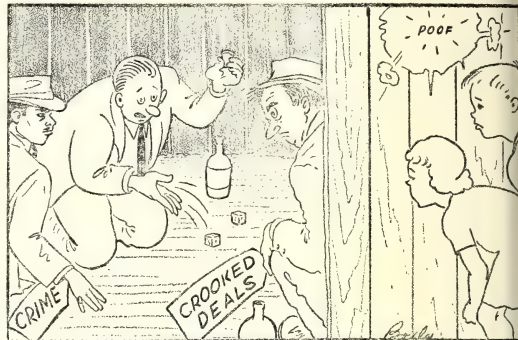
Some of the hungriest men in the world are those who have the most money.—*Selected.*

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



LEARNING OF THE DRINKING POLITICIAN

## IMMORTALITY

At Easter time our minds turn again to the age old question asked by Job, "If a man die shall he live again?" Is this life a pilgrimage that finds its destination in the grave? Is there not something in man that transcends his body that will return to the earth?

Man has an innate belief in immortality. Even the most primitive peoples who have never seen a Bible or heard about the resurrection of Jesus believe in life after death. It requires no effort on our part to believe in immortality. In fact, it would be most difficult not to believe it.

Before the resurrection of Jesus, man believed in immortality, but he was groping in the dark trying to find some tangible proof to justify this belief. Then Jesus came, lived, died, and was buried. On the third day He arose, lived among men, and then ascended back to heaven. The resurrection of Jesus gives man tangible proof of his innate belief in immortality.

Because of Jesus' Resurrection, we can say confidently with the Apostle Paul, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 5:1). Instead of looking into a future that is barren and bleak, we can cast our eyes toward heaven and sing, "There is a land that is fairer than day, and by faith we can see it afar."

It is this belief in immortality that makes Christianity a religion of joy. It is the resurrection of Jesus that gives life to our hope. "... thanks be to God, which giveth us the victory through our Lord Jesus Christ."

# Consider Him

IT is the purpose of the writer to show what Jesus endured and suffered in a physical way, prior to His crucifixion on Calvary, for only then can we really value and appreciate our priceless salvation. Luke 21:37 tells us that the night prior to His betrayal He spent in prayer, and was busy the next day, so for two consecutive nights our Saviour had no physical rest or sleep, being active all day. The betrayal kiss of Judas is the opening signal for the beginning of the many cruel things He suffered. The captain in charge of the officers sent to capture Jesus, quickly bound Him and led Him first to Annas (John 18:12), who formerly had been high priest, until deposed in 14 A. D. by Tiberius, and was still the real head of the Jewish nation. In questioning Jesus, Annas found Him to be no common adventurer, and to show his contempt of Jesus, permitted the common practice of blindfolding Him, mock and slap Him, and then ask Him who it was that smote Him (Luke 22:63-65).

All of this, however, was merely a stall of time to permit the Sanhedrin to gather to go through farce of a legal trial. Jesus was led roughly into the council chamber, for these religious wolves to feast upon and destroy as soon as possible.

There were at least four separate trials that Jesus went through ere He reached the Cross. Caiaphas, the high priest (John 18:19), questioned Jesus about His disciples and His doctrine, but Jesus never betrayed His own. Herod's answer is worthy of consideration, when he says, "I spake openly . . . in secret have I said nothing." He continued in verse 21, "Ask them which heard Me, . . . they know what I said." On this answer the high priest must have made a wry face, whereupon one of the officers slapped Jesus. No doubt those present warmly approved of this humiliation of Jesus, by the adding of their heads.

In Matthew 26:59 we find that they sought false witnesses to testify against Him, yet they found none. Mark 14:56 sheds even further light on this legal pretense, when even the false witnesses agreed not together. To many of their false accusations Jesus maintained a silence, which finally became ominous, and in operation the high priest arose, and said, "Answerest Thou nothing? . . . Tell us whether thou beest the Christ, the Son of God?" (Matt. 26:62, 63). Jesus could never deny the purpose of His life, nor His relationship with the Father and in His answer, He literally, out of His own mouth, condemned Himself. Caiaphas then sent sentence upon Him, and in answer to the question, "What think ye?" the council was unanimous in their decision of demanding the death penalty.

After the dismissal of the council, as some were sent out of the council room, to show their contempt and hatred for Jesus, they spit on Him. This saliva, which is the foulness of the

*"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:3).*

HAROLD SHELLY

human mouth, was a signal for the others to vent their spite, ill temper, on Jesus, so others slapped Him. The Word also tells us they buffeted, punched Him with their fists, for the human individual is a beast when in a crowd, when a weaker one is present. So one after another took their crack at Him. We gather that one in pity—or else he could not endure the look which was ever present in the eyes of Jesus—blindfolded Him, and they played a blind man's buff around Him, circling about Him and raining physical blows upon Him as they passed, calling out at the same time, "Who is it that hit You?"

But Caiaphas was in haste and decided that they had had enough time amusing themselves, so as to consummate as quickly as possible before the Passover, he saw that Jesus was brought into the presence of Pilate. No Jew dare enter into a place where leaven is, for that will defile him, but condemning innocent blood does not defile. With the comedy of legal pretense over, they could condemn Jesus, but they could not execute the death penalty; only Pilate could do that.

The council brought Jesus to the judgment hall, and Pilate, as he went out unto them asked, "What accusation bring ye against this Man?" Their answer came immediately, "If He were not a malefactor, we would not have delivered Him up unto thee" (John 18:29, 30). This statement should have woke Pilate up, for past experiences should remind him, that only dire necessity would bring these Jews to him. What may be a thing to make a man worthy of death in the eyes of these bigoted rabbis, would only be a slight fault in the eyes of the Roman law. Accusing Jesus of being a false Messiah meant nothing to Pilate, as later on he found Jesus not guilty of any capital crime, and must admit, "I find in Him no fault at all," which he repeated soon after. John 18:31 should have made Pilate understand what end these Jews had in view for Jesus.

The silence of Jesus, in the presence of His accusers, had confirmed in Pilate's mind, that which his wife had also told him, whereupon he determined to save Jesus. After hearing that He was a Galilean, possibly the thought entered his mind, "I can evade the responsibility of sending an innocent Man to His death, by shifting the blame of the final decision to Herod, who conveniently is in Jerusalem at this time."

Herod was exceeding glad to see Jesus (Luke 23:8); desirous because of what he had heard, and he was hoping Jesus would perform some miracle for him, for he considered Jesus only a wandering wizard. To all the questions put to Him by Herod, Jesus—who on one occasion sent Herod word, calling him a fox—maintained a complete silence, which was much in contrast with the attitude of the chief priest and scribes who stood and vehemently accused Him (vs. 10). The possible explanation for this silence was that Herod had rejected the witness of John the Baptist, and any further truth would only increase the judgments against Herod.

Realizing that nothing could be gained, Herod after a period of mockery and taunting, sent Jesus back to Pilate arrayed in a white robe of innocence, which Josephus, Jewish historian, tells us was the garment of Jewish kings. Over the bruised, battered and bespattered body of our Jesus were these two bitter enemies made friends (Luke 23:12), and how oft has that been repeated since! When Jesus was brought back to him, Pilate realized anew that this man had no fault in Him, as "touching those things whereof ye accuse Him. Even Herod agrees with me on that score." Pilate thought again of another way to release Jesus, when he suggested, "I will chastise Him and let Him go according to the custom we have every year at this time."

According to history Pilate delivered Jesus over to a legionnaire to scourge Him, whereupon He was tied to a post in the judgment hall, and lashed in away so as to inflict the most punishment, and above all the delight of flogging a Jew. Then at the end of this lashing, the soldiers took some of the brier thorns used to start fires, and plaited a crown and roughly put it on the head of Jesus, so that the sharp thorns caused the blood to trickle down His face. Somewhere another got a reed, which was thrust into the hands of Jesus to be used as a scepter, since He had claimed to be a King. To complete their mockery, a purple robe was secured to cover the bruised back and body of our Saviour. The soldiers circled Him in mock obeisance bowed before Him, saying, "Hail, King of the Jews." At the same time they smote Him with their hands, rendering a twofold insult to Him.

Pilate was in a hurry to end this affair, so called the soldiers and commanded them to bring Jesus to him. He took Him and showed Him to the crowd gathered below, then said these significant words, "I bring Him forth to you, that ye may know that I find no fault in Him"—and also the next verse: "Behold the Man!" (John 19:4, 5). Possibly he thought that when they saw the terrible physical con-

(Continued on page ten)



# THE POWER OF HIS Resurrection

**T**HE OCCASION of our Lord's resurrection brought forth what is generally known, and accepted by most religionists as the "Lord's Day." Which, by reason that He was accepted by His followers as the Son of God, Hence the "Son's-Day" as was adopted and generally known as Sunday—first day of the week. The first of which, being His resurrection day is generally known and accepted as Easter Sunday.

Our purpose in this message is that we might emphasize the all important of this great and notable day. Though strange as it may seem, yet in accordance with our Text when the Lord told Martha in reply to her remarks that she knew that her brother would rise in the resurrection at the last day. This was not enough, but He wanted that, she, as well as we to know, and that our faith should not depend only on the power of coming forth from the grave; which incidentally applies to all, both saint and sinner; but that if we are to be resurrected from the tomb to time immortal in His eternal abode, that we must believe in Him and THE POWER OF "HIS" RESURRECTION as the power of an endless life.

The basis, and the only hope for the redemption of the souls of men depends solely in the power of "HIS" resurrection, since it is through, not only His death in bearing the cruel cross, but His victory over death, that He might bring life to as many as would believe in Him. As the apostle Paul said, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Jesus said, according to John the Revelator: "... this is the record, that God hath given eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5:11, 12.

This, it is clearly shown, and would be disastrous to deny that "His" resurrection was the birth of a new nation. A new era of life! a new epoch if you please, in that the period of time, foretold by the prophets was now fulfilled: that the newness of life in Christ hath become a reality to the "born-again" believers. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Pet. 1:23.

While the subject of our Text is "two-fold" in that it implies both Spiritual and the final resurrection, or as Martha said, at the last day,



BY REV. N. P. GATES  
Detroit, Mich.

*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?* St. John 11:25, 26.

when that: all in the graves shall come forth; but that the all importance of coming forth from the graves is lost to those who have not been resurrected in Christ ("New Birth"). The type of which is very beautifully portrayed in the act of baptism. While many they are who scoff at the idea of the subject of the new birth in baptism, but that is exactly what is implied. Not necessarily water baptism, which is only a type of Spiritual baptism which is by faith. The like of which we first learn in Moses, when he led the Israelites from the Egyptian bondage through the Red Sea (I Cor. 10:1, 2).

The apostle Paul so beautifully portrays this subject in his message to the Romans, 6th chapter: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (This, as a matter of fact referred to Spiritual baptism by faith). Therefore we are buried with him by baptism (water) into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted (buried) together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man (ourselves) is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:3-11.

I fear that many, failing to conceive in heart this truth have come far short of the knowledge of God, and, as such cannot attain to the true Christian way of life. "By their fruits, ye shall know them." Having distorted the truth in their illused ideas of a better day, looking to the second coming of the Lord to bring the knowledge of righteousness, as such they deny the purpose of His death and resurrection. Thus destroying the only hope of their redemption.

The apostle Paul had great concern about Israel, having a zeal of God, but not according to knowledge. Being ignorant of God's righteousness, going the way of their own choice, not submitting themselves to the only plan of redemption for the souls of all men everywhere, both Jews and Gentiles, bond or free. But in their folly and disbelief, they seem to be looking, but faintly to some illused idea, when it is said that Christ shall come again, at such time to cleanse the earth from sin, that righteousness shall cover the earth, as water covers the sea. Thus denying the power of His resurrection to cleanse us from sin in this present world. If such were true, then where is faith? and to what purpose is the preaching of the Gospel, and what saith the Scriptures? Quote: "But the righteousness which is of faith speaketh on this wise, Say, not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is right thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

This is the faith that according to the apostle Peter hath begotten us unto a living hope. He placing emphasis on the resurrection of the Lord, which incidentally is the first resurrection spoken of by John the Revelator 20:6.

We quote the apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:3.

That the transforming POWER OF HIS

RESURRECTION was efficacious to our salvation is also clearly stated in the following Scriptures: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, . . . AND you hath he quickened, who were dead in trespasses and sins; . . . But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 1:19, 20; 2:1, 7.

Why that any, even Bible students of our time should classify these Scriptures as dealing with matters of some future state, rather than of present day experiences must be due to the fact, they are totally ignorant of the knowledge of the will of God, like as the Lord told the Pharisees, "you will not go into the kingdom, and stand in the way of others."

To be sure, the kingdom is a present reality: embracing all who live Godly in this present world, granted unto us by the POWER OF HIS RESURRECTION, the "first-born" of us all: the "first" resurrection which was wrought in Christ, and to the saints of old, and down to us in this Gospel dispensation: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature." (Col. 1:12-15).

The apostle continues along this line, even warning, lest some should be led away by the philosophies of men: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not of Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; etc." (Col. 2:8-13.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

Particularly emphasis should be given to the apostle Paul's message to the Corinthians, of which, many would not receive his message of the resurrection, due to the fact they would not believe that Christ had arose from the tomb, though it was an established fact:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15:12-18.

Here the apostle states in no unmistakable terms, that, all we in this present time in the profession of faith, as also they that have gone on before are doomed to destruction if faith is not established in the POWER OF "HIS" RESURRECTION.

We note his particular emphasis in what was accomplished for us in the Lord's resurrection: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man (Adam) comes death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." I Cor. 15:20-23. Needless to say the apostle here is dealing with the ending time, when that mortality shall cease. Time and space does not permit us to deal with that phase of the subject. That the time of the Lord's coming, when the graves shall burst forth giving up the dead in the ending of this life is clearly stated in the following verses, Quote: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I Cor. 15:20-26.

Let us go back to the theme of our subject, and in compliance with the subject matter set forth in the Scriptures concerning the "two resurrections": Spiritual and bodily, the later applying to all, both saint and sinner. With this thought in mind, we call your attention to the Words of our Lord when He said, Verily, verily, I say unto you, The hour is coming, and now is (Please note the present tense), when the dead (in sin) shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. (Please note: the former verses dealing with resurrection unto Spiritual life; the following verses dealing with the bodily resurrection from the grave.)

Marvel not at this: for the hour is coming (future) in the which all that are in the graves (saints, and sinners) shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. St. John 5:25-29.

It is said, that there will be a thousand years between the resurrection of the saints, and sinners! but that is not what the Lord said, please read it again: ". . . for the 'hour' is coming, in the which all that are in the graves

shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Seems strange that the apostle Peter would have also said the same thing if it were not true—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

All this is affirmed by the apostle Paul concerning the final resurrection, that as many as should be living when the Lord comes again, physical life as it now is shall be changed into an immortal state: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: (Is it strange that this should be the last trumpet sound? Not when you consider the fact, that, all of mortality shall cease!) for the trumpet shall sound, and the dead shall be raised incorruptible (Immortal), and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." I Cor. 15:51-57.

## Thoughts for Meditation

What did Thy only Son endure  
Before I drew my breath,  
What pain, what labor to secure  
My soul from endless death.

Am I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own His cause  
Or blush to speak His name.

What peace we often forfit,  
What needless pain we bear,  
All because we do not carry  
Everything to God in prayer.

—Selected.

Are we responsible for the shortage of labor in the masters vineyard?

Are we responsible for the wavering of our faith?

Are we responsible for the pews of the Church being empty?

Are we responsible for not being strong in the Lord, and in the power of His might?

Are we responsible for not being transformed by the renewing of our minds?

—Mrs. John Tripp.



# NEWS NOTES

## ALBEMARLE DISTRICT UNION MEETING

The Albemarle District Union Meeting will meet with Free Union Church, Beaufort County, North Carolina, Saturday, March 28, 1953. The program follows:

### Morning Session

- 10:00—Opening Devotions and Welcome, Oscar Webster
- 10:15—Moderator's Address
- 10:20—Reading Minutes of Last Meeting
  - Calling the Roll of Ministers
  - Calling the Roll of Churches
  - Offering for Orphanage
  - Announcements
- 11:25—Special Music, Local Church
- 11:35—Sermon, Rev. C. H. Overman
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, J. T. Keech
- 1:15—Special Music, Local Church
- 1:20—Business
  - Treasurer's Report
  - Petition for Next Union
  - Miscellaneous
- 3:00—Adjournment

Alice Webster, Program Committee

## SECOND DISTRICT UNION MEETING

The Second District Union Meeting of the Central Conference of North Carolina will meet with Saints Delight Church, Ormondsville, North Carolina, March 28, 1953. The program follows:

Theme: "Stewardship in Action" (Romans 14:12).

### Morning Session

- 10:00—Devotions and Reading of Church Covenant, Mr. Jimmie Lee Jones
- 10:15—Welcome, Mr. Ned Skinner
  - Response, Mr. George Harrison
- 10:20—Business Period, Rev. L. B. Manning, Moderator
- 10:40—Congregational Song
- 10:45—"Stewardship of Time," Rev. C. L. Patrick
- 11:15—Special Music, Local Church
- 11:25—Worship Offering for Missions
- 11:30—"Stewardship of Talent," Rev. Burkette Raper
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Miss Betty Jo Carroll
- 1:15—Solo, Mrs. George Harrison
- 1:20—Forum, Stewardship of Money," Led by Rev. Frank Davenport
- 1:50—Business Period
- 2:30—Adjournment

## ALBEMARLE DISTRICT LEAGUE UNION

The League Union of the Albemarle District will meet with Free Union Church, Beaufort

## BETHANY PARSONAGE DEDICATED



The Bethany Original Free Will Baptist Church, Route 3, Timmonsville, South Carolina, recently dedicated their new parsonage which is pictured above. The parsonage has seven rooms, a den and bath. The members of Bethany Church are really thankful to the Lord for His blessing and are glad to report that their church is moving forward in each phase of its work.

For 36 years Rev. G. C. Vause served this church as pastor. The present pastor is Rev. W. L. Jernigan.

County, North Carolina, Saturday evening, March 28, 1953. The union program opens at 7:30 o'clock with devotions by Luther Burns, followed with remarks by the president, appointment of Digest of Reports Committee, business period (old and new), reading of minutes, and awarding of banner. A league program given by the Free Union Leagues will close the union.

## FOURTH UNION MEETING

The Fourth Union of the Central Conference of North Carolina, will meet with Daniel's Chapel Church, Wilson County, March 28, 1953. The program follows:

### Morning Session

- 10:00—Devotions, Rev. R. C. Proctor
- 10:15—Welcome, Vernon Sullivan
- 10:20—Response, Rev. R. W. Allman
- 10:30—Moderator's Message
- 10:40—Business (See Note Below)
- 11:30—Union Sermon, Rev. C. D. Hamilton

Alternate, Rev. N. D. Beamon

## COMING EVENTS

- MARCH 28—Union Meeting Time
- MARCH 29—Palm Sunday
- APRIL 3—Good Friday
- APRIL 5—Easter Sunday
- APRIL 23, 24—North Carolina State Sunday School Convention
- MAY 10—Mother's Day
- MAY 24—?—Vacation Bible School Time
- MAY 30—Memorial Day.

## 12:00—Lunch

- 1:00—Devotions, Rev. Luther Tyson
- 1:20—Business
- 2:00—Special Music, Daniel's Chapel
- 2:20—Report of Committees
- 3:00—Adjourn

The business sessions will consist of reading minutes, lists of ministers, offering for orphanage, petitions for next Union, appointment of committees, etc.

### Program Committee,

Howard Cayton  
Luther Tyson  
Mrs. Celia Mae Windham

## SECOND UNION OF WESTERN CONFERENCE MEETS

The Second District Union of the Western Conference of North Carolina will convene with New Sandy Hill Church, Wilson County, Saturday, March 28, 1953. The program follows:

### Morning Session

- 10:10—Congregational Singing
- 10:10—Devotions, Rev. J. C. Varnell
- 10:20—Remarks by Moderator
  - Appointment of Committees
  - Welcome Address, J. O. Bunn
  - Response, Mrs. Oscar Hinton
  - Seating of Visitors and Ministers
  - Roll Call and Reading of Minutes
- 11:00—Congregational Singing
  - Special Offering for Orphanage
- 11:30—Sermon, Rev. L. H. Boykin
- 12:00—Lunch

### Afternoon Session

- 1:00—Singing
  - Devotions, Rev. Ralph E. Clegg
  - Business Period
  - Roll Call of Churches
  - Officers' and Committees' Reports
  - Petitions for Next Union
  - Song
- 3:00—Benediction

Mrs. W. P. Bunn, Program Committee

## FIFTH EASTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Fifth Eastern District Sunday School Convention will convene with Saints Delight Church, Craven County, North Carolina, Sunday, March 29, 1953. There has been a very constructive program prepared beginning at 10 a. m. and closing at 3 p. m.

If for any reason your Sunday school has not been sending a delegate, please do so. We believe that they will be able to take back to your school a report that will be an inspiration and help in more effective service in the school work. Walter R. Sandlin, convention president, is asking and expecting your support along with all the other officers, and hopes to see a representative from each Sunday school present.

Mrs. R. G. Springle, Promotional Sec.

## THIRD EASTER DISTRICT SUNDAY SCHOOL CONVENTION MEETS

The Third District Sunday School Convention will meet with Christian Chapel Church, Pink Hill, North Carolina, Friday, April 3, at 10 a. m. The public is cordially invited to attend all the services and come praying for God to have His way and that all may receive a great blessing.

Rev. Robert M. Fader will bring the closing

message of the Pre-Easter Services at 7:30 p. m., Friday night.  
The Regular Quarterly Meeting of Christian Chapel Church will also be held Saturday, April 4, at 7:30 p. m. The message will be delivered by the pastor, Rev. Albert T. Coates, followed by the regular business and Communion Service.

#### ROSE OF SHARON REVIVAL

Rev. C. L. Patrick will begin a revival meeting at Rose of Sharon Church, Martin County, North Carolina, April 5 at 7:30 p. m. and run through April 12. Rev. C. D. Hamilton pastor of this church.

#### PRE-EASTER WEEK OF PRAYER

Beulah Church, Pamplico, South Carolina, announces a Pre-Easter Week of Prayer, beginning Monday evening, March 30, and continuing through April 3. Services will be held each evening at 7:30.

#### YOUTH FOR CHRIST

The Y. F. C. of Holly Springs Church in Newport, North Carolina, held its last meeting in the home of Janice Howard, March 4, at 7:30 p. m. The meeting was opened by singing hymns, "Glory to His Name," and "At the Cross." The Scripture was taken from 1st Timothy 4:9-16. Emma Ruth Bennett gave an inspiring talk on "Twentieth Century Youth." She explained the meaning of all letters in the word "Youth": "Y"—yield, "O"—offer, "U"—understand, "T"—trust, and "H"—hold. Each of these letters expresses the yielding of one's self to Christ in order to become a Christian, and when this goal is attained, hold fast to the grace of God.

After the devotional a business session followed. Nine members and one visitor were present.

The next meeting is to be in the home of Alice Dean Quinn. The program chairman for this meeting will be Tremilla Faye Kelly. Young people between the ages of fifteen and twenty are urged to attend.

#### CENTRAL CONFERENCE MISSION BOARD GOES TO TARBORO, N. C.

From three to thirty-three—this is the progress that has been made toward establishing a Free Will Baptist Church in Tarboro, North Carolina. In January Brothers Charles Craddock and Rashie Kennedy, members of the Central Conference Mission Board, made a preliminary survey of Tarboro with the idea of ascertaining the prospects for a Free Will Baptist Church there. On February 6 the Mission Board held its first service in Tarboro in the home of Brother Charles Sparrow. Three people, other than members of the Board, were present. Each Friday night since February 6 a member of our Board has gone to Tarboro to conduct a prayer meeting. On March 13, thirty-three members were present, all of whom are interested in establishing a Free Will Baptist Church. The Mission Board plans to continue its work in Tarboro and is looking forward to the establishment of a full-time church there in the very near future.

We solicit the prayer of our people and their support in this work. If you know of any Free Will Baptists living in Tarboro, please send their names and addresses to Reverend Charles Craddock, Ayden, N. C.

THE CENTRAL CONFERENCE MISSION BOARD  
(N. C.)

Charles Craddock, *Chairman*  
William Burkette Raper, *Sec.-Treas.*  
Frank Davenport  
Dan Beaman  
Rashie Kennedy

#### SECOND DISTRICT LEAGUE CONVENTION

The Second District League Convention of the Central Conference of North Carolina will meet with Saints Delight Church, Ormondsville, Saturday evening, March 28, 1953. The following program has been arranged:

7:30—Song: "Free Will Baptist Leaguers,"  
Convention  
7:35—Devotions, Lloyd Johnson  
7:45—Business Session, Jerry Ballard, President

8:00—Special Music, Washington  
8:15—Testimonies and Choruses  
8:30—Hymn: "Trust, Try and Prove," Convention  
8:35—Convention Message, Rev. Graham Baker  
9:00—Final Business Session  
9:30—Adjournment

YOUTH REVIVAL—August 2-16—Winter-ville High School Auditorium. Bobby Jackson and the Gospels will hold the Youth Revival sponsored by the League Convention.

#### RELIGIOUS CENSUS

Greene County, North Carolina, will conduct a religious census, Sunday, March 29, 1953. This survey is being made by the churches of Greene County and is interdenominational. Rev. Burkette Raper, pastor of Hull Road Church, is chairman.

#### REVIVAL AT HOWELL SWAMP CHURCH

James Earl Raper, a junior at the Free Will Baptist Bible College, Nashville, Tennessee, will preach for a revival meeting at Howell Swamp Church, Walstonburg, North Carolina, beginning Sunday, March 29, at 7:30 p. m., and continuing through Friday, April 3.

A sunrise service will be held Easter Sunday at 5:30 a. m. The public is invited to these services. William Burkette Raper is pastor of the church.

#### OAK GROVE REVIVAL

Oak Grove Church of Craven County, near Vanceboro, North Carolina, will begin a spring revival April 6, continuing through April 11. Rev. J. R. Davidson of New Bern is the evangelist. Everyone is cordially invited to attend these services.

#### SPRING REVIVAL

Elm Grove Church, Ayden, North Carolina, will begin its spring revival March 29, running through April 4. Rev. Bobby Jackson, a student from the Bible College, will be the evangelist. Rev. Frank Davenport is the pastor.  
(continued on page sixteen)

## PROGRAM

### WESTERN AUXILIARY CONVENTION

to convene with

TIPPETT'S CHAPEL CHURCH, WAKE COUNTY, N. C.

Wednesday, April 1, 1953

THEME: *And Ye Shall Know the Truth.*

SCRIPTURE: John 8:32.

MORNING SESSION

9:30—Registration

9:40—Hymn, "The Haven of Rest"

9:45—Devotions, Mrs. R. T. Sasser

10:00—Welcome, Rev. W. B. Morris

—Response

10:10—President's Message, Mrs. Clement Sullivan

—Roll Call of Auxiliaries

—Appointment of Committees

10:40—Special Music, Stoney Creek

10:50—"And Ye Shall Know the Truth through Enlistment," Mrs. Carl Bagley, Jr.

1:00—"And Ye Shall Know the Truth through Orphanage Work," Mrs. Bernard Ferrell

1:10—Orphanage News, Mrs. S. A. Smith

11:25—Congregational Singing

11:30—Convention Message, Mrs. Billy Morris

12:00—Lunch

#### AFTERNOON SESSION

1:00—Devotions, Mrs. Raymond Howell

1:15—"And Ye Shall Know the Truth through Youth," Mrs. Robert Woodard

1:25—"And Ye Shall Know the Truth through Missions," Mrs. L. S. Griffin

1:35—Special Music, Mrs. R. N. Hinnant

1:40—"And Ye Shall Know the Truth through Stewardship," Mrs. Gray Critcher

1:50—"And Ye Shall Know the Truth through Superannuation," Mrs. Ralph Clegg

2:00—"And Ye Shall Know the Truth through Field Work," Mrs. Floyd Morris

2:10—Special Music, Miss Patricia Corbett

2:15—Business Period

—Treasurer's Report, Mrs. Bruce Barrow

—Report of Committees

—Appointment of Delegates

2:45—Adjournment

Music Director, \_\_\_\_\_

Pianist, Tippet's Chapel

MRS. HUBERT NARRON, *Secretary*



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *What about these people that have never heard of God? When they die are their souls condemned to hell?*—Mrs. Carl Edwards, Route 1, Box 289, Washington, N. C.

**ANSWER:** The Scriptures teach that all men everywhere without exception of color or creed are lost and condemned to eternal punishment. Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Romans 3:23, "For all have sinned, and come short of the glory of God." Psalm 82:5, "They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course." John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." See Rom. 2:11-16. Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Luke 26:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The message of the Bible is just as emphatic in its teaching that every member of the church everywhere is responsible to get the gospel message to each unsaved individual as is each unsaved person responsible for his own sins.

In *His Name Among All Nations*, by L. B. Barnard we find these words, "It should be this command (the commandment set forth in the above verses). Neither has there been any amendment. It must be received and obeyed today just as it was received and obeyed in apostolic days, and indeed until all nations and all creatures have heard that Jesus saves." Read all of chapters 1 and 2 in Romans. Failure on the part of a Christian to see this indicates that he does not see the hideousness of sin as God sees it and that he is ignorant of

the true meaning of God's holiness as well as the tremendous gulf fixed between sinful man and a holy God.

In *The Great Doctrines of the Bible* by William Evans, page 78, "Light and erroneous views of the atonement come from light and erroneous views of sin. If sin is regarded as merely an offence against man, a weakness of human nature, a mere disease, rather than as rebellion, transgression, and enmity against God, and therefore something condemning and punishable, we shall not, of course, see any necessity for the atonement. We must see sin as the Bible depicts it, as something which brings wrath, condemnation, and eternal ruin in its train. We must see it as guilt that needs expiation. We must see sin as God sees it before we can denounce it as God denounces it. We confess sin today in such light and easy terms that it has almost lost its terror." On page 80 of Dr. Evans' book we also find, "Heb. 2:9, 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.' Leo the Great (461) affirmed that 'So precious is the shedding of Christ's blood for the unjust, that if the whole universe of captives would believe in the Redeemer, no chain of the devil could hold them.' General Booth once said: 'Friends, Jesus shed His precious blood to pay the price of salvation, and bought from God enough salvation to go around.'"

We should recall that in Gen. 8:20-9:29 God made a covenant with Noah and that this covenant included all of Noah's posterity which is all the human race upon the earth today. In considering your question it is well to remember that all who a later covenant does not affect are still responsible for this covenant as the pre-eminent course for their lives and behavior before God. The Abrahamic covenant was supposed to bring a special blessing to all who through Abraham's descendants heard of it and complied with its requirements. Gen. 12:1-2, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." God renews this covenant several times and adds to it as Abraham and his sons make a more definite yield to him in an obedient and consecrated life. One good example of this is to be seen in Gen. 22:15-18. You might read

all the chapters in which such passages occur to gain a more definite and detailed knowledge of God's dealing with His people according to his covenant. This is renewed in Isaac (See Gen. 26:1-5), and in Jacob (Gen. 31:11-13 Gen. 46:2-4). Compare Gen. 28:3-4 with Gen. 17:3, 4; 28:13-15.

God continued to renew and confirm the covenant even after the descendants of Abraham went into their promised land. See Judges 2:1-2, also after Israel was settled in Palestine read Exodus' chapters 3, 4; and again when they had a king like other nations 2 Sam. 2:35 1 Kings 9:4-7; Luke 19:37-40. With the above in mind we should remember that God's calling of Abraham out from the rest of the world of men, which were almost universally corrupt beyond repair (perhaps Melchisedec and a few more were exceptions), was that through him and his posterity he might provide a means of salvation for them. God's call and command to Abraham included a complete separation from his ancestors, their idols, idolatrous practices and all other associations. It was some time before Abraham gave full obedience to this call but when he finally did God met with him and renewed the original promises some of which were that he would give him and his posterity the whole land of Canaan which is Palestine; would continue to bless him, and would retain him and his posterity in this land as long as they were obedient. Abraham and his descendants in keeping God's precepts were to be an example and a blessing and God promised to bless them that blessed the Hebrews and cursing them that cursed them. This relation between Abraham's seed and God and this blessing promised to Abraham's posterity and to the whole world through them was to be perpetual and could have, had it not been that the disobedience of Israel forfeited its continuance. In spite of this God through His foreknowledge devised a long range plan by which to purify Israel for this same purpose and this He did through such a varied process as is depicted in the Bible until the coming of Christ. In the finality of God's process of purification and elimination Christ, the remnant through whom a blessing for the whole world has been provided. God in Him offers the blessing to the whole world, Isa. 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." John 3:14, 15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

From a human point of view, God's fulfillment of the covenant promises, seems long-ranged and even at times there has been a tendency on the part of some to think they are far-fetched, but we should always keep in mind the fact that even though the plan of redemption has been brought into existence for man's benefit, yet it is according to God's understanding and method of planning,

## THOUGHT for the WEEK



By  
REV. WILLARD

C. DAY  
D. D.

"How can we know the way . . ." (John 14:5).

Many came to Jesus for an answer to their problems. Some came just to test His wisdom. But this question has been a vital one since the beginning of time and is of great importance today.

After Christ had given the comforting message of His ascension and had warmed their hearts with a definite promise, "I will come again, and receive you unto myself; that where I am there ye may be also," Thomas who had placed his hand in Christ's nail-scarred hand asked the question, "How can we know the way?"

Christ gave a quick answer, "I am the way." This was so plain that all who heard Him understood and knew that if they knew Him they would know the way.

We are all travelers; however, some are on the wrong road. But who is to blame if you are on the wrong road? The apostle Paul said: "Who did hinder you that you should not obey the truth?" (Galatians 5:7). We live in the land of Bibles. There are radios, sermons, church doors standing open, ministers pleading with sinners to turn from sin, and yet, some are traveling in the wrong direction.

Jeremiah, the prophet, said: "Ask for the old paths, where is the good way." So we should not search for a new way, but the old paths and when they are found, walk therein, and you shall find rest for your soul.

By preponderance of evidence we determine the validity of questioned legal documents, settle disputed dates, and ascertain the facts of science. Should we use this method in dealing with the Bible, we would be driven to the irresistible conclusion that it is a guide to lead our weary feet in the paths of righteousness.

### SECOND WESTERN SUNDAY SCHOOL CONVENTION

The Second Western District Sunday School Convention of North Carolina will meet with Sandy Hill Church, Bailey, Route 1, March 29, 1953. The following program has been arranged.

Theme: "Victory Through Christ"

Scripture: "And when he was come into Jerusalem, all the city was moved . . ." Matt. 21:10.

Song: "When we all get to heaven."

#### Morning Session

9:45—Song Service

10:00—Welcome ..... Rev. R. C. Proctor

10:25—Response.. Luther Bissette, Rock Spring

10:10—Devotions. J. D. Bissette, Floods Chapel

10:20—President's Message ..... W. P. Bunn

10:25—Brief Business Session



10:35—Sunday School.....Conducted by New

Sandy Hill S. S.....J. O. Bunn, Supt.

11:15—Special Music New Sandy Hill Children

11:20—Intermission

11:25—Song Service

11:30—Worship Service.....Rev. J. B. Ferrell

12:00—Lunch

#### Afternoon Session

1:00—Song Service

1:05—Special Music..... Miss Peggy Brantley

1:10—Devotions..... Algie Jones, Mt. Zion

1:20—Instrumental..... Local Boys

1:25—Business Session

2:00—Chorus Singing

2:10—Special Music.....Mt. Zion, New Sandy Hill and other singing groups

2:30—Round Table Discussion....."What the training course has meant to us"

3:00—Adjourn

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.

Whenever possible the source is given, but this often is not known.—F.B.C.

## CHRIST, OUR SUBSTITUTE

ISAIAH 53

1. He was a *bearing* Substitute, for "He hath borne our griefs" (vs. 4).
2. He was a *crushed* Substitute, for He was "wounded," "bruised," and chastised (vs. 5).
3. He was a *God-punished* Substitute, for Jehovah "laid on Him the iniquity of us all" (vs. 6).
4. He was a *silent* Substitute, for "He opened not His mouth" (vs. 7).
5. He was a *sinner's* Substitute, for "He was numbered with the transgressors" (vs. 12).
6. He was a *sin-made* Substitute, for He was made "an offering for sin" (vs. 10).
7. He will be a *rewarded* Substitute, for "He shall see of the travail of His soul, and shall be satisfied" (vs. 11).

## SIN

1. Sin *weakens the body*, as inferred by Christ: Go and "sin no more," to the impotent man (John 5:14).



## He Lives!



HERE was never an enterprise which seemed more completely at an end than did that of Jesus on the last Old Testament Sabbath. Christianity died with Christ, and was laid with Him in the sepulcher. When He was buried, there was not a single human being that believed He would ever rise again.

The breakdown of the disciples had been complete. When He was arrested, "they forsook Him and fled." What remained for them but to return to their homes and their fishing nets as disappointed men?

Jesus had, indeed, foretold His sufferings, death and resurrection. But they had never understood these sayings; they forgot them or

gave them an allegorical turn which, after His death, yielded them no comfort whatever. The women came to the sepulcher on the first day of the week, not to see it empty, but to embalm His body for its long sleep. Mary ran to tell the disciples, not that He was risen, but that the body had been taken away and laid she knew not where. When the disciples were met together "they mourned and wept." There never were men more utterly disappointed and dispirited.

How is it to be accounted for that in a few days these very men were full of confidence and joy, their faith in Jesus had revived, and Christianity had a far greater vitality than ever before? The disciples say the reason was that Jesus had risen, and that they had seen Him. They tell us about their visits to the empty tomb, and how He appeared to Mary Magdalene, to the

other women, to Peter, to the two on the way to Emmaus, to ten of them at once, to eleven of them at once, to James, to the five hundred, and so forth.

Are these stories credible? They might not be, if they stood alone. But their reports of the resurrection of Christ were accompanied by the indisputable resurrection of Christianity. And how is the latter to be accounted for except by the former?

The remarkable thing is that when the disciples resumed their faith in Christ they were no longer pursuing worldly ends, but intensely spiritual ones; they were no longer expecting thrones, but persecution and death—yet they set about their new work with an ardor of devotion and a faith in results which they had never shown before.

What effected this change? The disciples say it was the resurrection and the sight of the risen Christ. But *their testimony* is not the only proof that He arose. The incontestable proof is *the change itself*—the fact that they had suddenly become courageous, hopeful, believing, wise, and equipped with resources sufficient for the task before them.

It is a happy thing that the resurrection is capable of such a proof; for if Christ be not risen, our faith is vain; but if He be risen, then the whole of His miraculous life becomes credible, for this was the greatest of all miracles. He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4).

The Easter season, when once again we commemorate the fact that Jesus Christ rose from the dead, is a fitting time in which to place your trust in Him who said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die" (John 11:25, 26).—*American Tract Society.*

2. *Sin impairs the mind*, as is illustrated in the king of Babylon (Dan. 4:28-34).
3. *Sin robs the soul*, for its wages is death (Rom. 6:23).
4. *Sin mars the spirit*, for it deceives those who are its votaries (Heb. 3:13).
5. *Sin darkens the understanding*, as Christ told the Pharisees (John 9:41).
6. *Sin deafens the spiritual sense*, for it causes us to forget the Lord (Deut. 8:11, 14).
7. *Sin cripples the memory*, for it causes men to turn away from the truth (II Tim. 4:3, 4).

## SIN—ITS FACT

1. *Nature* proclaims it, for it is under its curse (Gen. 3:17).
2. *Man* acknowledges it, like the prodigal, he says, "I have sinned" (Luke 15:21).
3. *Law* discovers it, for by the Law is the knowledge of it (Rom. 3:20).
4. *God* declares it, for He says, "Because of thy sins" "will I make thee sick" (Mic. 6:13).
5. *Christ* reveals it, for His holiness makes men like Isaiah say, "I am undone" (Is. 6:5).
6. *Experience* proves the fact of sin, like the Psalmist, it forces from us the confession, I have sinned "against Thee" (Ps. 51:4).
7. The *believer knows it*, for like Paul, we say, "I know that in me . . . dwelleth no good thing" (Rom. 7:18).

—Selected.

【●】

"Don't be concerned over what people might think about you; the chances are, that they seldom think of you at all."—*Church of Christ Advocate.*

## CONSIDER HIM

(Continued from page three)

dition Jesus was in, their hearts would soften, giving him the opportunity to release Jesus, and crucify Barabbas.

Nothing, however, would deter them from their purpose of seeing this false messiah crucified, and knowing also that Pilate was trying to find a way out to release Jesus, they finally appealed to the real vanity in Pilate's heart, by claiming that he would not be a friend of Caesar, if he would release Jesus. One final attempt Pilate made, when he said, "Behold your King! (vs. 14). Their answer came back, "We have no king but Caesar." These Jews were willing to sacrifice everything—their national honor and personal liberty—just so that this Jesus would be crucified. Pilate, fearful lest a tumult would break out, and be reported to Rome, consented to the crucifixion.

With these words from Matthew 27:24, we bring this message to a close: "Pilate . . . took water, and washed his hands before the multitude," but all the water in Jerusalem would never remove the stain of that sin from the hands of Pilate. What are you doing with Jesus? We trust the Spirit will use this message so that we will consider Him, as He has considered us, in being willing to die for us.

—*Gospel Herald.*

# Notes and Quotes



BY J. C. GRIFFIN

## The Resurrection

THE Apostle Paul places the resurrection of Christ of equal importance with His death. It is just as important that Christ arose from the dead as that He died for our sins. The Christian has a living Redeemer, not a dead man. Christ is alive forever. He said to John on the Isle of Patmos, "I am he that liveth and was dead; and, behold, I am alive for evermore . . ." (Rev. 1: 18). So the revelation of Jesus Christ is that of a living Saviour who conquered death, hell, and the grave and walked out a victorious, living, and visible being.

Mary saw Him and recognized Him. "THE FIRST DAY OF THE WEEK cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone rolled away from the sepulchre" (John 20:1). Notice that it was the first day of the week, not the seventh. God's Son, the Lord of the Sabbath, arose on the first day and His resurrection takes precedence over the Jewish Sabbath, the seventh day. Orthodox Christians observe the first day as the resurrection day which means more than the Sinai Sabbath to the church of Christ which is the body of Christ. Yes, early on the first day of the week Mary Magdalene saw Jesus Christ. Thus Mary Magdalene becomes the first witness that Jesus arose from the dead. "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, And seeing two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:11-16).

I seem to feel that I can stand beside the once weeping, sorrowing Mary, and exclaim with a joyous heart bubbling over with amazement and satisfaction in knowing that "He was dead and is now alive forever more." Died for my sins and arose for my justification. Yes, we are happy to know that we have a living Saviour who is seated at the right hand of the Father to plead our cause.

## The Evening of the First Day

"Then the same day at evening, being the

first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:19, 20). I am sure that it was the happiest moment in all their life, the greatest experience. Just a few hours prior to this, they were going about bowed down under a heavy load of sorrow—it was darkness unto them, the sun in the heavens refused to shine, thus spreading darkness over the earth. Darkness had come and completely shrouded all the light that they had received from three and a half years of walking in the light with Christ. But now, night had turned into day. What a glorious sunrise, the dead Christ alive for evermore. Praise God! Don't you want to shout glory to God?

But we notice that one of the disciples was not there in the assembly on the evening of the resurrection. We do not know where he was, but he was away. A lot of times some of the disciples of the Lord are not in the assembly of the saints on the Lord's Day. The pastor does not know where they are, but the living Christ knew where Thomas was; He had not been forgotten and his whereabouts was well known to the resurrected, living Christ.

## Doubting Thomas

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:24, 25).

We still have doubting Thomases in the world today. They are in religious circles. Mary Baker Eddy was a doubting Thomas; therefore, she being not one of the disciples who saw him, denied the literal resurrection of Jesus Christ. Pastor Russell believed that God slipped Him away. The Roman soldiers were hired to say that His disciples stole the body while they slept. But it took Pastor Russell, the daddy of the so-called Jehovah's Witnesses, to say that God stole the body of Christ. Well, we could point out several others who deny the literal resurrection of Jesus Christ.

## The Next First Day of the Week

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in

the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:26-29).

Do you have the blessing, my dear reader? There is no blessing without believing that Christ arose from the dead. We worship on the first day of the week because we believe that He arose from the dead and that He is alive forever and hath the keys to death and hell. No one can lock you out of death; no one can lock you in death; no one can turn you out of hell; No man nor any angel has a key to death and hell. Christ holds the keys. He is alive and holds the keys forever. He holds the keys to our worship, and the only way to worship is in spirit and truth.

Notice again that in speaking of Thomas, the Scriptures say after eight days; eight days after makes the next first day of the week. So the keys are not only to worship, but to the day of special worship—the first day of the week. The Lord of the Sabbath had the power to change from the Sinai Sabbath to the resurrection day for assembling. It is the risen Lord who holds the keys.

## The Risen Lord With More Witnesses

"After these things (the things mentioned in the 20th chapter of John and mentioned in the above quotation) Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples" (John 21:1, 2). These disciples are witnesses again that Christ was not dead but alive.

As the Scripture says they were fishing and had caught nothing. All the night had been spent in casting and yet they had caught nothing. But now, the master Fisherman comes on the scene with knowledge as to where to cast, and said: "Cast your nets on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (John 21:6).

## Jesus Serves Them Breakfast

"As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead" (John 21:9; 12-14). This testimony is enough to satisfy every honest mind that we have a living Saviour. This living Saviour is our Mediator and only Mediator. He mediates all my need as a living, conquering, ascended Saviour. I don't have to go to anyone else, not on earth nor in heaven. The living Christ is all I need.





# STORIES

—FOR OUR—

## BOYS and GIRLS



### April Flowers

"Let's go flower picking after school," said Katie. "I know where there are violets, sweet william, bluebells, and lady slippers."

The girls agreed, but Margie added, "I can't if it is very far. My mother doesn't like for me to go far into the woods." But Katie said it wasn't far.

As they walked along they talked about the pretty woodland flowers, and each girl told of the one she liked best.

"There is one we haven't mentioned," said Sallie, "and I love it best of all—the dogwood blossom."

The girls wanted to know why it was her favorite and Sallie asked, "Haven't you heard the legend of the dogwood tree? Well, I'll tell you about one I read not so very long ago. Of course it is only a legend, and may not be true, but I love to think that it is.

"Once upon a time, many years ago when Jesus was about to be crucified, they looked about to find a tree suitable for a cross.

"Many trees had been used for making crosses, because the cruel Romans were crucifying many people who were followers of Christ.

"In those days the dogwood tree grew tall and straight and strong, and so one was found for this special cross. The wood was green and heavy so that Jesus could not bear the cross alone. A man, whose name was Simon was made to bear it and it was on this cross of dogwood that Jesus was crucified.

"From that time on, so the legend goes, the dogwood tree grew small, with crooked, twisted branches, so that it would never again be used to make a cross."

"Why that is beautiful, Sallie!" said the girls. "Is there more of it? We want to hear it all."

"Yes, there is more," replied Sallie. "The best part yet is that about the blossoms. If you remember there are but four petals, and they grow in the form of a cross. On each white petal there is a dusky red spot which the legend tells us is to look like a drop of blood. The center of the blossom, instead of being soft and fluffy, as most flowers, is stiff and sort of  
(continued on page thirteen)

### The Meaning of Easter

By C. L. PICKRE

#### Characters:

Bill—A small boy standing by the roadside as the play begins. His clothes are clean but old and his shoes are beginning to show signs of wear.

Sue—A small girl all dressed up from head to toe on her way to church on Easter morning.

John—A small boy very enthusiastic over an Easter egg hunt on Easter morning.

Pastor or Sunday school teacher—Either man or woman on the way to church to preach or to teach a Sunday school class.

Sue comes up looking very self-satisfied and proud of her new Easter clothes.

Sue—(Looking at Bill's old clothes and shoes) Aren't you going to church today?

Bill—Why?

Sue—(Astonished) Why! because it's Easter, and I have a new dress (touches her dress with finger) and a new hat (nods her head), and new shoes (sticks one foot out). I want everybody to see them and think they are pretty.

Bill—But what is Easter?

Sue—Why, don't you even know what Easter is? It's— it's—uh—why it's a day to—it's the Sunday you go to church all dressed up from head to toe.

Bill—Well, I guess that's why I can't go to church today then because I haven't anything new to wear.

Sue—(Looks at him a little disgustedly) I've got to go now or I'll be late to church. Wish you had some new clothes so you could go too. Bye.

Bill looks sadly down at his shoes and then in the direction of the church.

John—(Comes walking hurriedly up and yells) Hi! come on let's go hunt eggs!

Bill—(bewildered) Where? Why?

John—Don't you know anything? It's Easter that's why, and we are having an Easter egg hunt by the school house. Why you just have to hunt eggs on Easter!

Bill—But, Sue just came by and said it was Easter and you were supposed to go to church on Easter to show your new clothes.

John—You are dumb. Easter is when you hunt eggs and eat all the chocolate bunny rabbits and candy Easter eggs you want. Come on, let's go.

Bill—No, (sadly) I guess I can't. I don't have any eggs or chocolate bunny rabbits.

John—Well, I wish you did but I've got to go now. Bye.

Bill—(Walks sadly over and slumps down on one side) Gee, I still don't know what Easter is.

The pastor or Sunday school teacher comes by and seeing Bill so discouraged stops and kindly asks, What could be wrong on this beautiful day, my boy?

Bill—Today is Easter. I can't go to church because I don't have new clothes to wear and I can't hunt eggs and eat chocolate bunnies because I don't have any.

Pastor—But is that what Easter is for?

Bill—Sue and John said it was. I asked them what Easter was and they told me that.

Pastor—(With a troubled and serious look) Look, Bill, I want to tell you what Easter is really for. Easter is the day that Jesus our Saviour rose from the grave. He was persecuted and crucified for our sins and was buried in a grave, but on the third day he arose from the grave. We rejoice on Easter because Jesus was triumphant over death and the grave.

Bill—If that's what Easter is for why do you have to have new clothes?

Pastor—(Tenderly) It is not necessary that you have new clothes. Some people think new clothes represent a new life. They put on new clothes to represent a coming forth but they forget that you should be changed inside, that your heart must begin a new life. Come on to church with me and you will hear more of this wonderful Saviour who rose from the grave on Easter day.

(Bill rises happily and taking the pastor's hand; they go smilingly in the direction of the church.)



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## In Memoriam

*He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).*

Charlie Hertford Windley did do justly in his daily course of life, dealing honestly and fairly with those whom he had any association, always aware of the rights of others. He loved mercy. How kind and thoughtful he was of the care and needs of his loved ones. His was the prayer of the poet: "Teach me to feel another's woe, and hide the fault I see; the mercy I to others show—that mercy show to me."

Brother Charlie walked humbly with his God. He was quiet and unassuming, yet capable and ever ready to fill a place in the program of the church. In a position of leadership or as part of a group, it was his desire to be a part of the kingdom of God, with no desire for self esteem or praise, but wanting his life to be used in leading others to Christ.

Brother Windley was born November 10, 1910, in the Free Union Community of Beaufort County, North Carolina, and spent his life there. He died August 1, 1952, making his stay on earth 41 years, 8 months, and 20 days. He became a member of Free Union Church in early boyhood. He served his church as treasurer for two years; was a member of the Board of Trustees of the church; chairman of the Troop Committee of the local Boy Scout Group; and superintendent of the Sunday school at the time of his death.

He was married September 27, 1930, to the former Myrtle Latham. He has left to mourn their loss his wife, a son and daughter, and a host of relatives and friends.

How quick was his home-going! His hand was injured in his occupation as a carpenter. Infection set in and in a few days he was gone to his reward. We realize that our loss is his gain. We sorrow not as those who have no hope but look with earnest expectation to that reunion in the glorious tomorrow.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

For, though from out our bourne of time and place  
That flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

# Department of Foreign Missions

REV. RAYMOND RIGGS, Promotional Secretary-Treasurer  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## Foreign Mission Gifts

Gifts for Foreign Missions received during the month of February, 1953:

Alabama	\$ 52.20
Arkansas	33.01
California	20.92
Georgia	135.72
Illinois	10.00
Kentucky	227.71
Michigan	697.06
Mississippi	28.36
Missouri	1,157.89
New Mexico	20.00
North Carolina	585.71
Oklahoma	27.00
South Carolina	95.00
Tennessee	612.87
Texas	54.81
Virginia	37.83
West Virginia	10.00
Grand Total	\$3,806.09

## Financial Report

OF THE BOARD OF FOREIGN MISSIONS  
of the  
NATIONAL ASSOCIATION  
of  
FREE WILL BAPTISTS

Cash on Hand February 1, 1953 \$9,614.95

Receipts	
Barnard's Books	\$ 8.00
W. N. A. C.	67.16
Alabama	52.20
Arkansas	33.01
California	20.92
Georgia	135.72
Illinois	10.00
Kentucky	227.71
Michigan	697.06
Mississippi	28.36
Missouri	1,157.89
New Mexico	20.00
North Carolina	585.71
Oklahoma	27.00
South Carolina	95.00
Tennessee	612.87
Texas	54.81
Virginia	37.83
West Virginia	10.00
Total	3,881.25

Disbursements	
Calvary's Itinerant Exp. in North Carolina	\$ 190.80
Cuba	2,304.99
Rev. & Mrs. Wesley Calvary (Salary)	150.00
F.W.B. Bible College (Willey Children)	75.00
Mrs. Josephine Stevens (Africa)	81.51
India	1,615.00
Exchange Charges	4.29
Printing	82.00
Tommy Willey (Itinerant Exp.)	2.05
Unified Program	300.00
Rev. Raymond Riggs (Services)	50.00
Bookkeeper	75.00
Postage	44.60

Rev. Raymond Riggs (Exp. to Missionary Conference)	60.00
Total	5,035.24
Balance March 1, 1953	\$ 8,460.96
Balance in Various Accounts	
General Fund	\$ 3,764.66
Barnard's Books	44.00
Barnard's Reserve Account	622.65
Bibles	50.00
Calvary Fund	2,912.10
Cuban Property Fund	367.70
Cuban Chapel Fund	150.00
Hanna Fund	262.85
India Property Fund	206.00
India General Fund	61.00
Personal Gifts for Barnard	15.00
Josephine Stevens Account	5.00
Total	\$ 8,460.96

STATES QUOTAS			
STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 515.15	\$ 984.86
Arkansas	1,000.00	163.32	836.68
California	500.00	113.92	386.08
Georgia	2,100.00	1,082.42	1,017.58
Illinois	3,200.00	1,301.22	1,898.78
Florida	900.00	203.08	696.92
Kentucky	1,500.00	480.59	1,019.41
Michigan	7,000.00	5,601.24	1,398.76
Mississippi	850.00	465.93	384.07
Missouri	9,000.00	5,485.80	3,514.20
North Carolina	13,000.00	8,430.64	4,569.36
Ohio	2,000.00	957.51	1,042.49
Oklahoma	5,000.00	1,004.16	3,995.84
South Carolina	3,500.00	1,735.34	1,764.66
Tennessee	6,000.00	4,117.28	1,882.72
Texas	300.00	2,878.43	121.57
Virginia	1,500.00	698.76	801.24
West Virginia	2,000.00	976.63	1,023.37
Misc.	1,450.00	1,628.91	over 178.91
Total	\$65,000.00	\$37,851.32	\$27,347.59

## April Flower

(continued from page twelve)

prickly—to represent the crown of thorns."

"Oh, Sallie! What a lovely story," exclaimed Margie. "We won't forget it, will we girls? And when we find a dogwood blossom we will examine it closely, and find these things you have told us about."

"I read a poem not long ago," added Katie, "that said white lilies sprang up all around where Jesus walked after he was risen. That is why they are called 'Easter Lilies'."

"I always think of all flowers as belonging to God," said Sallie, "because He makes them all and here in the woods they are free for everyone."

"Yes, but some people aren't able to come and gather them," said Margie, "So, let's carry home all we can and divide with others."

"That will be fine," agreed Sallie, "but we will have to hurry. Come on, girls. We won't forget our 'blessed to give' verse, will we?"

—Selected.



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Pee Dee District Auxiliary

The Woman's Auxiliary Convention of the Pee Dee District will meet with Oak Grove Church, Bladen County, North Carolina, April 4, 1953. The program follows:

### Morning Session

Theme: "The Light of Truth"

- 10:00—Devotional, "The Light of Truth Shines on Stewardship," Mrs. Dora Mercer  
—Welcome, Mrs. Hazel Pait  
—Response, Mrs. D. J. Pait  
—President's Message  
—Roll Call of Auxiliaries  
—Special Music, Mrs. L. E. Ballard  
—Appointment of Committees  
—Special Feature  
—Report of Chairmen  
11:15—Orphanage News, Mrs. S. A. Smith  
11:30—Congregational Singing  
—Convention Message, Rev. J. B. Narron  
12:00—Lunch

### Afternoon Session

- 1:15—Devotional, "The Light of Truth Shines on Consecration," Mrs. Clara Lenard  
—Message from our State Field Worker, Mrs. J. C. Griffin  
—State Convention News, Mrs. L. E. Ballard, State President  
—Business Session  
—Report of Committees  
—Reading of Minutes  
3:00—Adjournment

Mrs. Hattie Adcox, *President*  
Mrs. George Suggs, *Secretary*

## Pre-Easter Services

The Woman's Auxiliary of Christian Chapel Church, Lenoir County, will sponsor a Pre-Easter Service, March 30 through April 3. The message will be brought each evening at 7:30 by Rev. Robert Fader of Kinston, North Carolina.

Brother Fader is asking all praying Christians to meet him at 7:15 each evening for a fifteen minute prayer service before he brings the message.

Rev. Albert T. Coats, *Pastor*

## Eastern Auxiliary Meet

More than two hundred delegates, visitors, and ministers were present on Thursday, March 19, at Davis, North Carolina, for the Woman's Auxiliary Convention of the Eastern Conference.

The program for the day included a pageant by the Davis Church, and the report of the various vice-presidents of the convention. All of the reports showed an increase in the work over last year.

Mrs. L. E. Ballard, president of the North

Carolina State Woman's Auxiliary Convention, was present and brought greetings from the state organization. Mrs. S. A. Smith spoke on the needs of the orphanage, after which an offering of \$126.16 was received. Rev. F. B. Cherry brought greetings from the Free Will Baptist Press.

The meeting was presided over by the president, Mrs. J. R. Bryan, Jr. Mrs. Alice E. Lupton is the secretary of the convention.

## Surprise Birthday Dinner

The Woman's Auxiliary of Prospect Church, Dothan, Alabama, gave a surprise birthday dinner to their pastor's wife, Mrs. Doris Mellette, February 22.

After the morning service the auxiliary members sang "Happy Birthday" to Mrs. Mellette, with the congregation joining for a second chorus. A lovely picnic dinner was spread in the old church building which was enjoyed by all. The honoree was then presented with gifts.

Mrs. Doris Calhoun, *4th Vice-President*

## Christian Chapel Auxiliary Meets

The Woman's Auxiliary of Christian Chapel Church, Pink Hill, North Carolina, held its regular meeting at the church, Friday, March 6. The president, Mrs. Haywood Howard, presided. Sixteen of our twenty members were present, and one new member joined us.

Mrs. Roscoe Stroud gave the devotional, followed by the "Lord's Prayer" by the group. The hymn, "Sweet Hour of Prayer," was sung by the auxiliary. The program chairman, Mrs. Bob Howard, then took charge of the program. The following topics were given: Topic I, "The Need of Prayer," presented by Mrs. Julius Tyndall. Topic II, "The Spirit of Prayer," by Mrs. Marvin Howard. Topic III, "The Simplicity of Prayer," by Mrs. Ralph Taylor. Topic IV, "He Hears and Answers Prayers," by Mrs. Bruce Howard. Each topic was thoroughly discussed and I'm sure each one present received a blessing from the lesson.

The meeting was then turned back to the president. The secretary, Mrs. Harold Howard, read the minutes of the last meeting and called the roll. The treasurer, Miss Julia Tyndall, gave the treasurer's report which was accepted. Old and new business was then taken up. Each chairman made their report. There being no further business, the meeting closed until our next meeting on April 10. Mrs. Bob Howard led the closing prayer.

The auxiliary then assembled in one of the Sunday school rooms where we had refreshments served by Mrs. Bruce Howard and Mrs. Isabelle King. We enjoyed a few minutes of fellowship together eating and drinking.

Mrs. Bob Howard, *Publicity Chairman*

## EASTER

BY EDWIN  
R. ANDERSON

Once again it is Eastertime and your mind should be stirred to thinking by an examination consisting of only one question:

### What Does Easter Really Mean to You?

The many and varied ways in which men and women have missed the true meaning of this marvelous day is amazing. It is the day of the glad remembrance of Him Who is marked out in the Word of the Living God as "I am he that liveth and was dead, and behold, I am alive forevermore" (Rev. 1:18). It is the day of Him who said, "I am the resurrection and the life" (John 11:25). But alas! For many, this is the day of the grim forgetting, leaving the risen Lord with tears in His eyes and a deep wound in His heart.

On Easter Day men and women think of lilies, but know not nor care not about that deep need of probing beneath and beyond to Him Who is the Lily of the Valley. They buy their plants, but do not think of Him Who is the Root out of dry ground. There is a new hat, but with the same old unbelief under the covering. And look at the new clothes with their fashionable display. But spiritually, they are still naked and bereft since they are not garbed in His righteousness. The outward covering may cost a good deal; but that inner lack will cost more in the final run than could ever be counted.

And, then, the tragedy of their thoughts concerning the Lord Jesus Christ! The glorious fact that *He Is Risen* seems to merit nothing further than a passing religious nod. The open tomb really counts for next to nothing beside the closed grave of their sin-darkened hearts. Easter is only a time-mark on the calendar, and heedlessly they hurry by the holiness and honour of the hour.

That is the way it is with many at this Eastertime. Even the Easter rabbit seems more real than the Eternal Redeemer!

Again consider the question:

### What Does Easter Really Mean to You?

Can it be that you are really empty at Easter? Can it be that when this day comes to a close you will remain in the grave of your sins? As far as you are concerned, that risen One might as well have tarried in the tomb. Do not bring further ruin to your soul by dismissing this as trivial religion. Give thought to this vital matter of being touched into newness of life (II Cor. 5:17); in and through this risen and glorified Lord Jesus Christ.

He went down into the dark domain of death, so that you might be enabled to come forth into everlasting life (John 5:24). Satan did his evil worst against His Holy Person, so that He might not, by free, glorious grace, render His best to your behalf. But Jesus allowed Himself to be sealed in the tomb in order that He might seal you forever by His Spirit. He downed the bitter draught that He might offer you the blessed drink of the Water of Life. He was bound that He might make you free.

If these blessed truths do become real to you at this moment, will you not here and now cry aloud, "Thou living Lord, be merciful to me, a sinner?"

If you will only pray to that end, then you will instantly discover the TRUE meaning of this Easter Day! —American Tract Society.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Living Lord

(Easter Lesson)

LESSON: Matthew 28:1-10, 16-20.

GOLDEN TEXT: John 11:25.

THE HEART OF THE LESSON.

At the close of chapter 27 we are told a little about what Saturday meant to the chief priests and Pharisees. It was a day in which they experienced grim satisfaction in thinking how they had thwarted "that deceiver," and in which they determined to make their imagined victory permanent by preventing anything from taking place which might make their triumph seem unreal. In some way Christ's prediction of his resurrection had come to their ears, and no doubt it is providential that it had. It spurred them on to obtain from Pilate a guard of soldiers and authority to make the tomb absolutely safe from human intrusion. It is a source of satisfaction to us to know that they made the sepulchre sure."—*Arnold's Commentary*.

### Three Truths Defined

1. There are three things which are often confused: eternal life, endless existence, and immortality. They are all related, but they are not identical. In the Scriptures the word immortal or immortality is never applied to the soul. It is applied to the resurrection body of the believer and to our Lord Jesus Christ (I Cor. 15:53, 54; I Tim. 6:16). A different Greek word, which means incorruptible, is twice translated, immortality (Rom. 2:7; II Tim. 1:10); the word immortal simply means not subject to death. The human body is subject to death; it is mortal. But through the redemption which in Christ Jesus the bodies of the believers are to be raised up into an eternal state of immortality and incorruptibility (I Peter 1:3, I Cor. 15:53-58). Our Lord's sinless body was subject to death. He arose in a glorified body not subject to death (Rom. 6:3-10). He is the "Firstfruits of them that sleep" (I Cor. 15:20). "Who shall transform the body of our humiliation, that it may be fashioned like unto his glorified body, according to the working whereby He is able to subdue all things unto himself" (Phil. 3:21, 1611 Trans.).

2. The words "the immortality of the soul" are generally used as meaning continuity or endless living. We saw that it was unscriptural. Man has endless being, whether he accepts Christ and His redemption or not. In studying the Word of God, we see how necessary it is not only to rightly divide the "Word of Truth," but the words of Truth as well. As famous lecturer once said: "Look well to our definitions."

3. Eternal life is a Christian and Biblical truth. All that we can know about it, we get

in the New Testament. Our Lord Jesus Christ was the first to speak about it; then, later His disciples, enlightened by the Holy Spirit, expanded the Truth further. In view of the prominent place that this doctrine has in the Word of God, and of the amount of space that is given to it, it is surprising that there should be so much misunderstanding about it. In our study, so far we have seen that "eternal" has not reference to continuity of life but to its quality. It is called eternal because it is the life of the Eternal, of God Himself. It is the life of the Trinity, Father, Son and Holy Spirit. It is self-existent, self-renewing, and independent. Jesus said, "I am the Resurrection, and the Life" (John 11:25). It resides in the Godhead, and its effects are seen in the works of creation, redemption, and providence.

4. We get an idea of the nature and quality of that eternal life by a study of the Person and work of our Lord. John summed it all up when he wrote: "(And we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth" (John 1:14). Paul writing to the Colossians says, "For it pleased the Father that in Him should all fulness dwell" (Col. 1:19). Christ was holy, harmless, undefiled, separate from sinners. He was filled with love, kindness, and good will toward all men. The most miserable and unfortunate were His especial concern. Paul states what He did for us in these words, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). The quality of eternal life is seen in that our Lord was a Man who lived above circumstances. He lived above things. He was master of every situation. He never lost His balance. He was always in fellowship with God. His life experiences were a joy to Himself as well as a service to others.—*Selected*.

### Additional Truths

1. That which was accomplished by the resurrection of Christ has been shaking the whole world ever since (Matt. 28:2).

2. One angel was strong enough to accomplish what three women believed to be beyond their ability (vs. 2).

3. God has angels who come arrayed in light, but He also has messengers who come in ordinary human garb (vs. 3; Heb. 13:2).

4. Heavenly visitants frighten unbelievers, but they bring encouragement to those who love the Lord (vss. 4-6).

5. Instead of the common inscription, "Here lies the body of —," the tomb of Christ bears the words, "Here the body of the Lord lay" (vs. 6).

6. The message of Christ's resurrection is so urgent that it should be delivered with all haste (vss. 7, 8).

7. Sooner or later we are sure to have a

manifestation of Christ on the way of obedience (vs. 9).

8. The Lord Jesus called even the frightened and despairing disciples "My brethren" (vs. 10).

9. There are some who remain doubtful even in the very presence of the risen Lord (vss. 16, 17).

10. They came "in the end of the Sabbath." Literally that expression reads, "the end of the Sabbaths." It might well be that the Lord had in mind by this means to let us know that with the death of Christ the observance of the Old Testament Sabbaths had come to an end. We now observe one day out of seven as the Lord's Day, and it is the first day of the week, the day of His Resurrection. It is one of the many indications in the Word that the entire Mosaic system had served its purpose and came to its end when the real sacrifice was made on Calvary.—*Selected*.

11. Count Feodor Rosapotschin is known as Napoleon's conqueror. He is famous in history as the one who burned Moscow in 1812. Engraved on his tombstone are these words: "Here lies forever a wounded soul, an empty heart, the worn out body, of an old, useless man. Ladies and gentlemen, please pass on." Only One could say to wounded, bleeding, hungry humanity, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Our Lord, Victor over death and the grave, also said, "I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." The blessed fact is, "Jesus really satisfies."

(The burning of Moscow in the dead of winter compelled Napoleon to retreat from Russia. A large part of his army perished while trying to get back to France.)

12. The great Charlemagne must have had a similar thought in mind when he died. When his tomb was opened a few years ago he was found sitting on a marble slab, clothed in a kingly robe, with a scepter in his hand. On his knee lay a New Testament, and his dead finger pointed to the words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). The finger of the dead Charlemagne not only points to that verse, but also to the fact that death robs one of all earthly glory, all earthly might, all earthly possessions. Wise, indeed, are those people who realize this and prepare, through repentance and faith, to meet their God; and who, after their conversion to Christ, consistently "lay up for (themselves) treasures in Heaven" by devout Christian living and wholehearted devotion to Christ and His interests.—*Fred Meldeare, D. D.*

"It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can obtain one hundred men who can teach Latin and Greek well, where I find only one who can teach the Bible well." —D. L. Moody.

"If you cannot do some great thing, you can do some little thing for Christ."—D. L. Moody.



## News Notes . . .

(continued from page seven)

### JACKSONVILLE, FLA., PRE-EASTER REVIVAL

A pre-Easter revival sponsored by the Men's Brotherhood of the First Free Will Baptist Church of Jacksonville, Florida, will feature "Sermons on the Saviour's Last Words." The following schedule of services is announced:

March 29—Rev. C. A. Sikes, evangelist, Live Oak Baptist Church.

March 30—Rev. Gordon H. Strickland, pastor, Woodstock Park Methodist Church.

March 31—Rev. W. O. Moon, pastor, McDuff Avenue Church of God.

April 1—Rev. Bert E. Parmer, pastor, First Pentecostal Holiness Church.

April 2—Rev. C. J. Pitts, pastor, Unity Free Will Baptist Church.

April 3—Rev. H. A. Owens, pastor, Westside Christian Advent Church.

April 4—Rev. S. H. Caudill, pastor, Grand Crossing Free Will Baptist Church. (Also Sunday School Easter program.)

The pastor, Rev. Elton D. Coleman, and the Brotherhood president, Bro. L. C. Harvey, welcomes all to this inter-faith enjoyment of a "common salvation."

### TO OBSERVE WEEK OF PRAYER AND STUDY COURSE

Beginning March 30, the Woman's Auxiliary of White Oak Grove Church, near La Grange, North Carolina, will observe a week of prayer. The pre-Easter week of prayer program outlined in the 1953 Year Book will be followed. A devotional period will be conducted each night by a member of the auxiliary on the theme, "Our Reasonable Service to God," using the Bible study—"With good will doing service" (Eph. 6:7).

Monday night—"With Good Will Doing Service"—In Cuba," Mrs. C. W. Wood.

Tuesday night—"With Good Will Doing Service"—In India," Mrs. Julia Lane.

Wednesday night—"With Good Will Doing Service"—In Africa," Mrs. Belle Sutton.

Thursday night—"With Good Will Doing Service"—In Gifts to Foreign Missions," Mrs. Helen Foss.

Friday night—"With Good Will Doing Service"—On the Home Field," Mrs. Hazel Foss.

Following the devotional period each night, the pastor, Rev. Willet L. Moretz, will deliver a message in keeping with the season of Lent. The services will begin each night at 7:00 o'clock. Everyone is invited to attend.

The book "Missions in the Bible" will be the text for the study course. It will be taught by the pastor immediately after the week of prayer services.

### CHURCH CHANGES NAME

The former Saints Delight Church, Ormondsville, North Carolina, voted unanimously to change its name to Ormondsville Free Will Baptist Church, Saturday in its regular session of Quarterly Conference. The church is the setting for the Second District of the Central Conference Union Meeting, League Conven-

tion, and Sunday School Convention, March 28 and 29, 1953.

### FLORIDA CHURCH REMODELING

The Piney Grove Church near Chipley, Florida, has undertaken the job of remodeling its building. A new front and entrance is being added to the building, also hardwood flooring is being installed. An order has been placed for new blond pews for the church at a cost of over \$2,100.00.

This program is hoped to be completed in time for the Union Meeting which convenes with this church on Saturday, March 28, 1953.

### BLACK JACK PRE-EASTER SERVICES

Rev. Floyd B. Cherry, pastor of Black Jack Church, Pitt County, North Carolina, will begin a series of Pre-Easter Services, March 29, at 7:30 p. m., continuing through Friday night, April 3. The public is cordially invited to attend these services. Your prayers are solicited for the success of the meeting.

### THIRD DISTRICT SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Third District of the Eastern Conference of North Carolina will meet with Christian Chapel Church, Lenoir County, on Friday, April 3, at 10 a. m. Report blanks are being mailed to

each Sunday school in due time to represent at this convention.

### NEW CHURCH AT PANAMA CITY, FLA.

Mission Church, Panama City, Florida, has Sunday school and preaching services each Sunday at 2:30 p. m. in the Union Hall, East Fourth and Magnolia Streets. All Free Will Baptists in that section are urged to attend.

A lot will be purchased in the very near future and a building erected. This work is being sponsored by the National and Liberty Home Missions Boards under the direction of Rev. Chester A. Huckaby, Florida State Mission Director.

### SARATOGA REVIVAL

A revival will begin at the Saratoga, North Carolina, Church, Sunday night, March 29, at 7:30, and continue through March 4. The Rev. N. B. Barrow will do the preaching. The public is invited.

Christ is nearer you and me than He could ever have been while held within bounds of space and time. Easter is no festival of the departing, but rather of the returning, ever-present Lord and Brother of our souls.—Bolton Jones.

## The Legend of the Dogwood

101

*There is a legend, that at the time of the Crucifixion the dogwood had been the size of the oak and other forest trees. So firm and strong was the tree that it was chosen as the timber for the cross. To be used thus for such a cruel purpose greatly distressed the tree, and Jesus, nailed upon it, sensed this, and in His gentle pity for all sorrow and suffering said to it:*

*"Because of your regret and pity for My suffering, never again shall the dogwood tree grow large enough to be used as a cross. Henceforth it shall be slender and bent and twisted and its blossoms shall be in the form of a cross . . . two long and two short petals. And in the center of the outer edge of each petal there will be nail prints, brown with rust and stained with red, and in the center of the flower will be a crown of thorns, and all who see it will remember . . ."*

# THE FREE WILL BAPTIST

A National Weekly Religious Publication



Ormondsville Free Will Baptist Church, Ormondsville, N. C.

(Formerly Saints Delight Church)

**N THIS  
ISSUE**

● THE FOUR SURE ANCHORS OF OUR FAITH . . . . . Ralph Lightsey  
EASTER IN CUBA . . . . . Mabel Willey ●  
SOUND DOCTRINE . . . . . W. A. Carnett

AYDEN, N. C.  
April 1, 1953  
Vol. 68 No. 13



## REVIVAL TIME

The National Home Mission Board has designated March and April as revival months. Every church in the denomination is asked to conduct special services, if possible, during this time.

Since many of our churches are conducting special services during these days, we feel that it is well for us to think on this subject of revival.

What is revival? There are many erroneous ideas concerning revival. Some people think that a revival is synonymous with a series of special services. This may be true, but it is not always so. Some think that enthusiasm is revival. It is true that some enthusiasm usually accompanies revival, but often there is enthusiasm without revival. People joining the church is not revival. Alas, too often it does not even mean that someone has been converted. Revival is the renewing, restoring, refreshing power of God's Spirit moving upon the hearts of Christians. This may come in a series of services, in a single service, or without any services at all. It is a supernatural occurrence, and therefore, is not dependent upon man's efforts.

We must depend upon God for revival. Many Christians seem to have the idea that we can bring a revival through our efforts. This is not true. We can work for revival; we can pray for revival; we can promote a revival but we must depend upon God for the revival itself. We can no more bring revival than we can save ourselves. Only God can give revival.

"But is there not something we can do to bring revival?" you ask.

*We can pray.* There never has been a revival without prayer. Yet it is within the reach of every child of God. Some cannot sing, some cannot pray, some cannot even come to church, some cannot hear the sermon; but everyone can pray. God has placed the most valuable things within the reach of all His children.

Pray for yourself, pray for your church, pray for your family, pray for the lost, pray for revival; prayer is essential.

*We can study God's Word.* Someone has said that when we pray we talk to God, but when we read the Bible God talks to us. We must listen to God through His Word. All Christian experience has its foundation in the Word of God. Could it be possible that the reason some of us do not have a richer, fuller Christian experience is our ignorance of the Word?

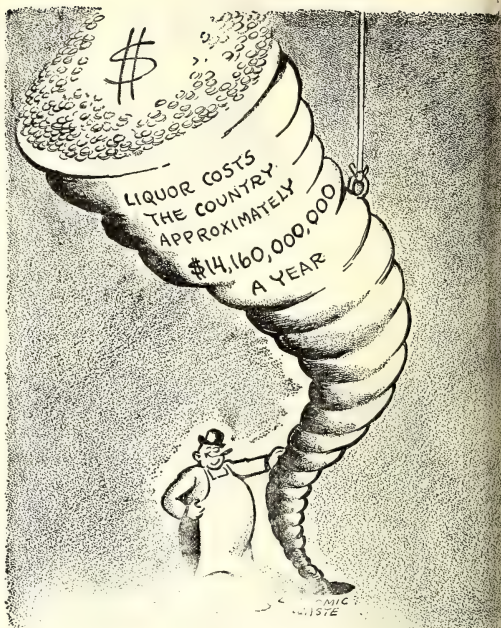
*We can witness.* The most effective sermon is not the long theological discourse delivered from the pulpit, but the sincere telling, by a child of God, what God has done for him. How many people have you spoken to today about the Lord?

*We can work.* There is so much to be done for the Lord. Regardless of what your particular talents may be, God has need of your service.

[•]

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.—Charles H. Spurgeon.

## DOWN A RAT HOLE



## The Mail Box

### LIKES EDITORIAL AND OTHER ARTICLES

"I saw an article in THE FREE WILL BAPTIST recently under the heading of 'Fundamental,' written by the Editor which was very timely. Every Free Will Baptist should read and re-read it.

"Sometime ago also, you ran an article on the 'Tongue' which was very good. Was it Brother Todd who wrote it? I believe it was. It is a pity that everyone of our people didn't read it. I have known some mighty good people who were ruined by the slander of the tongue.

"Yes, I like your or our paper very much. The articles by Brother Griffin and a host of others are very good. I would like for him or some other good writer to give us an article on marriage, the duties of both men and women. There are so many marriages going on the rock that it is appalling.

"I like the articles on liquor and the pictures to illustrate them. They are very timely.

"The pictures of the preachers and churches look good. I have no objection to some of the churches. Some of them look too much like a barn. Don't you think they all should have a belfry or spire to show they are a church? Why not put a man's hand on top of the spire with his index finger pointing upward?

"I will close by saying, 'God bless every reader.'"—Naaman Border, Waverly, Ohio.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The Four Sure Anchors of Our Faith

**I**N Acts 27, we read of a voyage on the sea when there was a tempest. The storm threatened the lives of all the men on the ship. After long abstinence Paul stood in the midst of them and said, "Sirs, ye should have hearkened unto me, and not have been sent from Crete, and to have gained this time and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life, but of the ship. For there stood with me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, I have given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was said to me," Acts 27:21-25.

When the fourteenth day came, the shipmen and that they were near the shore. Fearing lest they fall upon rocks, they cast four anchors out of the stern and wished for the day. These anchors remind us of the anchors of our faith. There is a difference in them, however. The anchors on a ship do not always keep it safe, but the four anchors of the Christian faith are always sure.

The first anchor of our faith is the Virgin Birth. Centuries before Christ was born the prophets said He would come. Hear Isaiah 9:6, "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," Isaiah 9:6. Notice the way he spoke: "A child born, and a Son is given." That reminds us of John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Micah even named the place where our Lord was to be born. "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto us that is to be ruler of Israel; whose goings forth have been from of old, from everlasting," Micah 5:2. As we turn to the New Testament, we read of Herod's inquiry as to where Christ was born. The People answered saying, "In Bethlehem of Judea: for as it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel," Matthew 2:4-5.

The prophets said that He would come, and



RALPH LIGHTSEY, Dean

FREE WILL BAPTIST BIBLE COLLEGE

He came and was born of the Virgin Mary just exactly as they had declared. Now I want you to notice that this virgin birth did not make Him the Son of God; He was already the Son of God. Micah tells us that His goings forth were from of old, from everlasting. He was already God's only begotten son; and He was co-existent, co-eternal, and co-equal with God the Father. He was the second person of the Godhead; that is, God the Son. But His being the Son of God enabled Him to have a virgin birth and thereby escape the sinful nature of a product of natural reproduction. He became the perfect, sinless God-man. I say it reverently; but if Jesus had been born of natural reproduction, He would have been as big a sinner as I ever was. He would have had the same depraved nature and the same sinful inclinations that any sinner has. But He was virgin-born and without any sin. No one has ever been able to justly accuse Him of any wrong at all. He, therefore, could become the perfect sacrifice needed to satisfy God for our sins. We were all sinners on the road to Hell; and no one could satisfy God for his own sin, much less the sin of another. God's justice demanded our punishment; but Christ, the sinless Son of God, could offer Himself for us, and He did just that.

The second sure anchor is the Sacrificial Death. Our Lord lived approximately thirty-three years upon the earth. He went to the cross and died in our place. It was a voluntary death. Nobody had made Him do it; we had not asked Him to do it; God did not compel or force Him to do it; but because of the love of God for us, Jesus went to the cross. "For God so loved the world that He gave His only begotten Son." Jesus Himself said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again," John 10:17-18.

Because of that love Jesus Christ went to the cross and took our place. He died the death of a sinner in order that the sinner might live. Our sin merited judgment and eternal punishment, but Christ took our place. He who was without sin was made to become sin that we might be made the righteousness of God in Him. The Savior completely satisfied God for our sins, and He appeased His wrath with His own precious blood. He was forsaken and penalized in our place. That happened more than nineteen centuries ago, but it is still effective today. His blood will cleanse any sinner who believes on Him from all sin for all time and eternity. "The blood of Jesus Christ His Son cleanseth us from all sin," I John 1:7. But no matter who we are, where we live, or how high on the ladder of success we might have climbed, there is no hope for us outside the redeeming blood of the Lord Jesus Christ.

Three days after Jesus died, He rose from the grave victoriously. Of His own power, He came out of the grave and brought about the third sure anchor of our faith—the Bodily Resurrection. The Devil had been riding the clouds, and the evil forces thought they had won a victory. They thought they had done away with the One whom they called an impostor; but early on the following Sunday, He came out of the grave and scored the greatest victory in the history of the human race. He was victor over death, Hell, and the grave; and He could say, "I am alive forevermore," Rev. 1:18. He also could say, "I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand," John 10:28. Hallelujah, what a victory!

(Continued on next page)



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Cape Fear Auxiliary Convention

The Cape Fear Auxiliary Convention will convene with Casey's Chapel Church, Wayne County, North Carolina, April 8, 1953. The theme for the day will be: "The Light of Truth Guides." The following program has been planned:

### Morning Session

- 9:30—Registration
- 10:00—Devotions, Mrs. Bill Pittman
  - Welcome, Mrs. Ben Casey
  - Response, Mrs. Nolan Clark
  - President's Message
- 10:25—Reading of Minutes
  - Roll Call
  - Appointment of Committees
  - Recognition of Ministers and Delegates
  - "The Light of Truth Guides in Enlistment and Promotion," Mrs. Walter B. Reynolds
  - "The Light of Truth Guides in Our Youth Work," Mrs. Albert Lewis
  - "The Light of Truth Guides in Our Orphanage Work," Mrs. Raymond Stephenson
  - Orphanage News, Mrs. S. A. Smith
- 11:00—Hymn
  - Solo, Rev. Herman Hersey
  - Convention Sermon, Rev. Billy Morris
- 12:00—Dinner

### Afternoon Session

- 1:00—Devotions, Mrs. Bessie Oliver
    - "The Light of Truth Guides in Missions," Mrs. Rufus Allen
    - "The Light of Truth Guides in Program and Publicity," Mrs. Norvelle Dawson
    - Piano Solo
    - "The Light of Truth Guides in Personal Service," Mrs. Velmon Tew
  - 2:15—Business Period
    - Report of Treasurer
    - Report of Committees
    - Miscellaneous
    - Closing Remarks and Benediction, Mrs. Albert T. Coats
- Music Director, Rev. Earl H. Glenn*  
*Pianist, Mrs. Billy Morris*

## Auxiliary Circle Meets

The Christian Home Woman's Auxiliary of Blountstown, Florida, held its regular monthly circle meeting at the home of Mrs. Fred Rabon. There were 10 members and three visitors present. After the devotional and Bible quiz, the hostess, Mrs. Rabon, served delicious refreshments which was enjoyed very

much by all present. The woman's auxiliary is planning a pre-Easter week of prayer with a sunrise service Easter Sunday morning. Pray that the Lord will bless in every service.

LONA GLISSON, *President*

## Smithfield, N. C., Meets In Regular Session

The Ladies Auxiliary of the First Free Will Baptist Church of Smithfield, North Carolina, met on Tuesday night, March 10, at the home of Mrs. John S. Creech. We had nineteen members and one visitor present.

The meeting was called to order by our vice-president, Mrs. Vivian Crumpler, our president being absent because of illness in her family. After the meeting was called to order, we sang the hymn for the year, "The Haven of Rest." This was followed by our devotional led by Mrs. J. C. Hathaway. The theme of our program for March was, "The Light of Truth Shines on Prayer"; it was enjoyed by all present. After the program, we had our business meeting and the vice-presidents gave their reports. The program chairman assigned topics for the April meeting and we were dismissed by all praying together the Lord's Prayer.

The hostess then served delicious refreshments which were enjoyed by everyone.

MRS. ED. TAYLOR, *Publicity Chairman*

## The Four Sure Anchors Of Our Faith

(Continued from preceding page)

Not only did our Lord die for our sins; He rose for our justification. Some people say that to know their sins are gone is enough for them. I agree that knowing your sins are gone is great, but that is not enough. God has much more than that for us. Our sins are not only blotted out when we are redeemed by His own precious blood; God looks at us as though we had never sinned. Christ's righteousness is imputed to us, and we are declared righteous. God no longer frowns upon us. He restores us to His favor. We are made right in His sight; and we can sing, "Nothing between my soul and the Savior."

Christ ascended to Heaven and is now our Mediator. He lives at the right hand of God to intercede for us; but just before He left the earth, He said, "I will come again." That is the fourth sure anchor of our faith. In John 14:2-3, we hear Him as He said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a

place for you, I will come again and receive you unto myself; that where I am, there may be also." Christ is coming back to receive those who accept Him as their Savior. It will be a personal return; and we can depend on it, too. Jesus said, "If it were not so, I would have told you." He is coming back. An angel will not come for us; an army will not march us to Heaven; He will not push a button to set off an alarm for us to go; but Jesus Christ our Lord and Savior will come back for us. "For the Lord Himself shall descend from Heaven with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord," I Thess. 4:16-17. Even the order of meeting the Lord is given. The Christian of the past who have died will rise before we who are alive; but we shall be changed instantly, in the twinkling of an eye, and shall go to meet the Lord in the air.

The coming of the Lord for His own is the hope of the Church. Paul spoke of it as "blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. There will be no more heartaches, no more pain, no more sorrow, no more persecution, no more death; all will be joy forever with the Lord.

There was a young woman drowning in the muddy waters of the Mississippi River. A young man rescued her, and she was hurried away for treatment when she regained consciousness. She said, "Do not take me away; I want to see the person who saved my life." She was no longer afraid. She had been rescued.

I was once a lost sinner, and I was afraid to meet God. Judgment was awaiting me, a Hell was staring me in the face. The very thought of meeting God was horrifying. I Jesus saved me when I took Him as my own. Now I want to see Him and I shall see Him not as my Judge, but as my Savior. I shall see Him who takes away all the fear of meeting God. Yes, I want to see Him; for the Bible tells us that if we continue in the faith He will present us to God "holy and blameless and unrepentable in His sight. What a hope! No wonder John said, "Even so, come, Lord Jesus."

What about you, my sinner friend. You are lost; you do not have this hope. Christ is coming to receive you; He is coming to judge you. He will pronounce upon you the tragedy of tragedies—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25:41. But you do not have to go there; Jesus will save you if you will trust Him. Right now, to the best of your ability receive Him as your own personal Savior; and He will save you. He will save you, now.

There's a tremendous difference between suffering with Christ and suffering because of wrong doing.

Nothing will ever be attempted if all possible objections must first be overcome.—John Johnson.

# God the Son

By W. A. Carnett

*the Person of Jesus Christ.* For our knowledge of the Lord Jesus Christ we are indebted primarily to the four Gospels. Although the Gospels are the only authentic record of His life, life, death and resurrection, we also have extraordinary prophecies about Him in the Old Testament and a constant appeal to Him in the references of the New Testament. The Bible exhausts human language in its efforts to convey to our minds an adequate idea of the true nature and moral excellence of Christ. He is called the "Morning Star"; the "Lily of the Valley"; the "Sun of Righteousness"; the Alpha and the Omega," besides hundreds of other names which in some respect add luster to the meaning to His Person. Paul sums it all up by saying, "In Him dwelleth all the fulness of the Godhead bodily."

*His Deity and Pre-Existence.* The great idea of all ages is found in the question asked Matt. 22:42, "What think ye of Christ? whose Son is He?" Jesus focused attention on Himself at Caesarea-Philippi by asking, "Whom do men say that I the Son of Man am?" "Whom say ye that I am?" (Matt. 16:13, 15). The person of Christ is the vital issue. Nearly all men acknowledge that He was a good man, that He did good works and set a good example; they admit He is supreme in the moral realm and even the officers sent to arrest Him the Pharisees said, "Never man spake like this man" (John 7:46). Despite the fact that almost all people admire Christ in one way or another, there are comparatively few who acknowledge His unique Deity. We are not redeemed by creeds, dogmas, good causes or good examples but by the Blood of the Lord Jesus Christ. Paul said, "I know whom I have believed" (2 Tim. 1:12). It is not what we believe, but in whom we believe that counts.

The pre-existence of Christ has already been referred to in John 1:1. "In the beginning was the Word." This indicates the eternal being of Christ and His relationship to the Father as the channel through which God is revealed. Jesus also said, "Before Abraham was, I am" (John 8:58). We read in Heb. 11:26, that "Moses esteemed the reproach of Christ rather riches than the treasures of Egypt." Three men were bound and cast alive into the burning furnace which had been heated sevenfold but when the door was opened the astonished king and his terrified officers beheld four men walking about in the flames unharmed; the mysterious fourth person was like unto the Son of Man. Such incidents attest the pre-existence of Jesus Christ.

*Nature of Sonship.* The miraculous birth of Christ substantiates His pre-existence. On

"For in him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

p. 452 of a New Standard Bible Dictionary we read as follows: "Matthew and Luke agree in representing Jesus as supernaturally born of a virgin. The personality of which they speak owes its origin to an immediate act of God, an act of which we may conceive, not as sexual but creative.

It is this act in virtue of which Jesus is to the evangelist, "Son of God" (Luke 1:34). God makes the second Adam as truly as He made the first; only not of the dust of the ground, but of the common stock of humanity already existing." It is for this reason that Christ is called God's only begotten Son. He differs in a unique way from all the other sons of men. The sons of Adam were all begotten of their natural parents but Christ was born of Mary, having been conceived of the Holy Ghost. In Rom. 1:3, 4 we read, "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God." Christ was not born as other men are but took upon Himself the form of man, i.e., He became a man. Theologically this is called the doctrine of the incarnation which implies the presence of the Divine in the human.

When the Bible calls Jesus the Only Begotten Son of God, it does not refer to bring Him into existence. Christ is eternal. It refers to His incarnation whereupon He took upon Himself the form of Man and was born of the Virgin Mary. In this respect He alone was begotten of the Father and is God's only Begotten Son in contrast with others who are the sons of God in the creative sense.

Let us now turn our attention to some of the words of Christ in regard to the relationship of the Father and the Son. "The Son can do nothing of Himself" (John 5:19). "My doctrine is not mine but His that sent Me" (John 7:16); "But of that day and hour knoweth no man . . . neither the Son, but the Father" (Mark 13:32); "My Father, which gave them Me, is greater than all" (John 10:29); " . . . For My Father is greater than I" (John 14:28. Such Scriptures seem at first glance to

indicate that Christ has a subordinate position to God and imply that God is greater in degree than the Son. But then we also read, "He that hath seen Me, hath seen the Father" (John 14:9). "I am in the Father and the Father in Me" (v. 10). "That they all may be one as thou, Father art in Me, and I in Thee . . ." (John 17:21). Such Scriptures confront us with a unique oneness of Father and Son. The question arises as to whether they are contradictory or if they can be harmoniously reconciled.

*Oneness with the Father.* The difficulty is not so great as it first seems. If you are out on a dark night and see a beam of light you immediately wonder where it came from. A ray of light must have a source. The light you see is in a very real sense one with the light that produced it. Consider the sun in this respect. The sun cannot help shedding forth light and the light that shines is forever dependent on the sun. The light cannot do anything without the sun; nor can the sun reveal itself without the light. There is an inseparable oneness between the sun in the sky and the light it gives. The sun is greater in the sense that it is the source of light. The relationship between the Son and the Father is very similar. Christ is the second person in the Godhead, not in any degree of subordination but in the nature of His Being, He proceeds from the Father.

Attention has already been directed to John 1:1, 2, which illustrates the oneness of Father and Son, as comparable to a thought in one's mind and the words which convey the thought to another. While the words are equal to and inseparable from the thought, still in a sense the thought is "father" to the words. The words proceed from the thought and reveal it. The thought is unseen and the words reveal.

*Proof of Deity.* We cannot overemphasize the importance attached to the fact that Jesus Christ is God. He is God the Son manifested in human flesh. The miracles of Christ attest this great truth. When He stilled the raging tempest on the Sea of Galilee by commanding the stormy gale to cease, He demonstrated His power over nature. He is the God of creation, the Master and Sovereign of the elements. When He healed the sick He showed Himself as creator of the human body. When He raised Lazarus from the tomb and halted the funeral procession to touch a corpse and send the rich warm vitalizing blood pulsating through the body, He demonstrated that He is the

(Continued on page nine)



# NEWS NOTES

## Beaverdam Church, Chadbourn, N. C.



Pictured above is the Beaverdam Church, Chadbourn, North Carolina. Rev. J. A. Hucks, inset, is the pastor. This church had an average Sunday School attendance of 374 for 1952.

### CENTER ASSOCIATION OF CALIF. MEETS

The Center Association Quarterly Meeting was held with the Free Will Baptist Church in Sanger, California, February 12 and 13, 1953, with all seven churches represented. Rev. O. H. Doss, moderator, presided with Rev. Lester Davis as his assistant, along with Sister Gladys Massingale as clerk and treasurer.

The meeting opened with the congregation singing "I'm Not Ashamed" and "Anywhere Is Home," directed by Brother Earl McCullar with Sister Gladys Massingale at the piano.

Prayer was offered by Brother Ralph Hampton, after which the congregation sang "Just a Little While" and "I'd Rather Have Jesus." The beautiful hymn, "Everybody Will Be Happy Over There," was sung by a mixed quartet, also Brother and Sister Harold Tally sang "Where Could I Go."

Rev. C. B. Ramsey of Selma, California, was the speaker for the day. He used as his subject, "Faith, the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). The song "I'll Meet You in the Morning," directed by Rev. Delmer Scroggins and prayer

by Rev. Fenny Berry, adjourned to meet the following morning.

On Friday morning, February 13, the Quarterly Meeting opened its second day of service with the congregation singing "I Am Resolved" and "Standing On the Promises," directed by Rev. Loyd Talley with Sister Harold Talley at the piano. Devotions were conducted by Rev. Winston Lawless, reading Psalms 27:1-7, followed with prayer by Rev. J. E. Bridges. The congregation then sang "Are You Washed In the Blood?" and "Lord Send Me." Rev. Ralph Hampton, Modesto, California, was the Friday morning speaker, reading for his Scripture lesson from Acts 26. The message was

### COMING EVENTS

MARCH 28—Union Meeting Time  
MARCH 29—Palm Sunday  
APRIL 3—Good Friday  
APRIL 5—Easter Sunday  
APRIL 23, 24—North Carolina State Sunday School Convention  
MAY 10—Mother's Day  
MAY 24—?—Vacation Bible School Time  
MAY 30—Memorial Day.

very inspiring. This was followed by the beautiful hymn, "Victory in Jesus," by a mixed quartet.

The afternoon service opened with singing followed by a very interesting and spiritual business session. Rev. G. M. Condley dismissed the association with prayer.

The association came to a close with the Friday evening service. The congregation sang several numbers directed by Brother Archie Reynolds with Sister Harold Talley at the piano. Prayer was offered by Rev. Turner. The mixed quartet then sang several beautiful songs which were enjoyed by all. A testimonial service was conducted by Rev. Fenny Berry. The evening sermons were brought by Rev. G. M. Condley and O. H. Doss. An old-fashioned handshake was enjoyed while singing "When We All Get to Heaven," closing the association for this time.

### MIDDLESEX, NORTH CAROLINA ORPHANAGE FEBRUARY REPORT

(Receipts have been mailed to each individual contributing, but only totals from each conference is shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, February 22, will appear in the March report.)

#### General Fund

Eastern Conference	\$ 448.94
Western Conference	68.05
Central Conference	133.43
Cape Fear Conference	17.47
French Broad Association	27.29
Rockhill Conference	26.00
Piedmont Association	22.50
Miscellaneous	376.78

#### Chapel Fund

Miscellaneous	30.00
Central Conference	10.00
Eastern Conference	17.00

#### Girls' Building Fund

Eastern Conference	15.00
Central Conference	50.00
Western Conference	10.00

#### Music Fund

Central Conference	6.05
--------------------	------

#### Clothing Fund

French Broad Association	40.00
--------------------------	-------

#### Bedspreads

Eastern Conference	50.00
--------------------	-------

#### Grand Total

General Fund	\$1,120.46
Chapel Fund	57.00
Girls' Building Fund	75.00
Music Fund	6.05
Clothing Fund	40.00
Bedspreads	50.00

Total \$1,348.51

### SUCCESSFUL REVIVAL

On March 13, 7:30 p. m., Rev. Clyde Cox of Rockingham, North Carolina, began a revival meeting at Gray Branch Church near Deep Run, North Carolina. Soul stirring messages were brought each evening with eight souls being saved.

The church gives thanks to God for men like Mr. Cox and pray that God will ever be with him. They extend him an invitation to come back soon for another meeting.

### LITTLE BETHEL REVIVAL

Rev. J. C. Griffin of New Bern, North Carolina, will conduct a revival at Little Bethel church, seven miles west of Johnsonville, South Carolina, beginning April 12, 7:30 p. m. Rev. A. Huck is pastor.

### HAZEL PARK GETS NEW BUILDING

March 18, the excavating got under way for new church building for Hazel Park, Michigan, Free Will Baptist Church. This has been dream of this people for many years. The building they are now worshipping in is a converted community hall. In former years, this hall was used for many occasions, many of them Christian in any respect. It was purchased some fifteen years ago by the church and of course, since that time it has been used exclusively for worship. God has made it possible for this people to have the new church that their hearts so much desire. He made it possible because they were willing to sacrifice and give to his great name.

The new church will be a one story structure with ten class rooms and will be so constructed that another story may be added on in later years if needed. The auditorium will seat approximately 200 people comfortably.

### RIGGS CONDUCTS N. C. REVIVAL

Rev. Raymond Riggs, promotional worker for the National Foreign Mission Board and pastor in Highland Park, Michigan, comes to Winston, North Carolina, for a revival, April 23-25. Rev. James Miller is pastor of the Winston Church.

### FIRST MISSION ASSOCIATION AT WORK

At the last Quarterly Meeting of the First Mission Association of Oklahoma on February 10, the need for some home mission work was seen in the town of Okmulgee, Oklahoma. Revs. John H. West, pastor of Tulsa First Free Will Baptist Church; W. V. McPhail, pastor of Cushing Church, and John B. Elliston, teacher of Bristow Junior High; were appointed as committee to start the work in Okmulgee, a town of 19,000 population which has never had a Free Will Baptist Church.

With the help of the twenty-two churches in the First Mission Association and the cooperation of the State and National Home Mission Boards, the new work got underway. A new building at 108 South Seminole Street, just one-half block off Main Street, across the street from the Union Bus Station, was rented for service. In the first service, March 8, there were 14 in Sunday school. The next Sunday, March 15, there were 24 present.

Rev. John H. West, evangelist, began a revival there March 15. Rev. John B. Elliston is serving as leader for the group.

### MT. ALLEN JUNIOR COLLEGE

February 2, 1953, the Board of Christian Education met at Middlesex, North Carolina. After considering the program for Mount Allen Junior College, it was decided that each member of the Board would become responsible for a certain amount of support from his particular territory, thus by this setup it would eliminate the need for a field worker. This would make it possible to save the expense for this work. We, the Board, would like to announce that since this program has been inaugurated, the

services of Rev. W. L. Morte, field worker for the college, has been discontinued. All funds raised for Mount Allen Junior College should be sent to Rev. M. L. Johnson, Sims, North Carolina.

David W. Hansley, *Chairman*  
BOARD OF CHRISTIAN EDUCATION

### EISENHOWER SAID TO BE CRITICAL OF DRINKING AT WHITE HOUSE

Washington, D. C. — (RNS) — President Eisenhower has advised religious leaders here that he does not approve of the consumption of liquor at the White House.

Mr. Eisenhower has expressed himself strongly on the subject, it was learned.

An order has been issued banning drinking by members of the White House executive staff

## MY SON

Jesse Peele Mills

He dressed himself in his Sunday best  
And put on his favorite coat of blue.  
I watched his eyes shine with happiness,  
"Mom," he said, "I wish you'd go too."

But I was so very busy that day,  
So I just smiled and hugged him tight  
And gayly waved as he walked away,  
And I watched him out of sight.

To the circus he was going  
For he had long waited this day.  
Real cowboys they were showing,  
And cowboys were his favorite play.

Then afterwards I watched and waited  
With mounting terror and fear,  
And each moment now seemed weighted  
For no returning footsteps did I hear.

And then they came, and then someone  
Bringing in a still white form;  
My darling boy—My son; my son!  
Whose body now lay bruised and torn.

"A hit and run driver," they said,  
And the cop twisted his hat thinking,  
Said, "Mam, your boy was already dead,  
And from evidence the driver was drinking."

"But we got the license number  
And soon we will have our man,  
For a witness saw and remembered,  
And, Mam, We'll do all that we can."

But in my bleeding heart was anguish  
At the heartbreak at my door,  
And I cried, "Be gone and banish  
Every standing liquor store!"

"There in all respectability they stand  
With their ugly doors opened wide.  
It was the whiskey in that man  
That stilled the laughter of my child."

And now there is no ray or gleam  
Of sunshine ever anywhere about;  
This anguish sometimes seems but a dream,  
And I'll awaken to hear a merry shout.

And there you stand, you A.B.C. store,  
A stark reminder of my fiercely burning  
hate;

Making this world not safe any more,  
And for my son—it is too late.

during business hours or at any time while at their offices.

Although cocktails were served to foreign envoys at a recent diplomatic reception, the President viewed the matter critically and his position has been fortified by letters of protest that have come to the White House.

Clergymen who have talked with Mr. Eisenhower are well satisfied that his position is sincere and that there will be very little drinking at the White House during his administration probably less than at any time since repeal of the 18th Amendment in 1933.

### EASTER SUNRISE MEMORIAL SERVICE

The Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will present its third annual Memorial Easter Sunrise Service, Sunday morning, April 5, at 5:40 o'clock.

The pageant, "Thou Art the Christ," by Alberta Peterson, directed by Mrs. Norvell Dawson, is dedicated to the young men of the local church and community in the armed services.

All the action of this simple, yet stirring pageant centers around a crude cross. As each member takes his place under the cross, a silent question is asked: "Who do you say I am?"

The first scene takes place on Friday, a day of desperate gloom and sorrow. Dead is the hope that lived when Christ was alive. Despair fills the hearts—even of those who knew and loved Him best.

The second scene takes place on Resurrection Morning. The tomb is empty. A new mystery surrounds the cross. Bewildered are the guards who have kept watch. Joy supreme reigns in the hearts of the believers. The risen Saviour has a personal message for each member of the cast. Some refuse to listen; others grope for the truth; still others joyfully find it.

The music for the pageant is directed by Mr. and Mrs. Kernit Jackson.

## Think Twice

Before you push a brother down,

Think twice.

Before at another's sins you frown,

Think twice.

For who are you in judgment hall

Your brother to the bar to call

Tomorrow you may slip and fall—

Think twice.

Before the stinging gibe andquip—

Think twice.

Lest you yourself should feel the whip

Think twice.

Withhold the gossip's idle sneer,

The thrust that draws the bitter tear,

For Fortune's favoring gale may veer;

Think twice.

Is charity a quickened art?

Think twice.

And does it thrill both hand and heart?

Think twice.

The mercy you to others show,

That mercy you should some day know;

With other's faults be kind, be slow—

Think twice.

—Boston Traveler.



# NOT GROWING OLD

By JOHN E. ROBERTS

They say that I am growing old,  
I've heard them tell it times untold,  
In language plain and bold—  
But I'm NOT growing old.

This frail old shell in which I dwell  
Is growing old, I know full well,  
But I am not the shell.

What if my hair is turning gray?  
Gray hairs are honorable, they say.  
What if my eyesight's growing dim?  
I still can see to follow Him  
Who sacrificed His life for me  
Upon the Cross of Calvary.

What should I care if Time's old plow  
Has left its furrows on my brow?  
Another house, not made by hand,  
Awaits me in the Glory land.  
What though I falter in my walk?  
What though my tongue refuse to talk?  
I still can tread the Narrow Way,  
I still can watch and praise and pray.

My hearing may not be so keen  
As in the past it may have been.  
Still, I can hear my Saviour say  
In whispers soft, "This is the way."

The outward man—do what I can  
To lengthen out his life's short span—  
Shall perish, and return to dust,  
As everything in nature must.

The inward man, the Scriptures say,  
Is growing stronger every day.  
Then how can I be growing old  
When safe within my Saviour's fold?

Ere long my soul shall fly away,  
And leave this tenement of clay.  
"This robe of flesh I'll drop and rise  
To seize the everlasting prize"—  
I'll meet you on the streets of gold,  
And PROVE that I'm not growing old.

—Sent in by Mrs. W. H. Winstead

## Financial Report

The financial report of the National Home Mission Board of Free Will Baptists for March 1, 1953:

### RECEIPTS

Brought forward February 1, 1953 .....	\$6,176.79
Woman's National Auxiliary .....	13.22
Alabama .....	13.60
Arkansas .....	25.00
California .....	20.92
Florida .....	2.00
Georgia .....	27.03
Illinois .....	31.05
Kentucky .....	5.00
Missouri .....	72.25
North Carolina .....	6.00
Ohio .....	14.76
Oklahoma .....	120.85
Tennessee .....	17.00
Texas .....	5.00

West Virginia .....	46.84
Total Receipts .....	\$ 420.53
Grand Total .....	\$6,597.32

### DISBURSEMENTS

Southwestern Bell Telephone Co. ....	\$ 14.80
Rev. Homer Willis (broadcast expense) ..	59.53
Promotional Department .....	70.00
Rev. H. E. Staires (pictures for posters) ..	2.00
Rev. H. E. Staires (office supplies) .....	10.40
Mrs. Cherry Fippes (sec. work and postage) ..	11.17
Free Will Baptist Press (printing tracts) ..	35.00
West Tulsa News (printing census cards) ..	250.00
Rev. H. E. Staires (postage for posters) ..	20.00
Lassitters Crown Press (printing posters) ..	175.00
Lassitters Crown Press (envelopes) .....	30.00
Rev. Robert Hill (establishing church St. Louis, Mo.) .....	200.00
Total Disbursements .....	\$ 877.90
Balance on hand March 1, 1953 .....	\$5,719.42

Special notice to all National Home Mission state directors: Be sure and see that each revival meeting in your state is reported to the National Home Mission secretary and treasurer, also with the number of conversions, additions, and number baptized with a special Home Mission offering.

We still have some Simultaneous Revival kits; they are yours upon request. Order all materials from the National Home Mission secretary and treasurer, Rev. Harry E. Staires, 516 South 61 West Avenue, Tulsa, Oklahoma.

## "SPRING"

Why do I know it is Spring?  
Because it's in the air, in folk, and in every little thing.

The yellow-bell-daffodil and the jasmine in our gardens  
and woods their blossoms bring.  
That is why I know it is Spring.

Way up high in my pecan trees  
I see the mocking birds flittering-gathering earthworms  
for their nestings.

I hear them as they are twittering,  
That is why I know it is Spring.

Then in the woods the honeysuckle  
In fragrance sheds its sweetness to the bees;  
While the swaying of the branches nods the approval  
of the trees.  
That is why I know it is Spring.

In the fields I hear the binder  
Clattering and prattering and the aroma from the fresh  
mown clover.  
That is why I know it is Spring.

I hear in the distance the jangle and jingle of the  
cowbell  
Coming closer to the shelter of the fold.  
No more winter nights that are dark, bleak, and cold.  
That is why I know it is Spring.

As the brightness of the day's sun sheds its glow  
Giving to the twilight way,  
I can hear from the village church organ sweet and  
sacred music floating in on the evening breeze  
Across my way.  
That is why I know it is Spring.

The moon in all its beauty goes drifting lazily by—  
As though it were a guiding and protecting eye.  
That is why I know it is Spring.

—Julia Howell Gaddy

Dedicated to our Dr. M. Hinnant in gratitude  
and appreciated for the organ he lovingly gave  
to his church and mine, The Free Will Baptist  
Church, Micro, North Carolina.

# The Cause of Christ

By TYSON CREECH

My soul was miserable, and wrecked and lost,  
For lack of knowledge of Christ and the Cross.  
When I fall upon my knees to pray,  
God heard each word I'd thought to say.

But God already knew better than I,  
Before I parted my lips to cry  
My every want and every need,  
My prayers were answered in full, indeed.

God gave His Son to save my soul,  
Not in part, but in whole.  
When Jesus came to save the crowd  
They only scoffed and mocked aloud.

The disciples traveled to spread the news  
That Jesus was King of the Jews.  
The Pharisees held Caesar as king,  
And all their praises to him did sing.

If they had believed for a little while,  
They'd have known Christ as God's own Child.  
He was lifted to the cross and lowered to the grave;  
God gave His Son my soul to save.

It was thought horrible, but proved well,  
That Christ descended the depths of hell  
To bear my sins that I might not go,  
Because Jesus is my Saviour I know.

He arose from the tomb to justify;  
He ascended to God in Heaven on high.  
While He's at the right hand of the throne,  
I'm not left here all alone.

When I humble myself to the uttermost,  
I'm divinely led by the Holy Ghost.  
When I was a gambler, a liar, and thief,  
God didn't trample me underneath.

He lifted me up, help me in His hand,  
Then I became a son of man.  
It was not His will that I be lost,  
I was just living too far from the Cross.

If you have taught, and preached, and prayed,  
And all your efforts have been delayed  
To reach the soul of some lost child,  
Talk it over with God awhile.

Then start again your hopes renewed,  
Maybe he's been misconstrued.  
And after all your labors are done  
Remember, that dear boy, is somebody's son.

## A Task to Life

By Mrs. Sarah Kirby

Life's evening sun is sinking fast,  
Few days there in which to task.  
The deeds we do, if kind and true,  
Will be eternal to endure.

Let us work to do his will  
For sacredness, while time is still.  
We're conscious that if work be done  
We'll have a crown in glory won.

So let us strive to do His will,  
To be steadfast and mansions build;  
For time will cease and be no more,  
Oh! prepare for the golden shore.

If the Bible is not the true religion, one is  
very excusable in being deceived, for every-  
thing in it is grand and worthy of God. The  
more I consider the Gospel, the more I am  
assured there is nothing there which is not be-  
yond the march of events and above the hu-  
man mind.—Napoleon Bonaparte.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

*"How much is enough?"*

Jesus said, "It is enough for the disciple that he be like his master, . . ." (Matt. 10:25). Christians are pretty well agreed that the name Christian means to be like Christ, and if we are to be like him, then he is our pattern. The Apostle Paul said, "He is our pattern." If one should like to measure up to the Bible Christian, he should try to make his life after the life of Christ.

We should be like him in forgiveness. Jesus said, "Forgive them seventy times seven." In prayer he taught his disciples to pray, "Forgive us our debts as we forgive our debtors." Christ will only forgive us as we forgive others. If we cannot forgive others, he will not forgive us. We cannot expect God to hear a prayer when there is hatred in the heart. If you have an ought against anyone, God will not hear your prayer. If your life is like his life, there is no hatred there.

We should be like him in giving. There is much said about giving, but when we give as he gave, that is enough. God gave His Son and the Son gave his life that we might live. When we give of the money we earn and give of our time to the cause of Christ, that is not enough. One must present his body a living sacrifice to God which is our reasonable service.

We should be like him in love. Love one another as he loved us. There are two John 3:16's in the Bible. Saint John 3:16 says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the Epistle of John says: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." It is enough to be as he is when we think of the great love he had for us. Let us think about the love we have for the brethren. All Christians are brothers and sisters in one family and we must love one another.

It is enough to be like him in prayer. Christ never prayed a selfish prayer. He prayed for all and for unity. Anyone can pray for his friend, but Christ said, "Pray for your enemies," and until we get to the place in life that we can pray for those who mistreat us, we cannot be as Christ in prayer.

We should be like him in humility. Jesus said, "By the obedience of one man, many are made righteous." Christ was the pattern of a humble child of the King. In the hour of temptation he prayed to the Father and denied the accusations of the world.

## SOUND DOCTRINE

(Continued from page five)

source of life and that He has power over death and the grave. The demon possessed people through some mysterious insight we cannot fully understand, instinctively recognized His authority and cringed in terror of judgment in His presence, meekly submitting to His commands. In every way He showed Himself God over nature, over man and demons, over death and the grave.

Although there is unimpeachable proof of His Deity, yet we find on the other hand an equally strong evidence of His humanity. As God He fed the hungry multitude in the wilderness; as man He Himself hungered and was often weary and tired. As God He raised the

dead and cast out demons; as man He suffered Himself and submitted to the appalling hour of darkness when all the fiends of earth and hell wrought His crucifixion on Calvary. As God He knew no sin; as man He was tempted in all points as we are. There was no point in His person nor in His work in which He was not the omnipotent God, and on the other hand we find nothing in the experiences He went through where He was not completely man. Is it any wonder that when He ascended into heaven that the great coronation theme began. "All power is given unto Me in heaven and in earth . . ." angels and principalities and powers, things present and things to come, being subject unto Him. This is the matchless Saviour Whom God sent into the world. Truly, "In Him dwelleth all the fulness of the Godhead bodily."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### ACTIVITIES OF GOD

Among the activities of God on behalf of His people, we have—

1. *Hurrying feet* in grace for our blessing (Luke 15:20).
2. *Holding hands* in power for our security (John 10:29).
3. *A loving heart* in sympathy for our encouragement (John 16:27).
4. *Listening ears* in attention for our prayers (Ps. 34:15).
5. *Watching eyes* in outlook for our enablement (II Chron. 16:9).
6. *Gracious lips* in promise for our faith (S. of Sol. 5:13).
7. *Everlasting arms* in upholding for our sustainment (Deut. 33:27).

### ACTIVITIES OF JESUS

JOHN 11

The Man of men, the greatest Person who ever lived.

1. *The listening Friend*. "Jesus heard" (vs. 4).
2. *The loving Lord*. "Jesus loved" (vs. 4).



## Of 200 Penitentiary Inmates Interviewed—

94.5 per cent were drinkers.

64 per cent of the drinkers started to drink in their teen ages or earlier.

In 60 per cent of the total crimes, alcohol was a definite factor.

58 per cent had previous commitment records.

47.5 per cent were "under the influence" in varied degrees at time of offense. And additional 12.5 per cent had been drinking.

20.5 per cent blamed liquor for all their major troubles.

Circumstances under which subject started to drink:

44.4 per cent for social reasons, including

parties, dances, etc.

20.6 per cent at home, or parents responsible.

11.1 per cent in the armed services.

8.2 per cent exact circumstances unknown.

4.2 per cent by self alone.

3.2 per cent bootleg whiskey.

2.6 per cent at high school and college.

2.6 per cent in merchant marines.

1.5 per cent relatives other than immediate home.

1.1 per cent to escape realities.

0.5 per cent by doctor's recommendation.

If we add the number who started in the merchant marine and in the armed services and at high school and college and when with relatives other than their immediate families, to the other social reasons listed, such as parties, dancing, with a gang of boys, etc., we have a total of 62.2 per cent charging some

form of local pressure with the responsibility of introducing them to the drinking habit.

One cannot but be impressed at the striking contrast between the large number citing social reasons for starting to drink compared with the few who sought alcohol as an escape measure.—*Listen Magazine*.

## Great Men on the Bible

BY DR. ROY STEWART, *President*  
CLARKSVILLE SCHOOL OF THEOLOGY  
CLARKSVILLE, TENNESSEE

*Sir Walter Scott:*

"Within this awful Volume lies  
The mystery of mysteries;  
And better had they ne'er been born,  
That read to doubt or read to scorn."

*William Cowper:*

"Tis Revelation satisfies all doubts,  
Explains all mysteries, except her own,  
And so illuminates the path of life,  
That fools discover it, and stray no more."

*George P. Morris:*

"The mines of earth no treasures give,  
That could this volume buy;  
In teaching me the way to live,  
It taught me how to die."

*Robert Pollock:*

"Most wondrous Book! bright candle of the  
Lord!  
Star of eternity!"

*Alexander Pope:*

"The Saviour comes! by ancient bards fore-  
told;  
Hear Him, ye deaf; and all ye blind, behold!"

*William Shakespeare:*

"Now, God be praised! that to believing  
souls  
Gives light in darkness, comfort in despair."

*Lydia H. Sigourney:*

"Art thou a Christian? Though thy cot  
Be rude, and poverty thy lot,  
A wealth is thine, which earth denies,  
A treasure boundless as the skies."

*John G. Whittier:*

"Here, lady fair, is the pearl of price,  
May it prove as such to thee!  
Nay—keep thy gold—I ask it not  
For the Word of God is free!"

[●]

Will you be one of those who will rise to meet Him in the air? Remember there is only one way to be ready, and that is to accept Him as your own personal Saviour. He is waiting to come into your heart just now.—*Selected*.

[●]

The thorns along life's pathway will not pierce you nearly so much if you will let the hand of Jesus pick them out.—*Sel.*

[●]

You say you do not believe in hell; let me tell you that five minutes after you have been there—you will.—*Sel.*

A king, walking out one morning, met a lad at the stable door, and asked him, "Well boy, what do you do, and what do they pay you?" "I help in the stable," replied the lad; "but I get nothing except victuals and clothes." "Be content," replied the king, "I have no more. All that the richest possess beyond food, and raiment, and habitation, they have but the keeping of, or the disposing of, not the present enjoyment of."—*Home Friend*.

I have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands.—Thomas Jefferson.

# Notes and Quotes



BY J. C. GRIFFIN

## THE FREE WILL BAPTIST LEAGUE

There has never been a greater work instituted in the Free Will Baptist Church than that of the Free Will Baptist League. As the training department of the church, it certainly is true to its name; I know that to be true from experience. I have known children of junior age and some few down in the primary league who could pray much better and more impressively than some deacons or perhaps some preachers. There was something in their message in prayer that showed preparation. In my leagues from the primary to the adults we have testimonies as to the saving power of the Lord Jesus, also intermediates that can conduct prayer meeting and give testimony as to the saving power of the Lord. I have never had a church since the league work was begun but what I could have a F. W. B. League. They have not always been up to standard, but they have been beneficial to the leaguers and also to the church as a whole. Don't tell me that there is any group that is worth more than our league to the ongoing of the church. There may be some that is worth more for the ongoing of the work today, but tomorrow is what we are working too.

Some folk say, "We can't have a league in our church." But I say, "Have you tried real hard?" It takes work to put anything over, and it will not go over unless it is planned and the plan worked. I have known sponsors and presidents and other officers to destroy a league. It can be done this way: Let the president come in about ten minutes late and then run over about fifteen minutes, let the whole thing drag along, a cold reading of the lesson. There are very few folk who can read interestingly to a group. Learn your lesson and be able to tell it in your own words, informatively, and inspiringly. In other words, "make it interesting!"

A lack of know how to do a thing, causes many blunders, but there is a way to learn; get you a League Manual. At this time you can get an Intermediate F. W. B. League Manual and a Senior and Adult Manual. They are easy to teach. If there is no one in your church who can or will teach the course, which course should be taught every year or even twice a year will be beneficial, just send off and get someone who can teach effectively. Sometimes I think it better to get an outsider who is qualified to teach the course, as is often said, "A new broom sweeps cleaner." At this time, Rev. T. O. Terry is teaching a league study course in our church. We have adults, seniors, intermediates, juniors, and primaries attending the course. Believe it or not, these little folk are doing good work in the study course. While we have no manuals for

junior and primary leagues, they are actually getting a blessing out of the study.

May I say that whether you are a member of the league or not, you will get a blessing out of the study of the manual. The manual sets forth very plainly the work of the leaguers. As it is taught, the league is the training department of the church. Training is one of the great necessities for the ongoing church. We do not only need trained pastors, but we need trained workers in church administration. Officers in every department need training so as to do their jobs efficiently and effectively. No person can do the thing that he is a stranger to. We need trained "Soul Winners" and this in one of the great features of the truly born again child of God. There is no better place than the league to train the young Christian.

I know some juniors and several intermediates who can pray in any kind of church worship amazingly. You can tell that it is coming from the heart when they pray. On the other hand, I find people who have been members of the church for many years who have never offered a prayer in public or given a testimony to the saving power of the Lord Jesus. Why is this true? The answer is: These children have been trained in the league. First comes the saving knowledge of the Lord Jesus, then following is a training to equip them for successful putting this knowledge over. The league is the best place that I know for this training.

### *Is It Possible to Have a League in Every Church?*

This is a very strong question. But according to my belief, I say, "Yes, it is possible." But there are conditions which must be met before it can be accomplished. First, the pastor must be interested to that degree that he will encourage the work and visit, pray, and take part as often as possible. He must have a vision as to the need and the results that should be obtained.

It is not always the largest league in number that is the best. Smaller leagues may be a standard league. A league with six or seven members can be an efficient standard league in a very small church. I have read somewhere about a F. W. B. League that had only three members but would not give up. They kept on praying and working until the victory was won and the league moved up to great success. If a small league will keep on praying until they pray it through, God will give the victory. If we really want to do something for the Lord, God will make it possible, when we put our all into it.

There may not be enough people to have all the leagues as prescribed by the manual. If a church cannot get a membership large enough to have each league up to standard, why just put juniors and intermediates together and work that way until you grow to where you can grade and organize according to age groups.

Whether you are a member of the F. W. B. League or not you ought to order you a F. W. B. League Manual and study it prayerfully along with your Bible and I believe that it will make you want to be a leaguer and want to have a league in your church.

Leadership is vitally needed to run a successful league. Teachers in public schools must hold certificates satisfactory to the state

educational qualifications as set forth by those in authority. A physician must pass the state board to practice medicine. Lawyers must pass the test according to the statutes of the state to practice law. But often we find people in the greatest work on earth without the proper training. Preachers trying to preach and hold responsible places without the necessary preparation. As this is true, before we start a league we should get a manual and study the rules and regulations until we have mastered the work and then we can teach properly. About the hardest thing I ever did was to try to un-learn something that I had taken in that was wrong. Start a league proper and keep on the right road and it will go. Before a F. W. B. League is ever organized in a church, those who want the league should get manuals and come together and study, pray, plan, and consecrate themselves to the task. In the name of the Lord Jesus, if we ask anything according to his will, he heareth us, and that if he heareth us we know that we received that which we requested. So if we want a league and we will prepare ourselves by the grace of God, he will do the rest. I am sure that God wants the young people trained to be real workers. We read, "For we are labourers together with God" (1 Cor. 3:9). God is ready to work with us; are we ready to work with him?

Young people have a great deal of energy and this energy must be turned loose; it is going to show itself in some way. The F.W.B. League is a good place to use the energy of young people in the building for the Lord. We should not let fine boys and girls slip through our fingers and out into the world of sin to use their energy. Neither should we be satisfied to let them get into other Christian bodies. We should be diligent in using our own children in the building up of our own church. This is loyalty to that which belongs to us. The F. W. B. League teaches church loyalty. That does not mean that you are to be intolerant toward others, not at all, but when you are needed to work in your church, it is your Christian duty to do so. When we have nothing doing in our own church, then it is well to help others with their work. Loyalty is a duty we owe to our own home, club, prayer meeting, league, and what have you. "Charity begins at home."

The time has been when our league literature was inadequate, but now we have splendid quarterlies, manuals, and other periodicals that are prepared carefully and full of real useful helps in study courses. Let us go forward in training our youth in the work of the church. Let us quit turning them over for others to train and use. We have done a lot of that kind of business in the past, but I believe that we have a vision that will take us to higher levels in training. Every Free Will Baptist church should have a league. Never be satisfied until you have one, then try to make it a standard league. God will do it for us when we give him our best.

God does not comfort us to make us comfortable, but to make us comforters.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Toby's Love Offering

By Grace Metzler

Toby hurried down the lane clutching a shiny new dime in his freckle-covered hand. His round chubby face was also speckled with those tiny brown spots that would not rub off. An old battered cap covered a bunch of red hair. The coat that covered Toby had at one time been his father's; a few neat stitches held it to Toby's size.

"I wonder if Mother has finished Wilson's laundry," Toby asked himself as he neared the little brown house he called home. It needed paint and a carpenter could have found lots of work adjusting doors that scraped, nailing on loose boards, and replacing cracked window panes. But there was no money to pay a carpenter. Toby's father had died when he was a wee baby; so it was Mother who washed and ironed for folks in order to buy food and clothing for Toby and herself.

"Is the laundry ready to take over to the Wilsons, Mother?" Toby was in the hot steaming kitchen now.

"Soon, dear. I have one more piece to iron," Mother's voice sounded a bit weary.

"See, Mother, Granny Miligan gave me this dime for gathering dandelions for her. Now I have ninety cents. Soon I can have my rabbits."

Mother looked up from the crispy white shirt she was ironing and caught Toby's pleased look. "I hope, too, you can get them. It doesn't seem right that you never had any pets."

"I stopped in to see Mr. Stevens today and he let me choose the pair I wanted. I can get them as soon as I have my dollar. Now I need only ten more cents and those two white bunnies with pink eyes are going to be mine. I think I'll call them Peter and Mopsy."

"Well, here is the laundry all finished," and Toby's mother laid the last piece on the basket of snowy-white clothes. "I hope Mrs. Wilson pays this week."

Mother helped Toby place the clothes basket on his wagon. It didn't have rubber tires nor nice shiny paint on its body, but it held the basket and that was all that was necessary.

Not in all of Toby's eleven years did he have anything alive that was his very own. He had held Billie Brown's tiny black dog and felt his cold little nose press against his hand, but then that was Billie's dog. Sometimes Granny Milligan's kitten would come and rub her tail across Toby's legs and purr but she was not his cat.

Toby pulled his noisy wagon in the drive to the back door of Wilson's lovely white house.

"Hello, Mas'r Toby," called Dinah the cook from the kitchen door. "You don't jest wait a speck and I's gonna help you carry de basket."

Just as the basket was in the kitchen, Mrs. Wilson made her appearance.

"Hello, Toby. I guess you are glad spring is here," Mrs. Wilson's voice was the kind that matched exactly to the sweet lovely lady she was. "Here is an envelope for your mother and here's a dime for you."

Toby's heart sang, "Now I have my whole dollar at last."

It was Sunday morning, and Toby stopped at Archie's house as usual. "Come on in," Archie's mother called. "Oh, yes, I see you are all ready for Sunday School. I guess Archie can't go. His shoes are clear worn out and there's no money around here to buy new ones, either. When you've got eight mouths to feed and there's no work, it's no joke. I guess Archie will have to stay around the house until it's warm enough to walk barefooted. That won't be so long."

"But Mrs. Toon, Archie has a recitation for our Easter program, and if he's not there, our class story won't be complete. Next Sunday is Easter, you know," Toby pleaded.

"Easter or no Easter; I don't have any money to buy shoes. He can do without shoes better than without bread. He'll be going along with you as soon as it's warm enough," Archie's mother meant what she said.

Toby walked alone to Sunday School very slowly. He was thinking hard. "I have only one pair of shoes and I couldn't ask Mother to buy Archie some. Her money hardly reaches as it is. Yet Archie needs shoes. The program would not be right without him," reasoned Toby.

Toby sat very still while Miss Esther was telling of Jesus' death on the Cross. He could almost see the sharp nails and the blood dripping down. His little heart swelled with gratitude when she told what His death had saved us from.

"How can we let Jesus know how much we appreciate all He's done for us fellows?" It was Tom Bean at the end of the bench who asked the question.

"Well, we can tell Him every day how thankful we are, and offer all we have for His use. He needs boys' feet and hands to carry tracts. Our eyes can read to sick folks. He can use our money for those in need. In fact everything we have to offer He can use," said Miss Esther quietly. And Toby thought about his dollar.

After Sunday School was over Toby ran home very fast. The struggle for rabbits or shoes made his head dizzy. Oh, how can I give up Peter and Mopsy? I worked so hard for them," he thought.

Night came. The light was out in Toby's room; still he knelt by his bed. Finally his little prayer ended thus, "Really, Jesus, I want to give this dollar to Your service. I know You need Archie at the program and he needs shoes; so here is my dollar. It is my love offering to You. Thank You for all You've done for me. Amen." Toby felt very happy as he slipped into bed.

Next morning after Toby had finished his breakfast, he brought out his box with the pennies, nickles, and dimes.

"Mother," Toby began, "when you go to the store to-morrow will you please buy a pair of shoes for Archie with this money?"

"Why, Toby, isn't that your rabbit money?" Mother did not understand.

"Archie's mother has no money to buy him shoes; so he can't come to Sunday School until it is warm enough to walk barefooted. But God needs Archie at our program. I know He does." Mother understood now and gave Toby a kiss before he left for school.

On Monday evening as Mr. Stevens was feeding his rabbits, he turned around and saw Toby standing quietly by.

"Mr. Stevens, I guess you had better sell Peter and Mopsy to somebody else. I don't have the money to buy them now." Toby turned to go.

"Why I thought you had already saved it," Mr. Stevens was puzzled.

"Well, I gave it to the Lord instead to buy shoes for Archie. You know Jesus gave His life for us and I mean to give all I have to Him. He needs Archie at the program."

"Well, well," was all Mr. Stevens could say. He loved the Lord, too, so I'm sure it was the Lord who suggested the thought that made Mr. Stevens' eyes twinkle.

On Easter morning, Toby and Archie were in their usual places. Toby felt so happy when Archie gave his part. He wondered if God might use Archie as a minister some day, for he was a good little speaker.

On Monday morning, Toby almost stumbled over a wire pen on the doorstep. Inside were Peter and Mopsy blinking good morning with their pink eyes. On the top of the pen was a note, reading, "For the boy who offers his all to the living Christ!"—*Words of Cheer.*

### Success in Death

An ancient Roman when he first heard of Christianity said, "This system cannot stand because it is founded upon a cross, upon the death of its own leader, upon a catastrophe; it cannot stand." But that is just why it does stand. It may not be possible to explain fully in terms of legalism or commercialism the substitutionary sacrifice of Christ. The atonement is something bigger than we can ever know. One cannot read the story of Gethsemane and Calvary without feeling that Jesus had entered into a relation with His Father about man's sin in a way that is beyond our complete understanding of its depth and poignancy. It is somehow enough and more than enough to cover all our human needs.—*Selected.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Silas E. Davenport

Silas E. Davenport, a native of Washington County, North Carolina, was burned to death at his home in Mount Tabor, North Carolina, Saturday morning, February 28, at six o'clock. Jordan Davenport, an uncle who lived close by, discovered the flames while out in his yard. He rushed over immediately, but was too late to save his nephew from death. Silas was living alone in his trailer at the time of his death. The fire was started by a cigarette which set his bed on fire. When he awoke, he ran out into the yard and the strong winds caused the flames to burn brighter and he burned to death before he could remove his clothing.

Silas, who was 37 years old, served in the United States Army four years and nine months. Most of this time was served overseas fighting for freedom. He was an honorable soldier and fought that we could have peace.

He was buried in the Davenport Cemetery. He leaves to mourn their loss, five heartbroken sisters: Mrs. C. F. Dineen, New Land; Mrs. Samuel Gibbs, Norfolk, Va.; Mrs. B. F. Twiddy, Creswell, Mrs. Wilma Ruth Tyson, Roper, and Mrs. Virginia Clifton, Cherry, N. C.; one uncle, Jordan Davenport; and several nieces and nephews.

Sleep on, dear brother, and take thy rest;  
God called you home, He knows best.

You are gone but not forgotten,  
Never will your memory fade.  
Sweetest thoughts will ever linger  
Around the grave where you are laid.

I hope to meet you again, dear darling,  
Up in the heavens high,  
Where God has promised you and me  
To wipe all tears from our eyes.

You went and fought in the terrible war,  
The war of number two.  
You risked your life for everyone,  
Including me and you.

I hope you are with Jesus on high  
Where there is no pain, no sorrow, no sighs,  
We hated to part from you, Brother, so,  
But when God calls, we all must go.

Written by his sister,  
Mrs. Wilma Davenport

### Mrs. J. F. Griffin

In memory of Mrs. J. E. Griffin, Leary, Georgia, who passed away March 14, 1953. She was a Christian wife, mother, and friend, who many times went far above and beyond

## FREE WILL BAPTIST ORPHANAGE

Middlesex, N. C.

## QUARTERLY REPORT

DECEMBER, JANUARY, FEBRUARY, 1952 & 1953

Cash on Hand 1 December 1952 .....\$38,319.48

### Receipts

Religious Organizations .....	\$ 7,377.90
Parents and Relatives .....	90.00
Friends .....	1,019.82
Refunds .....	128.23
Printing Department (Young People's Friend) .....	79.50
Farm, Dairy, and Garden cash sales .....	1,334.07
Coupons .....	155.27
Material or Junk Sold .....	110.93
Chapel Receipts .....	231.86
Albemarle Cottage .....	690.31
Sale of Property .....	100.00
Total receipts for quarter .....	\$11,317.89
Total for which to Account .....	\$49,637.37

### Disbursements

Food .....	\$ 2,956.32
Salaries .....	3,495.50
Clothing .....	386.38
Office: Supplies, Telephone, Etc. ....	267.88
Financing and Publicity .....	338.15
Conference Expense (Inc. Board) .....	126.00
Insurance .....	962.10
Travel .....	24.62
Laundry (Household, Health, Education, Recreation) .....	1,642.92
Refunds .....	20.00
Rep. & Rep. to Buildings and Equipment .....	2,657.93
Fuel, Lights, Etc. ....	1,918.31
Farm: Seeds, Feed, Fertilizer, Rep. and Rep., Fuel, Etc. ....	3,132.31
Rep. of Livestock .....	87.35
Total general fund Expenditure .....	\$18,015.77

### Capital

Land Improvements .....	\$ 170.00
New Buildings .....	1,939.84
New Equipment, Furniture and Fixtures .....	2,708.89
Annuity Payments .....	171.00
Total Capital Expenditures .....	\$ 4,989.73
Total all Expenditures for Quarter .....	\$23,005.50
Cash on Hand 1 March, 1953 .....	\$26,631.87
	\$49,637.37

S. A. SMITH, Treasurer

her call of duty in rendering service at home, in her church, and in her community. What greater heritage could anyone hope to leave behind than memories such as these in the hearts and minds of friends and loved ones?

May memories of the life she lived always be an inspiration to her family and many friends.

Her worth can never be measured  
In all the wealth untold,  
The heritage left behind her  
Is greater than much gold.

Great riches are not lasting  
For thieves break through and steal,  
Her treasures are in heaven  
Her daily life revealed.

No words were ever needed  
To tell the life she lived,  
It always showed in service  
So willingly she'd give.

I feel that she's in heaven  
Take comfort in this thought,  
Where there's no pain or sorrow,  
And joys untold are wrought.

Time heals the hearts of loved ones,  
'Tis God's most gracious plan;  
Let's strive to live more like her  
And meet in Glory Land!

Mrs. Doris Sheffield

PATMOS F.W.B. CHURCH



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **My First Two Weeks In Cuba**

"The Lord hath done great things for us; whereof we are glad" are words that should be upon the lips of every Free Will Baptist when they think of the wonderful work that God has done through our missionaries in Cuba.

After having been here two weeks, I realize, more than ever, that our mission work is of the Lord. It is wonderful to know that so many people are having the Gospel through our missionaries and native workers. There are about 20 students in the Cuban Bible College and thirty-two workers already on the field. There are about 90 mission points where the students and graduates conduct services. It has been my privilege to visit two of these places.

My first Sunday in Cuba was full of excitement for me, but just regular routine for the older missionaries. Six of us traveled by jeep about 40 miles in the hot sun (the jeep did not have the top on) for a service in the afternoon. When we arrived we looked as if we had been rolled in dust and then cooked, but the people seemed glad to see us. I enjoyed the service very much even though it was in Spanish. (I thank the Lord for the universal language—music.) There were many there who were real born again believers. Never shall I forget the native worker there, Virginia Esterez, who is a graduate of our Cuban Bible College. Soon after the service was over, Virginia was on her horse again and off for another service. She does all of her visiting on horseback.

We visited in a Cuban home for a while after the service, where we were served Cuban coffee, very strong and sweet, but good. Then we were off again in the jeep. Thank the Lord for the jeep, but a new one is needed badly. I wondered at times if we were really on a road at all. The trip home proved just as exciting. The jeep did not want to run, the lights would not stay on and we had a flat tire. Also we had rain to help settle the dust—on us. Finally we arrived at home, tired and dirty, but happy to be serving the Lord.

One of the great blessings of the work here is the bus. It is proving very useful for taking groups to hold services. Last Saturday night a group of us went with Benito in the bus for a service. There was no temple building; the service was held in the front yard of a home. Temporary benches had been made and lanterns were used for light. Miss Yeley was there to play the folding organ, one of the students led in the singing and Benito brought the message.

The next day we were in the bus again and off for a service in a little town on the Gulf coast. We had Sunday school in the afternoon and an evangelistic service that night. There must have been 150 people who heard Bro. Willey's message. We arrived home about 12:30 and again we were ready for some rest.

I have just completed my first two weeks in Cuba. I can truthfully say, the Lord hath done great things for us as Free Will Baptists in Cuba, whereof I am glad. If every Free Will Baptist could be here and see what I have seen, never again would there be a shortage of finances for the cause of Foreign Missions. Pray for your missionaries here, for the students of the Cuban Bible College, and for the workers in their various fields. Pray and give that the Lord's work in Cuba may continue.

—Wesley Calvery

## **Easter in Cuba**

Christ is dead! The mournful sadness of it seems to penetrate the very heart of our beautiful island of over five million people. To so many Christ really dies every year.

For weeks before Holy Week each member of the family makes preparations for their new clothes (as we do in the States) for Holy Week. In many cases there is real sacrifice made that all may have a new out-fit. It is the time everyone comes out in their white shoes and summer dresses and suits, although we have been in the midst of what would be summer to you for a month or more. It is also true in Cuba as in the States, it is the one time of the year that many will go inside the church, the Catholic Church here, and sad to say thousands perform their religious duty by marching in the procession on Good Friday afternoon.

This procession begins about six o'clock. First, the image of Jesus is brought in a casket with glass on both sides. It is carried on the shoulders of about six men; women walk behind weeping. The priest, nuns, and choir-boys make quite a display in robes and special dress.

Quite a distance behind the humble casket of Christ comes the immense statue of Mary. She is elegantly dressed and crowned. Thronging around her, the multitudes portray their deep love and reverence to this chosen hand-maiden of Israel. She is definitely the most prominent figure in the procession, and one is left with the impression that the life of Christ is finished. Mary alone remains to be the intercessor between God and man.

This is late Friday afternoon, all night in the church there are the faithful ones who watch beside the dead Christ and mourn His death. This sadness continues until Saturday. All during Friday, there is hardly a sound heard. All radio stations are silent, no busi-

ness house is open, complete quietness reigns, even the dogs forget to bark (it seems), and crying babies are quieted by their mothers. All the world does homage to a Saviour who has died.

However, when the clock strikes ten on Saturday morning as Christ comes alive, everything else comes alive with Him. The radio begins to blare, business houses open, whistles blow, and firecrackers, as well as pistols, are shot, even the dogs begin to bark—God is alive!

This is the Saturday of Glory, as it is called in Spanish. On Saturday night there will be a big dance, then all day Sunday there is dancing, drinking, and gambling to celebrate that Christ again lives. It is the only time one is likely to see people drunk in Cuba—it is not a common sight otherwise. Easter Sunday has very little significance in these countries. It is a dead Christ that is worshipped.

A little boy sat on the curb of the city sidewalk; it was Good Friday, and he was crying. A missionary passed by and asked, "Son, why are you crying?" He replied, "Why, Mister, didn't you know, God is dead." The missionary was so glad that he could sit on the curb and tell the little lad that it is true that many years ago Jesus died, but that it was once and for all; that He arose and is alive forevermore, and He can live in his heart and give him eternal life.

This is our glorious message to the nations that do not know Him or only know Him as a dead Christ. "Behold, He is risen, . . . and because He lives, we shall live also."

—Mabel Willey

## **Tell the Good News**

A New Zealand girl was brought over to England to be educated. While attending school she became a true Christian. When she was about to return, some of her schoolmates tried to dissuade her. They said: "Why do you ever go back to New Zealand? You are now accustomed to England. You love its shady lanes and clover fields. It suits your health. You may be shipwrecked on the ocean. You may be killed and eaten by your own people. Why not stay where you are and enjoy life?"

"What!" she answered, "do you think I could keep the good news to myself? Do you think that I could be content with having found pardon and peace and eternal life for myself, and not go and tell my father and mother how they can find it, too? I would go if I had to swim. Do not try to hinder me, for I must go and tell my people the good news."

That is the spirit that will bring souls to Jesus. What the church needs is not more machinery, but more of the spirit which controlled the life of this New Zealand girl. It was the spirit that led Andrew to find his brother Simon, and which later led that brother to preach the Word of Life to the thousands gathered together on the Day of Pentecost. When that spirit takes possession of us we need no urging to persuade us to go to the perishing and tell them of Him who came to save.—*Publisher Unknown.*

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Paul's Conversion At Damascus

(Lesson for April 12)

LESSON: Acts 23:1-16

GOLDEN TEXT: Philippians 3:8.

### I. THE HEART OF THE LESSON

#### Introduction

We begin our study of Paul and of some of his letters with a lesson in which he briefly tells about his early background and work as a persecutor, and then relates the amazing story of his conversion and of its immediate aftermath. Aside from references to Paul's conversion in his Epistles, three accounts of it have been preserved in the Acts, as follows: 9:1-19; 22:6-16; 26:12-20. The first two of these are in our larger lesson; the third is part of an address which Paul made before Agrippa and a distinguished company.—*Arnold's Commentary*.

2. The conversion of Saul is recognized as one of the outstanding events in Bible history. When two brilliant English lawyers, Lord Lyttleton and Sir Gilbert West, set out to disprove the truth of Christianity, they selected the resurrection of Christ and the story of Paul's conversion as the focal points of their proof. Working independently, they then came together to compare notes, and found that they had both become Christians as they had become convinced of the truth of the Scriptures.

The two events may well stand together as mighty evidence for Christianity; for only on the ground of regeneration can the change in Saul be accounted for, and only on the assurance that he met the risen Christ on the Damascus road can we account for his conversion. This is a great lesson, let us make the very most of it.—*Moody Monthly*.

#### Pointed Truths

1. A man may be perfectly sincere and think he is pleasing God, and yet be absolutely wrong (Acts 22:3).

2. Zeal for the Lord without knowledge may lead us to commit great wrongs against others (vs. 4).

3. The Lord always knows when and how to call a halt in a man's reckless career (vs. 6).

4. Even the haughty and self-righteous person must humble himself to the ground in the presence of the Lord of light (vs. 7).

5. The Lord will leave no sincere seeker after Him in doubt regarding His identity (vs. 8).

6. The Lord so fully identifies Himself with His children as to consider Himself attacked when they are attacked (vs. 8).—*The Bible Expositor*.

7. Now Saul was thoroughly conscientious. The cold logic of the Law demanded more than a vehement protest against impostors and blasphemers. Such he conceived Christ to be. Judaism must destroy or be destroyed. The new sect menaced not the superstructure only, but the very foundations of the Mosaic system. Of this he was convinced. He felt, fought, and acted furiously because, more keenly than his contemporaries, he grasped and met the situation.

8. While Saul's conversion was sudden, this does not prove that there were no forces at work in his mind previous to this decision. When our Lord said to him: "It is hard for thee to kick against the pricks," this implies that there was something disturbing the mind of Paul and driving him to a decision. He had seen Stephen as he appeared before the council; he had heard his masterful and unanswerable summation of the history of Israel; he had writhed under the indictment which Stephen had laid upon these leaders; he had seen Stephen's face shine as if he had been an angel; he had heard his prayer for his enemies as he was stoned to death. These things were food for serious thought and evidently Paul meditated deeply over them. "The exceeding madness" which drove him to seek the extermination of the disciples of the Lord, may have been occasioned by the pricking of his conscience. It is not an uncommon thing for a person to feel particularly rabid against Christianity when he comes under the conviction of sin. D. L. Moody used to say that when God woke a man up, he frequently woke him up mad. Antagonism is not always a bad sign; indifference is manifestly worse.

9. Yes, there is relationship here. The world prates much of brotherhood. Men join in organizations and societies in order that they might feel a close tie holding them to some group. These organizations at best can only be a weak imitation of the brotherhood known and felt in the Christian company. Tertullian in his *Apology* records how the pagans used to say of the early Christians, "See how they love each other." May God make it increasingly so in these days of dissension and disturbance.

—Selected.

### II. THE LESSON ILLUSTRATED

#### With the Golden Text

Paul attended God's school. Before he could learn, he had to unlearn. A missionary candidate, who taught French in High School, was sent to Europe to complete his knowledge of that language before he sailed to the field of his calling. He attended classes with other missionary candidates who had had no previous knowledge of French. Strange to say, they made more rapid progress than he did. He had to unlearn so much of his American pronunciation of French words. So Paul had to unlearn

much that Gamaliel and the learned rabbis of his time had taught him. He found God's arithmetic different from that taught by the Jewish interpretation of the Law. In God's School he discovered that addition was subtraction and subtraction was addition.—*Selected*.

#### The Miracle of Conversion

Africaner was a Hottentot desperado of Namaqualand. He was such a hardened character that the governor at Cape Town had offered a reward of \$500 for him dead or alive. He and his men were the terror of South Africa. When Robert Moffat went as a missionary to Africaner's tribe, the people at Cape Town never expected to see him again. They told him that Africaner would use his skull for a drinking cup. Trusting in God the brave missionary preached the Gospel to these savages. His first convert was Africaner. Later Moffat took him to Cape Town with him. When the colonial ruler saw the savage changed into a humble Christian man, he said, "What a miracle! This is the eighth wonder of the world!"

Valentine Burke was a burglar and a thief for twenty years. His face was hardened by sin. While in prison he was converted through reading one of Moody's sermons. He prayed to God to change his looks so that he could get an honest job. Mr. Moody says the prayer was answered, for a year later he was as fine a looking man as any he knew. Burke became a deputy under the very sheriff who had been most familiar with his criminal record. Moody was one day passing through the city, and sought Burke out. He found him in a chamber upstairs in the courthouse, serving as a trusted guard over a bag of diamonds worth sixty thousand dollars. "Moody," he said, "see what the grace of God can do for a burglar." Later he became an evangelist, and through his efforts hundreds of hardened criminals were turned from lives of crime and shame.—*Sel.*

## Fifty Years Ago

Nobody swatted the fly.

Nobody had appendicitis.

Nobody wore white shoes.

Cream was five cents a pint.

Cantaloupes were muskmelons.

Milk-shake was a favorite drink.

Advertisers did not tell the truth.

You never heard of a "tin Lizzie."

Doctors wanted to see your tongue.

The hired girl drew one-fifty a week.

Farmers came to town for their mail.

Nobody "listened in" on a telephone.

Nobody care about the price of gasoline.

Folks said pneumatic tires were a joke.

The butcher "threw in" a chunk of liver.

Strawstacks were burned instead of baled.

Jules Verne was the only convert to the submarine.

You stuck tubes in your ears to hear a phonograph, and it cost a dime.—*Pike Country Republican*.



# Vacation Bible School Supplies

## 1953 UNIFORM COURSE



### UNIFORM SUBJECT FOR ALL AGES

Here is the ideal study for a most successful vacation Bible school in your community. Simplified lessons, easy to teach, the theme of this 10-lesson course for the entire school, from Nursery age through the Teen-age classes, is "Living With Jesus." Special adaptations are presented for each age group, with separate manuals supplied for both teachers and pupils. Packed with pupil interest, attractive and result-producing; complete for the teacher, true to the Bible, and low in price—this is an excellent course for EVERY school!



### For NURSERY, BEGINNER and PRIMARY GROUPS

**TEACHER'S MANUALS.** An invaluable help for each teacher of the new V. B. S. course, "Living With Jesus." In 48 to 64 pages, each book is complete with lessons, procedures, stories, activity and song suggestions. Step by step, each day's activity is presented to guide the inexperienced teacher and simplify the task of the experienced leader.

**PUPILS' BOOKS.** Carefully prepared for each age group and appealingly printed in two colors. The Nursery book is especially simple, the Beginner book features cut-outs and coloring, while the Primary workbook provides handwork to interest the 6-7-8-year-old, including pictures to color, puzzles, and things to make. Each book also provides space for each pupil to keep his own attendance record.

**PLUS** full-color teaching pictures and fascinating

Table-Top Pict-O-Graph set, provided for the teacher's use. These visual teaching aids will help greatly in dramatizing the lesson highlights for the pupils.

#### Order by Number

- No. 9121. Nursery Teacher
- No. 9122. Nursery Pupil
- No. 9123. Beginner Teacher
- No. 9124. Beginner Pupil
- No. 9125. Primary Teacher
- No. 9126. Primary Pupil
- No. 9136. Picture Set, "Living With Jesus"
- No. 9137. Table-Top Pict-O-Graph, "Homeland of Jesus"

**PRICES:** Teacher's Books, 45c. each; Pupils' Books, 30c. each; 10 for \$2.50; Picture Set, \$1.25; Pict-O-Graph Set, \$1.25.

— ORDER FROM —

# FREE WILL BAPTIST PRESS

Ayden, North Carolina

Rel.

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Com.

APR 8 1953  
Durham, N. C.



## Spring Is Here

Song birds singing in the glen  
Tell us spring is here again.  
Silver brooks sing sweetest lays  
To welcome us to woodland ways.

The fields are bright with flowers  
Fair,  
And winds are scented everywhere.  
Each lovely pathway seems to  
greet  
Our hearts with beauties fresh and  
sweet.

God is blessing earth and sky  
With His goodness from on high,  
And every heart should sing His  
praise  
For springtime's warm and sunny  
days.

MARK K. BULLOCK

IN THIS  
ISSUE

WHO IS THY GOD? ..... J. Harold Smith  
COMMON SENSE OF CHRISTIANITY ..... J. E. Wilks  
HOW TO BE HAPPY ..... Evelyn Porkrzywa

AYDEN, N. C.  
APRIL 8, 1953  
Vol. 68 No. 14



## SUNDAY SCHOOL LITERATURE

At its annual meeting in Nashville, Tennessee, recently, the Sunday School Board of the National Association approved a roster of writers for Sunday School literature. This group of writers will be writing the literature for the Free Will Baptist Press. This means that the Sunday School Board placed its approval upon the literature published by the Press.

For several years there has been all kinds of malicious gossip over the denomination that the Sunday School Board and the Press could not work together, and that the National Association would start its own literature program. But we are happy to announce that this is not true. The Sunday School Board and the editorial department of the Press have come to an agreement regarding the literature that will, we believe, prove beneficial to all concerned.

The Sunday School Board has expressed itself as being willing and ready to co-operate and help in the task of making our literature the best available anywhere. The Board expresses itself as not being interested in the printing business, but in seeing that our Sunday Schools have adequate and suitable literature.

The Free Will Baptist Press expresses itself as being interested, not in profit, but the welfare of the denomination. We stand ready to serve all Free Will Baptists everywhere. We are anxious to co-operate with our Sunday School Board in the field of literature.

It is easy to see when the two groups set their objectives and motives down side by side that they are not far apart. We believe that malicious gossip and prejudice on the part of too many of us has retarded the work in the past. Now that we understand each other, and are willing to work hand in hand for the cause of Christ as it is represented through our church, let's be careful not to let a rupture come in the relationship, but be patient and prayerful as we work toward our common goal.

【●】

Whenever we wish to know anything we go to one who knows. We seek an expert. If we wish to know something about bridges, we go to a bridge builder. If it be medicine, we go to a physician; law, to a lawyer; agriculture, to a specialist in that department. Why not follow the same rule in religious investigations? Instead of asking an agnostic, whose boast is that he knows nothing about Christianity, let us have the testimony of one who has tried it and who out of his personal experience can say, "I know whom I have believed!"

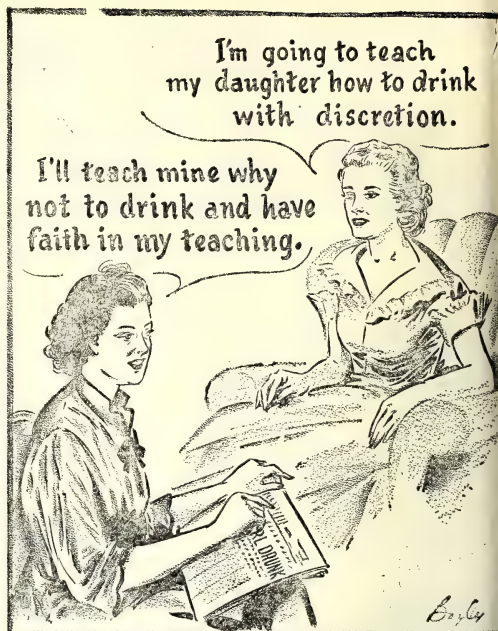
—Vance.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



Parents' Problems

## The Mail Box

### LIKES BIBLE TEACHER

"Since we have elected new officers in our Sunday school here at Metter, Georgia, I am not the one to order Sunday school literature, but I want to write and say that I am still a teacher and I really did like the Bible Teachers' Quarterly you so graciously sent me for the last quarter. I forgot to tell the secretary to get me another this quarter so I will have to get along with the regular Senior Teacher, if that is what she orders. In the future I will ask for the Bible Teacher."—J. F. Reardon, Metter, Ga.

【●】

### BEST PERIODICAL IN EXISTENCE

"I think we have one of the finest church periodicals in existence and it certainly ought to be in every Free Will Baptist home, as well as in the homes of potential Free Will Baptists."—W. A. Carnett, El Cajon, Calif.

【●】

### CONSTRUCTIVE CRITICISM

"I want to tell you just how much I enjoy THE FREE WILL BAPTIST. I think it is one of the best if not the best religious publications on the market. However, I think there is still room for improvement.

"My main criticism is the length of the articles, most of them are too long. Dr. Barrow's answers in 'Questions and Answers' are entirely too long. If he would confine his answers to one or two paragraphs they would be read and I am certain he would receive more questions to be answered. Also 'Notes and Quotes' are a bit rambling at times with quite a bit of repetition. Please take these criticisms as constructive and let's try to keep our paper the best on the market.

"The new-look of the front cover is very pleasing to the eye; I am glad to see you get away from the old borders which are out of date. My sincere prayers go out to each of you at the press and the fine work you are doing for our denomination."—Velma Brunson, Aiken, S. C.

# WHO IS THY GOD?



LET us first ask ourselves this question, who is thy God? You answer "My God is the Heavenly Father, the Father of Heaven and earth." But you will find the answer in what your lips may say, but the answer is found in your every life. That, and that alone, declares you your God. Your God is that which you serve continually, that which you serve with your thoughts and actions. "Be not deceived; he is not mocked." Lip service is not enough in His sight. Your lips may say that the Heavenly Father is your God, but what does your life say about it?

When you first awaken in the morning, who is your God? Upon what do you place your thoughts? Do you think about what you will do or where you will go during the day? Or do you think about the God who has spared you through the night and how you can best please and serve Him through the day? Do you fall down on your knees and thank God keeping you through the night and ask Him to direct your life through the day? Or do you arise up in your own puny strength and let the day off thinking about what you wish do for yourself that day?

It is not enough to say that the Heavenly Father is your God unless you are truly making Him your God. Who is your god? Whom you continually serving? Let us be honest to our answer. If *self* is your god, you will find that which you desire to do without taking it into consideration. But if God is your god, you will do that which He desires you to do and everything else will take second place. Jesus says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). The heart is the center of our affections, the place where our love is centered. What does your heart love? Where do you place your affections? You must be honest with your answer, you must find out who is your god, for your god is never or whatever your affections are placed upon. The mind is the place where your thoughts are centered. Are they centered on God? Does He occupy your thoughts? Then, if you will be honest with your answer, you will find out who is your god, for you are whoever and whatever your thoughts are placed upon. For what are you using your strength? Are you spending your strength in making an everyday living; or are you spending your strength in pleasing yourself; or are you spending your strength to glorify God? Then, if you will be honest with your answer, you will find out who is your god, for you are that for which you are using your every-strength.

Are you living just for this life, or are you

BY EVANGELIST J. HAROLD SMITH

(Selected by Mrs. Nat Clark)



"Is thy God, whom thou servest continually, able to deliver thee?"—Daniel 6:20.



living to live again? Are the things of God bigger to you than the things of the world? Do the thoughts of God occupy more of your time than the thoughts of the things of this world? If you will be very honest in answering these questions, you will find out who is your God. With some, your answer will be that the Heavenly Father is truly your God. He it is for whom you are daily living. He it is for whom you are witnessing. He it is whom you truly love with all your heart. He it is whom you place above every other loved one. He it is with whom you occupy your daily thoughts and for whom you use your daily strength and about whom you love to talk. You will find only a very few in this number.

Then where is the vast majority of people who claim that God is their God? Whom are they serving? Those who will be honest will give you their own answer.

With some it will be that *business* is your god. You are putting all of your heart and mind and strength into your business, with no time to bother about the things of God. With some it will be that *pleasure* is your god. You are spending your whole life seeking the pleasures of this old world with no time nor desire for the things of God. With some it will be that *home* is your god. You are spending your every effort to make your home what you wish it to be, with no thoughts of how you could use that home as a place where God could be honored and loved and worshipped. With some it will be that your *child* is your god. You are teaching him how to be strong and healthy in body, with no thought whatever about his soul. You want him to grow up so that you may be proud of his worldly achievements, but you spend no time to teach him that the biggest achievement is to do that which will glorify God with his life.

After all, what is your life? At the most it is only a few short years, and these years are as a drop in the bucket compared with all eternity. And when these few short years are spent and you must let go of the things of time and ex-

change them for the things of eternity, then, is your God whom you have served continually able to deliver you? If you have been in that number with those who have continually served the true and living God and who have loved Him with all of your heart, and soul, and mind, and strength, then you will truly find that He is able to deliver you, and as you stand before this living God and have to exchange time for eternity, you will find that the God whom you have served continually will be there to deliver you and to carry you safely over out of time into eternity.

But if the god whom you have served continually has been business, you will find at the end of your life that although you have gained the whole world, you have lost your own soul and it has profited you nothing, for the god whom you served continually is not able to deliver you. And if the god whom you served continually has been pleasure, you will find that what you thought was pleasure has now turned into ashes and you stand empty-handed at the end of life facing a never-ending eternity, while the god whom you served continually is not able to deliver you. And if the god whom you served continually has been Home, you will find that while you lived for this home, you failed to prepare for a Heavenly Home and vainly you will stretch out your hands for help, only to find that the god whom you served continually is not able to deliver you. And if the god whom you served continually has been your child, you will find that all the knowledge which you sought to give him has now vanished away and you stand in the presence of God with no knowledge of the things of eternity and the god whom you served continually is not able to deliver you.

Let me plead with you: Some day you must stand before God and give account for the things that you have done in this life. No man can serve two masters. There are but two, God and the devil. Each is seeking for your life. God is seeking it that He may save you from the perishing things of this world, for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The devil is seeking your life that he may blindfold you with the pleasures of this world and drag you down to an eternal hell that has been prepared for the devil and his angels, and what will it profit you to go blindfold through life only to awaken with a gaping hell standing before you and with no God who is able to deliver you? Let the devil deceive you no longer. He has already weakened your desire to be saved. Flee from him before he has shackled you until it is too late.



# The Common Sense of CHRISTIANITY



WE hear much about revivals today, and generally there is a different story connected with each one. It is no uncommon thing to hear of churches everywhere having revivals with great results. Such reports bring joy to the hearts of Christians if they bear the right kind of fruit. However, I am listening to so many strange stories about some of the revivals that I am beginning to wonder. For instance, I have known of revival meetings that attracted large crowds and large numbers of people were added to the churches, and it seemed that God was working in a mighty way with His great power, but in a few weeks most all of the new converts were back in their same old condition as if nothing had happened to them.

I believe that we are tested in most all ways but we are certainly tested at the beginning of our Christian experience and throughout our Christian lives. Also, I believe that every test that we have to meet and deal with, has a side called common sense, which is the correct way for us in all cases. I believe this to be especially true with Christianity. Many times we are cautioned in the New Testament to be vigilant and sober—be alert and think clearly. In fact, Christianity is based upon clear thinking and sound judgment.

I would like for us to notice two important factors in our text which we shall consider separately, namely: The test that all must meet when becoming a Christian, and the way that we must meet the test. You will notice that Naomi put both of her daughters-in-law to a very serious test at the beginning of her journey back to her country. The way in which Naomi advised those girls is very interesting and is worthy of our careful study. Chapter one, eight verse, "And Naomi said unto her daughters-in-law, go, return back to her mother's house . . ." Tenth verse, "And they said unto her, surely we will return with thee unto thy people." Eleventh verse, "And Naomi said, turn again, my daughters: why will

REV. J. E. WILKS

Hazlehurst, Georgia

*"And Ruth said, intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me. When she saw that she was partly minded to go with her, then she left speaking unto her" (RUTH 1:16-18).*

ye go with me . . ." Twelfth verse, "Turn again my daughters, go your way . . ." Why did Naomi put those girls to such serious test? Why didn't she plead with them to return with her to her country? I am sure she loved them with all her heart and certainly she must have had a great desire for them to go with her? If she had used our modern methods she perhaps would have said, "Both of you bow your heads and please raise your hands. Now will you please sign these cards?" Then perhaps she would have proclaimed, "Daughters, you've got it! Come on, let's go!"

I understand this strange story of Naomi and her daughters-in-law to be an allegory. Naomi is said to be a type of the church-bride of Christ. Now the church is the agency, and the only agency, that Christ has to teach lost people. The church is on her way to heaven—her home country. She is sounding the invitation to all to come and go along with her. Now the invitation given in the Bible for her to use, does not have any uncertain meaning, and does not contain any catches that

might mislead people. It is an appeal motivated by love; easy to be understood.

Naomi must have wanted her daughters-in-law to think the matter over very carefully and weigh both sides, before making the decision to forsake their homes, loved ones and all that they possessed, to return with her. If she had not stated the matter clearly and have used "high-pressure" methods to persuade them to go with her, I wonder what may have happened to Orpah on the way? I have a picture in my mind of Orpah going along with them with an undecided heart. I can see Orpah complaining at every little bump in the road, saying, it's too steep; we can never make the top. She pines her heart away because she has to spend a little money for food as they stop at the way-side inns. She says, it just costs too much. My, what a burden to Ruth and Naomi.

Jesus knew fully what He was doing when He gave His grand explanation in St. Luke 14:28, 32 "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him. Saying, this man began to build, and was not able to finish. . . . what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy to desireth conditions of peace." Now, if Jesus did not mean in this Scripture to consider the matter seriously, and weigh both sides, before making your decision to forsake ALL, and accept Him, and His plan of living, then, just what did He mean? Did He not have to put every thing in mind when He told the young ruler to go sell all that he possessed, and come and take up the cross and follow Me? Was He not trying to make him make full, clear cut decision? Perhaps there are some pastors and evangelists today that would rejoice to have a young man, as rich as the young man was, present himself for membership? I wonder if any of us would be specific with him as Jesus was? Would we receive him, baptize him, and give him a pack of tither's envelopes and feel that we have been wonderfully blessed with this great person as a member of our church? Now I believe that baptism and tithing are both scriptural and right but I would doubt the validity of a case like this one. Let's consider another man who came to Jesus and said, "Master will follow thee whithersoever thou goest" Jesus replied, ". . . The foxes have holes and the birds of the air have nests: but the son of man hath not where to lay his head." There were no cards to sign; or bowed heads, or raised hands. The results: this man is never heard of again.

I would like to consider the method John the Baptist used in giving the invitation. Was it a little old fashioned. He must have broken every law in the present day code of ethics. My! What language, and boldness he did use. He even ran some of them off as he didn't baptize them. He used sensational

such as hell fire to preach on. No won-  
some of them turned away. Now if John  
not been so old fashioned, and had just  
own the new hand raising, card signing,  
hod, just think of how many more people  
would have baptized. What a dynamic  
acher he would have been. Can you imag-  
a preacher of today having several hun-  
d applicants to come forward at one invita-  
on and him having the audacity to stand  
t there before them and call them a flock  
snakes? I wonder what John the Baptist  
l his preaching would be thought of today?  
us seemed to be well pleased with John's  
aching for He said of him, "Verily I say  
to you, among them that are born of women  
ere hath not risen a greater than John the  
ptist" (Matthew 11:11).

Peter's invitation at Pentecost coincides  
with John's. You will notice that the people  
"pricked in their heart said unto Peter and  
to the rest of the apostles, men and brethren,  
what shall we do?" I can't help but believe  
that those people raised their hands, but they  
raised them, themselves, trying to attract Peter's  
attention to find out more about how to be  
saved. They were pricked in their hearts by  
the Holy Spirit. There's the answer. Now,  
how did Peter deal with them? "Then Peter  
said unto them, repent and be baptized every  
one of you in the name of Jesus Christ for the  
remission of sins . . ." Acts 2:38. I under-  
stand repent means a change of the mind  
which brings about a change of action. This  
certainly involves a decision. When the de-  
cision is made, God reworks the heart in-

stantaneously through the Holy Spirit and this  
is the new birth—being born again.

Dear friends, the pure, everlasting, gospel is  
the invitation. The gospel is the power of God  
unto salvation. Although it is given with all  
the love of Christ, it is given on a take-it, or  
leave-it, basis. We must accept this gospel  
with all our heart, soul, mind, and body, on  
the terms that Jesus has given. In order to  
accept Jesus on His terms, we must make a  
full, clear cut, decision. As Ruth said to  
Naomi, we must say to Jesus, "Whither thou  
goest, I will go; and where Thou lodgest, I will  
lodge: Thy people shall be my people, and  
Thy God, my God: where Thou diest, will I  
die, and there will I be buried . . ."

# HOW TO BE HAPPY

Since the beginning of time people have  
ought for and found happiness in one way or  
other. But did you ever stop and think just  
at happiness is and how many kinds there  
are in the world? To have supreme happiness  
to have a clean conscience about your happi-  
ness and at the same time be content.

There are many people who think they are  
happy but never stop to think that their hap-  
piness may be a false one. In this article I  
will try and illustrate to you what is, in my  
opinion, a few false happinesses, and one  
sample of what I think a truly happy person  
is. To be happy doesn't mean you have to  
own a lot of worldly wealth. Happiness is  
more than that and no matter how poor we  
are worldly wealth, we can all find it if we but  
look it in God.

Perhaps you may know a person who is rich  
and has everything that money can buy. This  
person may live in a mansion and have servants  
at his every beck and call. He probably at-  
tends regularly all the night clubs and other  
forms of entertainment. In his home you will  
find a portable bar where he serves drinks to  
his guests. He entertains quite often and his  
guests are perhaps the same type as he is.  
This person may think he is completely happy,  
but someday, maybe, he will wake up and  
find it was all a false happiness. On Sundays  
instead of going to church, this person sleeps  
most all day so he will be ready to throw a big  
party on Sunday night. He never has time or  
others to help those less fortunate than he.  
This person may have worldly happiness but  
complete happiness he has not. For is it not  
normal to think that at one time or another his  
conscience must bother him a little?

In a town somewhere in the world lives a  
man, his wife, and children. They are not  
rich but do not lack for any of the necessities  
of life. They are perhaps in the average in-  
come group. They own their home, a car, and  
many of the modern conveniences. Their chil-  
dren attend the public school and are adequate

BY EVELYN POKRZYWA

It's not very long to a dreary mile  
If you laugh and sing and pray and smile.  
It's not very often you'll be in need  
If you work and give and do a good deed.

It's not the riches or goods you give,  
It's just in the good of the way you live.  
It's not your praises you should shout  
For others to know and find you out.

It's the way that you meet your fellowmen,  
For others to see and a hand to lend.  
It's not the riches or appearance you stress  
With others to find and share happiness.

at learning. But should you ask one of these  
children about God, he would probably not  
know what to say. The parents do not send  
them to Sunday school, have them say their  
prayers, nor bother to read the Bible to them.  
This couple too may think they have found  
happiness, but they too are wrong for they  
have only false happiness. I hope that there  
are not many people in the world like this  
couple for they not only do a wrong to them-  
selves but their children as well. To me one  
of the most beautiful sights to behold is to  
walk into a church on Sunday and see a child  
holding a hymn book with a look of content-  
ment in its eyes and singing along with the  
congregation. Perhaps the child cannot carry  
a tune and sings off key, but that little voice  
singing praise to God should be sweet music  
to any ear.

Last we come to what I think is the com-

pletely happy person. It may also be a man,  
his wife, and children, and perhaps in worldly  
goods, they have even less than the average  
income person. Their children may not dress  
as well not have the very best food, but every  
Sunday you will find them at church and Sun-  
day school along with their parents. They say  
their prayers every night and either mother or  
dad reads to them from the Bible. The man  
and his wife lives a Christian life and though  
poor, give all they can to the church. They  
are active in church work and encourage others  
to do the same. If they hear of anyone that  
needs a helping hand, they are right there  
offering their services. At night they kneel  
together, praying to God to help others, to  
bless them and give thanks to him for the  
blessing he has given them. This then is what  
I think complete happiness is. This couple  
lives a Christian life and think of others and  
help them too.

Perhaps we may think like the rich man or  
the the average income family, that we would  
be happy owning all the worldly wealth we  
want, but that would only be false happiness.  
To be completely happy you must also have  
spiritual happiness, and to obtain this you must  
live a Christian life and seek your happiness in  
the blessings God has to offer. You will never  
find complete happiness if you seek it in the  
wealth of the world.

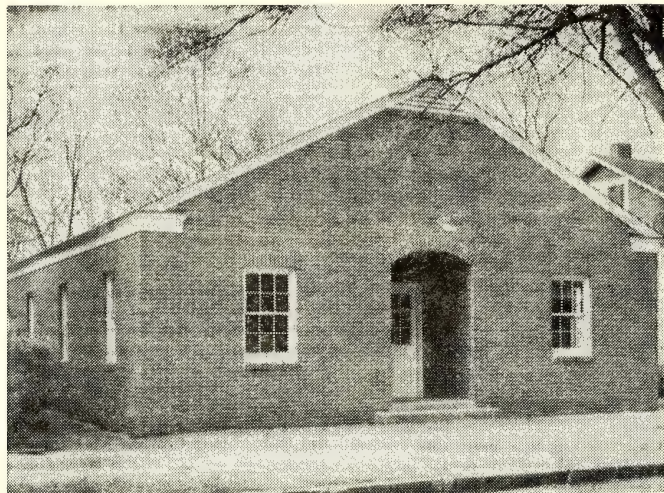
The promises of the Bible have behind  
them God's knowledge and power.—John Wan-  
namaker.

The Bible is the revelation of the meaning  
of life, the nature of God, and the spiritual  
nature and needs of men. It is the only Guide  
of life which leads the spirit in the way of  
peace and salvation.—Woodrow Wilson.



# NEWS NOTES

## Goldsboro Gets Educational Building



Formal opening of the new educational building, of the Goldsboro, North Carolina, First Free Will Baptist Church, was held Sunday afternoon, March 28, 1953. The educational building is located beside the church at 714

Simmons Street giving the church six additional Sunday school rooms, an office and a kitchen.

The message at the opening was brought by Raymond T. Sasser, president of the State Sunday School Convention-Institute.

### BIBLE CONFERENCE

Coming from 19 states and Cuba more than 500 persons crowded into Memorial Auditorium on the campus of the Free Will Baptist Bible College, Nashville, Tennessee, for the annual Bible Conference. The conference began on Sunday, March 22, and continued through Thursday, March 26.

For the first time, the speakers for the conference were faculty members of the college. The speaker's rostrum was shared by Rev. Ralph Lightsey, Dean of the college; Dr. J. P. Barrow, Professor of Bible; Rev. Charles Thigpen, Registrar; and Rev. Laverne Miley, Professor of Greek. Music for the conference was furnished by the college chorus and various quartettes and choral groups from the college.

On Wednesday night, Dean Lightsey told the congregation that the college needed a new piano, and asked them to give for that cause. Eighteen hundred dollars was contributed for the purchase of a grand piano for the auditorium.

Dr. L. C. Johnson, president of the college, thanked those present for their presence and

their offering to the school, and invited them to return next year for the Bible Conference.

### FIRST DISTRICT OF WESTERN CONFERENCE REPORTS

The Union Meeting of the First District of the Western Conference convened with the church at Pine Level, North Carolina, March 28, 1953.

Dr. Floyd Cherry of Ayden was guest speaker. His message was very inspiring and enjoyed by all. The hospitality of the church was excellent. The Union was well represented by the churches in the district.

### COMING EVENTS

April 23, 24—North Carolina State Sunday School Convention  
May 3-10—National Family Week  
May 10—Rural Life Sunday  
May 10—Mother's Day  
May 24—Pentecost  
May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 21—Father's Day

The Digest Committee made the following report:

Donation to Union Meeting	\$ 140.
Cragmont	320.
Missions	418.
Orphanage	1,627.
Education	286.
State Promotion Service	32.
Church Finance Association, Inc.	109.
Superannuation	83.
Amount Used for Local Purposes	14,289.
Amount Used for Other Purposes	4,038.
Total	\$21,345.

New Members Since Last Union Meeting 1  
Total Membership of Church 4,83  
Number Enrolled in Sunday School 3,77  
Number Enrolled in Woman's Auxiliaries 1,59  
Number Enrolled in Youth Organizations 45

### GOLDSBORO REVIVAL

The First Free Will Baptist Church of Goldsboro, North Carolina, will begin a revival meeting April 19 through May 1. Rev. T. O. Terry of Cove City will be conducting the services. Rev. Walter Reynolds is pastor. You are invited to attend and pray for the success of these revival services.

### GREENVILLE HAS SUCCESSFUL REVIVAL

The revival which began at the Greenville North Carolina, church on March 11, 1953, came to a close Sunday night, March 22, with many professions of faith and a number of transfers.

The visiting evangelist, Rev. R. B. Crawford of Bryan, Texas, former pastor of the church, together with Rev. Rashie Kennedy, pastor, expressed their utmost appreciation for the splendid cooperation of all who helped make the revival a success. Capacity crowds filled the church each night.

Special music was rendered each evening.

Along with the revival services, the Sunday school reported record attendances, some 380 of a membership of 395 being present the last Sunday of the revival.

The pastor invites all who find it convenient to do so, to visit the Greenville Church and see for themselves the splendid work that is being carried on.

### BETHEL HOME-COMING

On the second Sunday in April, which is the 12th, there will be home-coming services held at Bethel Church, Pamlico County, North Carolina. This is an annual event at this church and a large crowd is expected to attend.

All former pastors, members, and friends are cordially invited to attend these services. An old fashioned picnic lunch will be spread at lunch time. Special music has been arranged for the occasion.

### DILDA'S GROVE REVIVAL

A revival meeting at Dilda's Grove Church, Pitt County, North Carolina, will begin April 13 and last through April 19. The services will begin at 7:30 each evening. Rev. Herman Hersey from Raleigh, North Carolina, will conduct the meeting. A cordial invitation is extended to all.

## TH UNION OF CENTRAL CONFERENCE REPORTS

The Fourth Union of the Central Conference of North Carolina, convened with Daniel's Chapel Church, Wilson County, North Carolina, March 28, 1953.

The union opened with the pastor of the host church, Rev. Wilbert Everton, conducting the devotions and giving the welcome address. Rev. R. W. Allman gave the response.

There was a 100% representation of churches with offerings. Ministers present were: Revs. V. L. Hart, C. D. Hamilton, N. D. Beamon, A. C. Proctor, R. W. Allman, and Hubert Burress. Visiting ministers were: Revs. Charles Craddock, Wilbert Everton, S. A. Smith, and Bobby Jackson.

Rev. Charles Craddock gave a report from the Mission Board of the Central Conference. The Board requested that the union take action in supporting the Central Conference mission program. The report was received.

The union voted to meet with Dilda's Grove Church, Pitt County, for their next meeting. An offering for the orphanage was taken in the amount of \$45.40.

Rev. C. D. Hamilton brought the morning message, using as his subject: "Labors needed" (Matt. 21:28).

The afternoon session opened with Rev. Hubert Burress conducting the devotions. Reports from the treasurer and various committees were read and accepted.

Motions were made and carried to give one-half of the 10 per cent allotted for missions to the Mission Board of the Central Conference. Also to pledge to buy one new pew for the orphanage chapel. The union accepted the note contract drawn up for use of the Fourth Union Loan Fund. The fund is now \$269.25.

After a rising vote of thanks to the church for its fine hospitality shown, the union adjourned to meet with Dilda's Grove Church in May.

## RIGGS CONDUCTS N. C. REVIVAL

Rev. Raymond Riggs, Highland Park, Michigan, will begin a revival meeting in the Kinston, North Carolina, Church, April 13 continuing through April 22. Rev. James F. Miller is pastor.

## DEMANDS FOR PAGEANT

Rev. D. A. Windham, author of the pageant, "The Girl Who Rocked an Empire," states that a few requests have come in for his pageant. As yet he only has a few copies made from the stenographer's notes. However, he states that if there is demand enough to justify it he will have copies printed.

This pageant was presented by the Woman's Auxiliary of the Greenville, North Carolina, Church a few weeks ago and was a great success. The two most outstanding features of the pageant are: God will in due time reward faithfulness, and how he can use young people when their all is on the altar. It has the spirit of worship and devotion throughout and just medium talent can present it. It is written in three acts and requires around 30 minutes to present it.

Mr. Windham states that it is an opportunity for our leagues, Sunday schools, and auxiliaries to give an impressive service, and

## LITTLE SHEILA HANNA DIES IN INDIA



Pictured above are Rev. and Mrs. Carlisle Hanna, parents of little 8½ month old Sheila Hanna who died March 16, 1953, on the mission fields in India. Funeral services were held in the Language School Chapel at Allahabad, India, with burial in a Christian cemetery there.

Rev. and Mrs. Hanna are our latest missionaries to India, having been there less than a year.

even our orphanage could use it to show what our larger boys and girls can do and use it as a good-will builder. He suggests that you take it up with your group and let him know just how many copies you want. Of course the more copies you want the cheaper they will be, but in any case the cost will be small. Send all orders to: Rev. D. A. Windham, Greenville, N. C.

## RESIGNS PASTORATE

After having served the King's Cross Roads Church, Pitt County, North Carolina, for eight years, Rev. D. A. Windham of Greenville, North Carolina, has resigned to be effective in September.

During the pastorate of Mr. Windham, the church has made great progress. The Sunday school and congregation has had a good increase. Also a league, woman's auxiliary, and choir has been organized. The choir has had a broadcast over radio station WGTC, Greenville, North Carolina, for over three years. Mr. Windham expresses his sincere wishes for the future success of this church.

## SPRING REVIVAL AT EDGE MONT

April 13 marks the beginning of a spring revival at Edgemont Church, Durham, North Carolina. Evangelist Del Fehsenfeld of Kansas City, Missouri, will do the preaching. Mr. Fehsenfeld is described as a sin-fighting, Satan-hating, Saviour-exalting, Scripture-proclaiming, soul-winning, and spirit-filled sympathetic and passionate man of God. The meeting will continue through April 26. Rev. Joe Ange is pastor.

## RADIO LOG

"The Free Will Baptist Hour" will be heard

on the following stations beginning March 1, 1953:

WRCS, Ahoskie, N. C., 970 on the dial—8 to 8:30 a. m., Sundays.

WSIP, Paintsville, Ky., 1490 on the dial—8 to 8:30 a. m., Sundays.

WGTM, Wilson, N. C., 590 on the dial—9:30 to 10 a. m., Sundays.

WGH, Newport News, Va., 1310 on the dial—8:30 to 9 a. m., Sundays.

KPOC, Pochontas, Ark., 1420 on the dial—4:45 to 5:15 p. m., Sundays.

WPNX, Phenix City, Ala., Sunday afternoons.

The members of the Radio-Television Board of the National Association are: Revs. W. A. Hales, Norfolk, Va.; Harry Beaty, Fredericktown, Mo.; Ralph Staten, Wewoka, Okla.; and Louis H. Moulton, Richmond, Va.

## Great Men on the Bible

By DR. W. ROY STEWART, *President*  
CLARKSVILLE SCHOOL OF THEOLOGY  
Clarksville, Tennessee

Sir William Jones: "There is not a law which does not owe its gentleness to Christianity—not a custom which can not be traced, in all its holy, healthful parts, to the Gospel."

Alexis Ch. H. C. De Tocqueville: "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims."

Edmund Burke: "I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."

Henry Clay: "I always have had, and always shall have a profound regard for Christianity."

Benjamin Franklin: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in the Holy Scriptures; this is your certain interest."

Oliver P. Morton: "I was taught by pious grandparents to believe in Christianity. I have never fallen into disbelief."

William H. Seward: "The whole hope of human progress is suspended on the ever growing influence of the Bible."

Simon Greenleaf: "The character of Jesus exhibits no error, no sinister intention, no impudence, no ignorance, no evil passion, no impatience, in a word, no fault; but all is perfect uprightness, innocence, wisdom, goodness and truth."

Charles Nordhoff: "I believe that to be a good citizen of the United States, one ought to believe in and act upon the teachings of Jesus."

James Russell Lowell: "The Savior alone has given to man that hope of life eternal which makes life tolerable and robs death of its terrors and the grave of its gloom."

The heroes of history have not emerged from brilliantly-lighted halls of luxury and self-indulgence, but from the darkened byways of suffering and persecution.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

QUESTION: (1) *What is the Bible's teaching with reference to financing the church?* (2) *Is giving suppers and selling plate lunches included in this plan?*—A former student, Box 24, Glennville, Ga.

ANSWER: The Scripture seems to clearly teach to me that God would have Christians to give liberally and systematically in the support of the church and I can see no reason why a Christian should not give a tithe of his income as a minimum. Under the law of grace we would not expect the percentage to be less than what was required under the old law. Abraham, the father of the faithful, paid tithes to Melchisedec at least four hundred years before the Levitical law. Gen. 14:20, "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." See Hebrews 7:1-2. Heb. 7:4-6, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises." This fact would seem to do away with the reason which some Christians give for not accepting the tithe system by which to support the work of the church.

When Jacob was fleeing the wrath of Esau he pledged to tithe all he received in a covenant with God (Gen. 28:22), "And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

It occurs that some Old Testament Scriptures teach tithing as a universal principle. Among these are Lev. 27:30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord;" and Prov. 3:9-10, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

When Israel backslid one of the requisites to her return to God in a correctly established relation was a return to obedience in the tithe requirement. Mal. 3:10, "Bring ye all the

tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The early church was much more hilariously generous in its support of the cause of Christ than we are. They went to the extreme of selling all that they possessed and placed the proceeds at the disposal of the apostles. There is no account given, however, that indicates that either Jesus or His disciples demanded this. The early Christians were happy to volunteer in this. See Acts 4:34-37 and 5:1-11.

Under the Levitical system the tithe was required in the support of the Levites themselves (Num. 18:21, "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation"; Neh. 10:37, "And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage;") and other tithes and offerings were required in support of the tabernacle and then the temple and its elaborate festivals yet there is no direct Scripture in the New Testament that I know of that makes such a demand upon the church worshippers and yet this same kind of thing seems to be expected. Jesus more or less by inference taught that tithing should be practiced while He was here (Matt. 23:23), "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Paul recognized the fact that it was according to God's plan that the church be supported by equitable giving on the part of its members (1 Cor. 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"). Paul also taught that the abundance of one's receiving from the Lord would be determined according to his generosity in giving. II Cor. 9:6-7, "But this I say, He which

soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Read the remainder of the chapter.

In direct answer to your questions I would say that any kind of suppers or lunches given in a church as an excuse to participate in worldly pleasures of any sort would be ruled against by Bible believing Christians. I have known quite a number of churches that were once orthodox who because of such worldly activities came hurriedly to an evil end. To begin this downward trend they participated in suppers and socials, then they began engaging in a mild program of athletics at home then in inter-church athletics until they climaxed by sponsoring dances in which both sexes participated. In some of these I have known immorality to follow and the local church to bankrupt and the building to be used for a garage or some other commercial service. This is about the history of the Grace Methodist Church, at one-time a famous Christ-centered house of God which was located less than a block from the Moody Bible Institute and about the same fate came to the New England Congregational Church through almost an identical process, that was only two blocks from the Moody Bible Institute.

It seems that new emphasis was given to eating, drinking, and revelling just before God's judgment waters of the flood fell upon the antediluvians and that the same was true of Sodom and Gomorrah, just before God rained fire and brimstone upon these wicked cities. The Bible further teaches that what went before their fall will immediately precede the second coming of Christ and complete apostasy of the church. This being true, perhaps we are in for more suppers that though claimed to be given for a good purpose will have something worldly as their goal, as well as an athletic program which will include dances participated in by both sexes. If we allow these to develop toward such a goal we may expect nothing short of apostasy. Matt. 24:37-38, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered in the ark." Luke 17:28-29, "Likewise also it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all."

Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live.

If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what, in the words of a popular hymn, is called "the old, old story" told in an old Book, God's best and richest gift to mankind.—Gladstone.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

Note—I wish to express my appreciation to the friends of this column who have spoken and written to me about the fact that it has not appeared for several months. It was necessary to suspend it last fall because of my work with Mount Allen Junior College. It was impossible for me to do the work as Field Representative for the College and prepare the manuscripts for the column. I hope that there may be no further interruptions.

If you like this column, I will appreciate hearing from you. You are invited to give me suggestions and criticisms. It shall continue to be my aim and desire for it to be the greatest possible blessing to the greatest number of our people. I pray for me in the preparation of it from week to week.

And he led them forth by the right way, that they might go to a city of habitation. PSALMS 107:7.

If we read the verses immediately preceding this text, we will observe that the Psalmist is referring to Israel while in the wilderness.

"They wandered in the wilderness in a solitary way; they found no city to dwell in.

"Hungry and thirsty, their soul fainted in them.

"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

"And he led them forth by the right way, that they might go to a city of habitation."

Here are pictured the two ways men travel through this life. Verses four and five give the results of the way of the world. In verse six "they cried unto the Lord in their trouble, and he delivered them." When we turn to God He will lead us "by the right way." The right way is not always the pleasant way. It may be long, rough, difficult, lonely and hazardous, but if God is leading us, and we are following, there will be the "city of habitation." The right way is always the best way. This is true because God is our leader, and Heaven is our goal. Jesus said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He also said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christ is surely the Right Way—the only Way. No man can ever reach that place that He has gone to prepare for His people, except they go there by Christ—The Right Way.

Upon another occasion Christ spoke of the two ways as the broad way, "that leadeth to destruction, and many there be which go in

thereat," and the narrow way, "which leadeth unto life, and few there be that find it."

This whole idea is pictured very beautifully in the first Psalm. Here are the two ways. The two groups of travelers. Their two desires. The two conclusions of life. God's knowledge of the two classes. And at last the two destinations of life—the life of the righteous, and the life of the sinner. "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

"And he led them forth by the right way, that they might go to a city of habitation."

Anger is implanted within us as a sort of sting to make us gnash with our teeth against the devil, not to set us in array against each other.

One of the evidences of the inspiration and infallibility of the Word of God is that it has survived the fanaticism of its friends.

Little furnaces are for little faith. The greatest compliment God can pay us is to heat the furnace to the utmost.

The man who harbors ill-will against another has fast closed the ear of God against his own cry.

Great sufferers do the world's work. The crown of loftiest achievement is a crown of thorns.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### SUNRISE

*But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Mal. 4:2.*

#### I. A CONTRAST. "But unto you, etc."

##### 1. All that do wickedly, v. 1.

This includes all the impenitent and unregenerate in all ages, whose end is to be burned. Gen. 6:5; Psa. 14.

##### 2. "But unto you that fear my name." "Then they that feared the Lord spake often, etc." chapter 3:16. This promise is to the God fearing of all ages:—Daniel, Hebrew children, David, Peter—To fear His name is to fear to offend. It is an abiding, practical principle.

#### II. A COMPARISON. "Sun of Righteousness"

Jesus is like sun in

1. His oneness. In the universe there is infinite variety—many rivers, stars, but only one sun. "There is no other name, etc."
2. His centralness. Just as the worlds are linked to the sun by gravitation, so believers are linked to Jesus by love.
3. His light. The sun is the source of all physical light—so Jesus—



## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	95
Louis H. Moulton, Richmond, Va.	36
Mrs. John R. Murphy, Snow Hill, N. C.	36
Mrs. Lester Mills, Greenville, N. C.	36
J. C. Griffin, New Bern, N. C.	31
E. C. Morris, Tifton, Ga.	28
Mrs. Guy Deans, Sims, N. C.	28
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
Jimmie Tyndall, Pink Hill, NN. C.	23
Mrs. Martha M. Braxton, Winterville, N. C.	22
Oma Owens, Chipley, Fla.	22
Mrs. Lloyd M. Edwards, Kenly, N. C.	22
Ray Doe Gay, Walstonburg, N. C.	21
D. W. Alexander, Bethel, N. C.	21
W. C. Sutton, Cove City, N. C.	21
R. H. Jackson, Davis, N. C.	20
Mrs. B. H. Matthews, Spring Hope, N. C.	19
Mrs. Raymond Hancock, Timmonsville, S. C.	18
J. R. Bennett, Bridgeton, N. C.	18
C. R. Houston, Colquitt, Ga.	18
Mrs. J. C. Edmundson, Pikeville, N. C.	17

Wm. Webster, Pinetown, N. C.	17
W. C. Hill, Mt. Olive, N. C.	16
Mrs. Elton Harper, Deep Run, N. C.	16
M. B. Hutchinson, McArthur, Ohio	16
Miss Mattie Mae Beacham, Arapahoe, N. C.	16
Owen Thomas, Four Oaks, N. C.	15
Mrs. J. R. Cayton, Aurora, N. C.	14
Mrs. S. J. Hardison, Grifton, N. C.	14
Mrs. B. G. Hardy, Merrimon, N. C.	14
Wilton H. Dail, Norfolk, Va.	14
J. D. Vernelson, Washington, N. C.	13
Mrs. C. F. Heath, Cove City, N. C.	13
I. J. Blackwelder, Alma, Ga.	13
R. N. Himant, Micro, N. C.	12
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Alice Lupton, New Bern, N. C.	12
Mrs. Jack Flowers, Hyman, S. C.	12
Mrs. J. C. Hudson, Jakin, Ga.	12
James S. Boyd, Plymouth, N. C.	12
C. J. Harvey, Camilla, Ga.	12
Mrs. J. J. Carroll, Greenville, N. C.	12
Mrs. Alton Suggs, Kinston, N. C.	12
Mrs. G. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11

E. G. Dennis, Coward, S. C.	1
Mrs. C. T. Brock, Kenansville, N. C.	1
Mrs. Alice Wetherington, Clark, N. C.	1
Mrs. F. A. Edwards, Chocowinity, N. C.	1
Mrs. Mae Rouse, Dudley, N. C.	1
Mrs. O. M. Hilburn, Darlington, S. C.	10
H. L. Catrett, Colquitt, Ga.	10
Mrs. Henry Barefield, Pikeville, N. C.	10
Mrs. C. F. Abrams, Macesfield, N. C.	10
Mrs. Leslie Kennerly, Beaulville, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakeley, Ga.	10
R. W. Altman, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
John Kornegay, Seven Springs, N. C.	10
Mrs. Bessie M. Deull, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
C. J. Harris, Greenville, N. C.	10
Mrs. J. K. Aldridge, La Grange, N. C.	10
N. P. Gates, Detroit, Mich.	9
Mrs. C. C. Carter, Sr., Baxley, Ga.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. R. B. Moore, Walstonburg, N. C.	9
Mrs. Woodrow Daugherty, Cove City, N. C.	9
Mrs. Bettie Dawson, Dunn, N. C.	9
Mrs. E. L. McPherson, Chadbourn, N. C.	9
J. H. Holland, Rocky Mount, N. C.	9
Mrs. S. B. Strickland, Middlesex, N. C.	9
Mrs. Gracie Corbett, Kenly, N. C.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Mrs. Wm. Bailey, Caratoga, N. C.	8
W. L. Moretz, Swannanoa, N. C.	8
Anna Belle Read, Nashville, Tenn.	8
Milford Hales, Wilson, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
G. W. Nobles, Cottonwood, Ala.	7
Lois Coward Windham, Coward, S. C.	7
Mrs. Marion Lee, Darlington, S. C.	7
J. D. Coffman, Hector, Ark.	7
Mrs. Millard Watson, Lucama, N. C.	7
Mrs. M. H. Mellette, Turberville, S. C.	7
Chester Huckaba, Chipley, Fla.	7
Mrs. J. L. Nobles, Winterville, N. C.	7
Mrs. George Broadway, Pochontas, Ark.	7
Mrs. Edd Taylor, Smithfield, N. C.	7
Mrs. Carl Barrow, Snow Hill, N. C.	7
Ralph Staten, Wewoka, Okla.	6
Mrs. H. S. Swain, Columbia, N. C.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mazingo, Kenly, N. C.	6
Mrs. Agatha Brown, Timmonsville, S. C.	6
Mrs. Charlie Humble, Ayden, N. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Thomas McLamb, Clinton, N. C.	6
Mrs. Eula Mae Morris, Vanceboro, N. C.	6
M. S. Cowan, Robersonville, N. C.	6
Mrs. Percy Floyd, Grifton, N. C.	6
Mrs. J. C. Kirkman, Morehead City, N. C.	6
Charles B. Craddock, Ayden, N. C.	6
Mrs. Leroy Howell, Goldsboro, N. C.	6
Mrs. Willis Parker, Jacksonville, N. C.	6
Curtis R. Houston, Albany, Ga.	6
Mrs. Eldridge Pittman, Kenly, N. C.	6
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Rufus Hyman, Slocomb, Ala.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. T. G. Pittman, Pine Level, N. C.	5
Mrs. M. F. Jackson, Dunn, N. C.	5
Mrs. R. R. Griswold, Selma, N. C.	5
Mrs. Marie B. Horton, Kinston, N. C.	5
R. C. Kennedy, Beaulville, N. C.	5
Mrs. C. H. Briley, Robersonville, N. C.	5
Mrs. Thomas Brown, Johnsonville, S. C.	5

4. His life. The sun is the great quickener. "I am—the life."
5. His beauty. The sun is the greatest artist—he gives the sky its peerless blue—but Jesus is the One ALTOGETHER LOVELY.
6. His gladness. Jesus is the joy giver.
7. His perfectness. The sun is the great ripener.
8. Fullness. The sun's resources never fail—so with Jesus—
9. Universableness. Christ's saving beams have blessed humanity in all its tribes.
10. Impartialness. The sun makes no selection. Whosoever.

### III. A CONSUMMATION.

1. Jesus arose in the scriptures through the prophecies and promises.
2. At His first advent.
3. He arises in the souls of individuals in the day of their conversion.
4. He shall arise when He comes in glory. The future age will be an age of
  - (a) Divine rectitude  
Sun of RIGHTEOUSNESS
  - (b) Remedial influence—"healing in his wings"
  - (c) Buoyant energy—go forth and grow up as calves of the stall.
1. Then, and not till then, will this world be a safe place to live in.
2. Then, and not till then, will everything be at its best.
3. Thank God, that sun never sets.

—Selected.

He is happy whose circumstances suit his temper, but he is more excellent who can suit his temper to his circumstances.

The man who recognizes the fittest moment to crush his enemy and neglects it, deserves to be a conqueror.

# Notes and Quotes



BY J. C. GRIFFIN

## RABBI SAYS REVISED VERSION NOT BIBLE

JACKSONVILLE, Fla., Feb. 10—"At the second annual Institute of Judaism presented in the Jewish Temple, the guest lecturer was Rabbi Israel Bettan, professor of Homiletics at Hebrew Union College, Cincinnati, Ohio, since 1922.

"During a question period following his lecture, Dr. Bettan was asked his opinion on the Revised Standard Version. Dr. Bettan said: 'The Revised Standard Version is not a faithful translation, and in some places the revisers do violence to the original Hebrew. It is a good book on the Bible, but it is not the Bible.'

"When he was asked to compare the King James Version with various other translations, Dr. Bettan said that of the English versions mentioned, the King James Version was, in his opinion, the most faithful. He stated further that his opinion had to do with the Hebrew text as a whole and not those passages causing the doctrinal controversies which have arisen between some Christian churches since the introduction of the Revised Standard Version."

—Western Voice.

## FREE WILL BAPTIST BIBLE COLLEGE BULLETIN

I have just received a copy of the Bible college bulletin, and may I say, "It is the best that I have seen." They are all good, but this issue gets a lead over others which I have received.

The front page which shows approximately one hundred young men who have enrolled this year in the college, brings great joy to our hearts to know that the "old ship of Zion" is moving on. As the old hymn goes, "She has landed many thousands and can land as many more."

With the hundreds of half-time churches going on full-time and quarter churches going half-time, it looks as if these fine young men will have no trouble in getting work. A young man, thoroughly consecrated and well trained and who has ability, will always be in demand. Some of them will reach great heights in the denomination. Boys, may I say: "There is always room at the top." As you go out may you look up, even though you have to begin at a low part of the ladder, remember that each step will take you a little higher. We are praising God for you boys who are putting Christ first.

## THE KINGDOM OF GOD FIRST

The Free Will Baptist League's motto is: "The Kingdom of God First." The Scripture

for this motto is Matthew 6:33 which in its entirety is: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Sometimes some of us, who love the Lord and trust him for our righteousness, forget our motto or if we do not forget, we let other things slip in between us and our Lord's work. Secular things, often things that cannot be counted as belonging to our Lord's kingdom, are attended to while some phase of our Lord's work suffers and of course when we allow anything to retard our pursuit in righteousness, we suffer along with the cause of Christ. Sometimes we suffer bodily weakness and pain and mind trouble. But always we suffer spiritual irritation. Let us illustrate by our own experience:

One day I decided that I needed a little rest for a day or two, so I went off on a hunting trip. At that time there was much sickness in the community. There was a very sick, unsaved lady in the hospital. While I was away, she took the turn for the world beyond in her unsaved state. Realizing her condition, she called for me or had me called. But alas, I was away, so another minister was called. He prayed and talked with her and she accepted Christ, according to her confession, so I missed the blessing of leading a lost soul to Christ. Had I stayed on the job, of putting the kingdom of Christ first, I would have been happier and would have been richer in the Grace of God. I have always regretted the transaction. I enjoyed the hunting trip while away, enjoyed my friends that were mostly Christian gentlemen with whom I associated. But alas, when I arrived back home and found out what had taken place, my hunting trip lost all of its joy and regret swallowed up every bit of rest I received while away. It was a partial rest as well as sport while away.

Several years ago I was conducting a series of evangelistic meetings in a church in North Carolina. It was during the days just before the closing of the high school in the little town. One evening just before church time a car partially loaded with young high school students, drove up to the door of the home where I was a guest, and called for the young lady, the only child of the home. She went out and talked a while and came back and her mother said, "What did they want?" The answer was, "They wanted me to go with them to the Junior-Senior Banquet, but I told them that the revival was going on and that I could not leave my Lord's work for the party." That girl became a foreign missionary and worked with her Lord and her husband in Japan in the winning of the lost. I have often thought of that event, but a real secret—that night at the service, I noticed a remarkable expression of happiness expressed as she worked with those who were seeking the Lord. She really got a blessing. It pays to "put the kingdom of God first."

## "ALL THESE THINGS"

"But seek ye the kingdom of God and his righteousness; and all these things shall be added unto you." What things? The preceding verse says: "What things ye have need of." It also says, "Your heavenly father knoweth what ye have need of." I am so glad to know that my heavenly Father knoweth. Whatever

my need is, he knoweth all about it. He will work it out for me if I put his kingdom first.

One day when it was raining and cold one of our boys came in from school while I was trying to study some, and as he walked through the room where I was, he held up his feet and I saw that the sole of his shoes was badly worn and that they needed to be replaced with a new pair. He did not have to beg me to get him shoes, I went right off to the shoe store and the next morning that boy put on a new pair of shoes. Whatever I need, my Father will work it out for me when I "put the kingdom of God First."

I have proved him many times and he has never failed me. When I need material things, they come. When I need spiritual strength, it comes. When I need physical strength, it comes. Praise the Lord. I love that little chorus, "I Know the Lord Will Make a Way for Me."

## TO PUT THE KINGDOM OF GOD FIRST

In Sunday School we must put the kingdom of God over late sleeping. Many people sleep too late to get off to Sunday school on Sunday morning. Is that someone you? Others let disinterested neighbors get in the way of the kingdom of God. That neighbor makes it his business to get over to your home about the time you should be getting ready and off to your Sunday school. The Sunday school is the educational department of the church. It should come before late sleeping of those who entertain and care not about the kingdom of God. There are many things that people let Satan slip between them and the doings of the Lord's work. What is true of the Sunday school holds good in the F.W.B. League, the woman's auxiliary, mid-week prayer services, choir practicing, and what have you. If we put the kingdom of God first in all these things, our neighbors will soon learn that we are out and out for our Lord's kingdom and will soon stop meddling around the appointed hour for worship.

## THE SIX POINT RECORD SYSTEM

While attending the Eastern District Woman's Auxiliary Convention, March 19, at Davis, North Carolina, I noticed a Six Point Record Secretary's Book. I turned to its pages and found that it was being kept neatly and correctly. Then I asked a lady who was a member of the church, "How long have you been using our six point record system?" She said, "Eleven years." They have one of the most successful Sunday schools in the state of North Carolina. "We like the system," she further stated.

Our church at Ruth's Chapel uses the six point record system and we like it. This system is almost a duplicate of that which is used by some other Christian bodies. Some of the Free Will Baptists use other peoples record system. Each school in the United States should use our system. The system is the best method in records. It shows us how to be a one hundred per cent worker in the school.

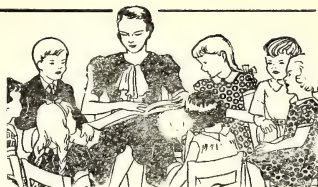
You can get this system from the Free Will Baptist Gem, Monett, Mo.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE TUG-OF-WAR

ELLEN B. OLSON

ONE day as two boys were walking home from school one of the boys spied a rope about six feet long lying beside the road. Bill picked up the rope and started playing with it. After a few minutes he said to his friend, Jack, "Let's have a tug-of-war."

"Ha, ha, ha," laughed Jack, "I could pull you over easily."

"Oh, not so easy!" said Bill, although he was sure Jack would win because he was very strong even though no bigger than himself.

So they tried the tug-of-war and sure enough Jack pulled Bill over so fast that he fell down right on his face.

Jumping up, Bill said, as boys often will who have been defeated, "Ah, that wasn't fair! I wasn't ready. We're going to try again and you have to give me more time to get ready."

Jack only laughed and said, "Oh, what's the use of trying again? I could beat you with one hand. I had no idea you were such a weakling. Oh, ho, ho, ho!"

"You can't," said Bill hotly.

"Oh, can't I?" said Jack, "I'll show you."

So they tried again with Jack using only one hand. But, sure enough, he won! How he did laugh! He was still laughing when they reached Bill's corner a few minutes later.

Bill turned toward his home. How badly he felt to think that Jack had beat him so easily! "Of course," he thought, "Jack has always lived on a farm and worked while I never did anything till we left the city and moved here, this spring." But still the boy did not feel any better.

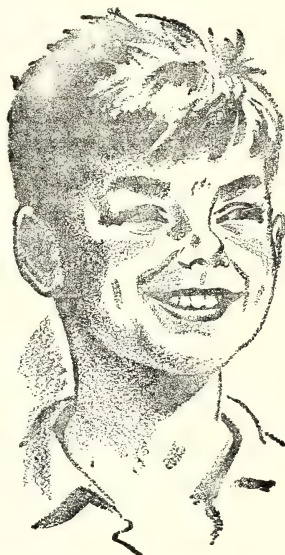
Reaching home, he dropped the rope by the back steps and went in to put his books away, then went to the woods.

Bill did not even feel like eating as he generally did on reaching home. He cut and packed in the wood without really thinking of what he was doing. His mind was still on his defeat.

As soon as the wood was in Bill sat on the back steps with his chin on his hands. He was glad his mother was not at home so he would not have to explain to her why he looked so blue. How he wished he were stronger! If only there were some way to make himself strong. Would it be as awful going to school tomorrow? He just knew Jack would tell all the boys, and they would tease him.

After a while it occurred to him that it was

time to get the cows. As he got up he noticed the rope and picking up one end dragged it behind him. He amused himself part of the way to the pasture throwing it out and making it wriggle like a snake. However his mind soon came back to the problem of how to make himself stronger. Walking more and more slowly he soon stopped altogether and sat down on a short piece of log his father had left when cutting wood because it had so many knots. There Bill sat for some time thinking about his problem and idly twisting the rope. With-



out realizing what he was doing the boy made a loop in one end.

By and by he remembered the cows and dropping the looped end got up to fetch them. But as he stepped forward the loop caught. When a tug on the end did not loosen it Bill turned around and found the loop caught tight on a knot. He gave another jerk but the loop only tightened. Then it occurred to Bill to try to pull the log. However, it would not budge. Then an idea came to him. Perhaps he could increase his strength by pulling on the log. His father would not be moving it as he was much too busy at this time. Bracing his feet he gave the rope a long steady pull, but the log did not budge.

Bill looked at it a few minutes then went over, loosened the end of the rope and hid it under one side of the log. His mind was made

up. Every afternoon he would hurry with the wood and spend a little while trying to move the log.

And that is just what Bill did. Every afternoon when going for the cows he spent a while trying to pull the log. Weeks went by. After Bill felt like giving up but the thought of his friend's laughter and teasing kept him at it.

Then one day about two months later the log moved. It was only a slight move but still he was sure it had moved. Bill shouted for joy and after that spent more time on the log each day. It was only a short time till he managed to pull it a little way. But that did not satisfy Bill. No, sir, he wasn't quitting yet! He kept on until he could drag the log quite a distance across the pasture and that night took the rope home with him. Next morning he hid it at the corner on his way to school.

That afternoon Bill again challenged Jack to a tug-of-war. At first Jack refused because he felt it was no fun playing such a game with someone so much weaker than himself.

"Oh, come on," said Jack, "I am stronger than I used to be. You won't be able to beat me so easily."

Finally Jack agreed to try but he did not put much effort into it. What a surprise he got, when after a quick pull by Bill, he found himself on the ground.

Jack got up and looked at Bill. "Say, you are stronger, aren't you?" he said.

So they tried again and what do you think? Bill beat Jack! Yes, sir, he beat him so badly there wasn't any doubt of it.

You can imagine how happy Bill felt when he realized that he was as strong as Jack.

Boys and girls, did it ever occur to you that there is a continual tug-of-war going on in your lives? A tug-of-war between God and Satan with you in the middle? God is continually pulling you upward, trying to get you to do right things, to live for Him and set your steps upward toward Heaven. The devil is just as continually pulling downward. And you must go one way or the other. As long as you live you cannot just stand; you are either pulling on one side or the other. Every time you do something wrong you are pulling on the devil's side.

You may think you can just do nothing and thereby pull on neither side but try having a tug-of-war with someone standing in the middle holding on to the rope at each side or with the rope wrapped around him. What happens to him when you pull? Is he not pulled down by the stronger side? But the rope is fastened to him. Don't you see how, when he falls he adds his weight to the side which pulls him down, thereby helping that side?

So you see, boys and girls, you are helping either God or Satan, and as there are more people pulling for Satan the person who lets himself be pulled around without helping himself is pulling on Satan's side. Don't you want to pull on God's side?

Now try another experiment. Have another tug-of-war on a hillside where one team is pulling upward and one downward. Who has the easiest time? Isn't it much easier to pull downward? But, oh, how much more energy it takes to pull upward! Everybody has to

work to the utmost to pull that team up. Just no second's slacking and down you go. Don't you see now how you must be definitely pulling on God's side all the time or you're helping Satan? Satan's pull is always onward and it is so much easier to pull people down because one's nature is naturally evil.

However, if we are pulling God's way we can have His help by simply and faithfully

asking for it. In fact we cannot pull strongly on God's side unless we seek His help by prayer every day, and by studying His Word.

So let us be like Bill and strengthen ourselves, by coming to God to be cleansed from sin through Jesus' Blood. Then daily by prayer and Bible study, and by always doing what is right and kind we will have the joy of knowing that we are really helping to pull up toward Heaven.—*Juvenile Pleasure.*

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"Give us this day . . ." Matthew 6:11.

These words are found in the model prayer, the prayer Jesus taught his disciples to pray. In this prayer it is clearly emphasized that we should live one day at a time. As our days are, so will our strength be, provided we do not try to carry the past and the future. Behind of each of us there is a line of yesterday, but we are even in the race of life. We enter the new day at the same time, and as we enter, we should walk under the supervision of God because he is always before us and has planned the day for us if we will listen to his voice.

No two days are alike; each has its duty, it is either good or evil, and it has hope. If we look for the loveliness of life and the loveliness of people it will be happy.

From the time of birth until the time of death, we live between two days, yesterday and tomorrow. We have much power to direct tomorrow, as much as we had to direct yesterday. It is impossible to live the same day over and over again, so let's live today; forget the troubles of yesterday and trust God for tomorrow.

"Take no thought therefore for the morrow: for the morrow shall take thought for the things of itself" (Matthew 6:34).

Alone, I heard Him pray for me  
Alone, in dark Gethsemane,  
In agony, and pained at heart,  
No human soul could bear that part  
For me, for me, O Saviour dear,  
Thy loneliness has drawn me near.  
Thy suffering heart has broken my own  
Because Thou bore it *all alone*.

The resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity. Remove this foundation, and the great fabric would fall to ruin.—*James H. Lowden.*

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Central District Woman's Auxiliary Convention Held

The Central District Woman's Auxiliary Convention met on Wednesday, March 25, with Ormondsville, North Carolina, Church. The theme for the day was, "The Light of Truth Shines."

Those of you who missed this meeting missed a real blessing. All throughout the day we could feel the Spirit of God with us and we all enjoyed the splendid talks that were given. We also appreciated the special music and delicious lunch given by the local church.

Several important resolutions were adopted during the day and we would like to present them to you so you can know what your district is doing: (1) Motion recommended by the State Executive Committee that all monies sent in as gifts to the convention be used for Woman's Auxiliary work except as convention desires for special projects. (2) Be it resolved that officers make personal reports and recommendations and that local auxiliaries make annual reports to spring session of the Central Auxiliary Convention instead of at both sessions as heretofore. Be it further resolved that local auxiliaries send name of delegates and monies to secretary ten days prior to fall session and that fall session have major part of program inspirational with only necessary business to promote district work. (3) Be it resolved that this convention elect officers to serve for term of two years instead of term of one year as heretofore. (4) Be it resolved that we recommend to the Executive Board of the State Convention that they prepare a North Carolina Guidebook to govern local auxiliaries with Constitution and By-laws under same cover.

The convention is to meet with Greenville, North Carolina, Church in September, so make your plans now to be with us for another wonderful day of serving our Lord.

The names and addresses of your new district officers are as follows:

President—Mrs. Jimmie Lee Jones, Rt. 1, Hookerton, N. C.

Vice-President—Mrs. J. C. Edmundson, Rt. 1, Pikeville, N. C.

Enlistment Chairman—Mrs. Kirby Wooten, Maury, N. C.

Youth Chairman—Mrs. Wilbur Worthington, Ayden, N. C.

Study Course Chairman—Mrs. Frank Walston, Walstonburg, N. C.

Program and Publicity Chairman—Mrs. N. A. Clark, 110 East 12th St., Greenville, N. C.

Orphanage Chairman—Mrs. J. C. Moye, Snow Hill, N. C.

Benevolence Chairman—Mrs. Carl Barrow, Rt. 1, Snow Hill, N. C.

Field Worker—Mrs. Bill Taylor, 409 Elm St., Greenville, N. C.

Treasurer—Mrs. Jesse Harris, Enfield, N. C.

Secretary—Mrs. C. A. Eubanks, Kinston, N. C.

Mrs. L. E. Ballard, Pres.

Mrs. Marvin Moore, Sec.

## Albemarle Conference Auxiliary Meets

The Woman's Auxiliary Convention of the Albemarle Conference will convene with Malachi's Chapel Church, Columbia, North Carolina, Thursday, April 16, 1953. The theme for the convention is, "Christ's Church and the Women." The following program has been arranged:

### Morning Session

- 10:00—Devotions ..... Mrs. H. S. Swain
- Welcome ..... Mrs. W. A. Howett
- Response ..... Mrs. Grady Boyd
- President's Message ..... Mrs. A. B. Chandler
- Recognition of Ministers and Visitors
- Reading of Minutes and Roll Call
- Appointment of Committees and Orphanage News
- Special Music ..... Local Auxiliary
- 11:00—Program—"The Christian Woman"
- "God's Plan Includes Women" ..... Mrs. John Hoff
- "The Church and What I Owe It"
- "The Church and the Home" ..... Mrs. Asa W. Harris
- 11:30—Sermon ..... Rev. Ralph Osborne
- 12:00—Lunch

### Afternoon Session

- 1:15—Devotions ..... Mrs. Shafton Voliva
- Special Music ..... Local Auxiliary
- 1:00—Business Period
- 3:00—Adjournment



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Little Sheila Hanna

Sheila's gone to be with Jesus  
Where no heartbreak tears can flow;  
There she's waiting for her loved ones,  
Oh! it makes us want to go.

She was like a ray of sunshine  
God let flit across our way  
As we walked this lonely journey,  
She did not come here to stay.

God saw fit to take her with him  
Where no sorrows ever can come.  
She's so happy with him yonder  
In that bright and happy home.

How we'll miss you, Sheila, darling,  
How we'll treasure everything—  
Every memory that you let us,  
Oh, the joy that you did bring.

Please, God, comfort her dear daddy  
And her darling mother too,  
Who loved her so very dearly;  
They are striving to serve you.

They are far away in India,  
Our arms can never reach them there.  
But how we praise Thee, that you're with  
them,  
Always guide them, is our prayer.

The above poem was written in memory of little Sheila Hanna, 8½ month old daughter of Rev. and Mrs. Carlisle Hanna, our missionaries in India. Sheila died March 16, 1953 and was funeralized in the Language School Chapel at Allahabad. She was laid to rest in a Christian cemetery there.

Written by her aunt,  
Mrs. Iris Eaddy

### Mrs. Jessie Griffin

The poem below was written by little Miss Dainne Hay, age eleven, in memory of her (Aunt Etta) or Mrs. Jessie Griffin, who passed away, Saturday, March 14, at Phoebe Putney Memorial Hospital, Albany, Georgia.

#### AUNT ETTA

Our dear old aunt has passed away,  
And we pray we shall meet her some glad day.

She was a kind mother and a friend to all,  
A great church worker, though very small.

She loved her neighbors and all her friends,  
But now her journey has come to an end.

She had six children, all very kind,  
And when she called them, they knew to mind.

She had a good husband; she was a good wife,  
And as long as she lived, they had a happy life.

Sent in by Mrs. Lillie Mae Hay.

### Mrs. Nora B. Harrison

On June 25, 1952, our mother, Mrs. Nora B. Harrison, quietly slipped away to her mansion in the Father's house. She was so sweet and understanding to her family and to all who came in contact with her. She accepted Christ and joined the Union Valley church when she was 15 years old. She moved her membership to Swannanoa, North Carolina, church after it was organized. She was a loyal and faithful member for 62 years, and

lived her Christian life every day. The following poem expresses the kind of mother she was:

When we needed help or comfort,  
You have always seen us through.  
When we needed understanding,  
We could always count on you.

When we needed praise or council,  
You have known just what to say.  
Your love and prayers have helped to  
guide us,

Every step along life's way.

We cannot have mother back, but by the Grace of our Lord, we can meet her someday. Until then we shall be content.

Written by her daughters: Edna McCall, Anna L. Moretz and Virginia Harrison.

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, Promotional Secretary-Treasurer

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

### Foreign Mission Budget

Below is the National Foreign Mission budget as proposed by the Mission Board for 1953-1954:

Alabama .....	\$ 1,500.00
Arkansas .....	1,100.00
California .....	800.00
Florida .....	1,000.00
Georgia .....	2,500.00
Illinois .....	3,300.00
Kentucky .....	1,600.00
Michigan .....	8,000.00
Mississippi .....	1,000.00
Missouri .....	9,000.00
North Carolina .....	15,000.00
New Mexico .....	150.00
Ohio .....	2,000.00
Oklahoma .....	5,500.00
South Carolina .....	3,600.00
Tennessee .....	6,500.00
Texas .....	3,500.00
Virginia .....	1,800.00
West Virginia .....	2,000.00
Misc. ....	5,150.00

Total Suggested Budget .....\$75,000.00

### Guilt

Go ye (Matt. 28:19). Pray ye (Luke 10:2).  
Give ye (II Cor. 9:7).

If I go not — to those who have not heard;  
If I withhold from them God's precious Word,  
If sin-cursed heathen go to Christless graves  
And never, never know that Jesus saves;  
If by my negligence some souls are lost,  
Despite God's love and Calvary's untold cost;  
If I care not for those in distant lands,  
Shall not their blood-guilt be upon my hands?

If I pray not — for those who witness bear;  
If I no intercessory burden share,  
If God's dear servants ne'er are on my heart,  
And in their labors I have no least part;  
If by my prayerlessness there comes an hour  
When they lack wisdom, strength, or grace, or  
power,  
And captive souls escape not sin's strong bands,  
Shall not their blood-guilt be upon my hands?

If I give not — and by my selfishness  
I cause God's work and workers sore distress;  
If my poor, stingy heart will hardened be  
To needs of others, and their necessity;  
If, by my failure, some shall never hear  
The message of salvation, then I fear  
Mine is the sin, and justice fair demands  
That I accept the guilt — of bloody hands!

—C. Bailey Bowser

### Do It Today

Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.

—Selected.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Reaching Out from Antioch

(Lesson for April 19)

LESSON: Acts 11:19-26. Chapters 13 and 14.

GOLDEN TEXT: 2 Corinthians 5:20.

### THE HEART OF THE LESSON

#### Understanding the Lesson

Last week we studied the conversion and all of Paul. Today we study the years of his immediately following his conversion.

After the Damascus Road experience, Paul began to preach in Damascus. Almost immediately his life was threatened. He escaped from Damascus, and went for three years into Arabia (Gal. 1:17). There he had time to pray and meditate upon the work that God had for him.

When Paul came from Arabia, he went to Jerusalem. He stayed in Jerusalem only a few days (Acts 9:26-29; Gal. 1:18-19). Then he went to Tarsus and remained there for six or seven years. He was there when Barnabas came for him to go to Antioch.

We do not know where Barnabas first met Paul. Their friendship might have dated back to their school days in Tarsus, which was not far from Cyprus where Barnabas lived; or it is possible that they might have met in Jerusalem. At any rate, Barnabas had known Paul at least by reputation if not personally.

Barnabas knew that Paul was an apostle and that he would overshadow him in Antioch, but that meant nothing to Barnabas. He was perfectly willing to sink into second place in order that Christ might have the pre-eminence.

—*The Bible Student* (F.W.B.)

#### Pointed Truths

1. The word *Christian* is a worthy name for a worthy people (11:26).
2. It is always safe to ordain and send those whom the Holy Ghost designates for service (13:2, 3).
3. Miracles of healing are often associated with wild and absurd speculations (14:8-12).
4. To divert sacrifice and worship from God to man is one of Satan's oldest tricks (14:13).
5. Not even the heathen have been left without evidence of the existence of the living God (14:17).
6. To witness for Christ is a most effective way of thwarting the efforts of Satan (14:14-18). — *The Bible Teacher* (F.W.B.)
7. It is thought by many that the experience of Paul mentioned in 2 Corinthians 12:1-4 may have occurred during his stoning at Lystra.
8. The Gospel is still the great divider of men, and will be the great divider as to their eternal destiny.
9. Sometimes God delivers His children from the violence of wicked men, sometimes He

allows them to suffer it; but in both events it will be for His glory.

10. It is not a disgrace to flee if we do so at the command of the Lord (vs. 6).

11. When men close doors for us in one place, God is able to open them for us in another place.

12. The true servant of God will never let anyone put him in the place of God.

13. No man can take life away from us if God still has further work for us to do.—*Sel.*

14. It is not difficult to understand these swift changes of feeling on the part of a barbarous and superstitious people. A like sudden change in an opposite direction was seen in the people of Melita (Acts 28:6). If the strangers who were endowed with such mysterious powers were not "gods . . . in the likeness of men," they might be sorcerers, or even demons. The unbelieving Jews so accused the Lord Jesus Christ.

15. Miracles of power, even though they fully and clearly demonstrated the presence and power of God, could not penetrate nor dispel the darkness of heathen superstition. They could not in themselves reach the heart, neither could they bring light and salvation. The Lord can dispel the darkness of superstition and sin, by the Gospel alone, as the Holy Spirit operates through it in Divine power. God has not purposed that men should be saved by witnessing miracles, but "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Now this very fact is clearly demonstrated at Lystra. The impotent man, upon hearing Paul preach, believed and was healed and saved. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The people of Lystra witnessed the healing of the impotent man, who was one of them, even as Saul stood by and saw Stephen's shining face while he was stoned to death. He was not saved through this miracle, but like at Lystra, may this experience of Saul's (Paul) not have been a preparatory step for Paul and them to give ear to the Gospel?

J. McNeil has well said, "The world has always had a great many more philosophers than it knew what to do with. Do not be proud, my young fellow, and pull your mustache, and put a glass on your eye, and talk about 'philosophy.' It is about the windiest of nonsense, and it has filled the ears of intellectual people for far too long a time. Philosophy has had its innings, and scored very little. We might give a chance to the Gospel, might we not?"—*The Bible Expositor*.

16. *Things to note in the study of this lesson:*

1. The establishment of a church at Antioch.
2. Barnabas and Paul's influence in the work at Antioch.
3. The interest the impotent man took in Paul's preaching.
4. The special interest Paul took in him.

5. The interruption caused by Jews from Iconium and Antioch.

6. Paul's escape to another city.

—*The Advanced Quarterly* (F.W.B.)

## II. THE LESSON ILLUSTRATED.

### Restraining Heathen from Human Worship

The experience of Paul and Barnabas after healing the lame man at Lystra is paralleled by the following incident. A grateful father and mother knelt at the feet of a medical missionary, to worship her as a god, for she had restored their child to health. Hastily the missionary cried out to them, "We are not gods. Worship the true God."

"You must be a god," they said; "no one but a god could have saved our child."

"Suppose," said the missionary, "that I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies; whom would you thank, the coolie or myself?"

"We would thank you, of course; the coolie is your servant."

"And so I am God's coolie, by whose hand God has been pleased to send you this gift of healing, and it is to him you must now give thanks."

### Persecution and Persecutors

Persecution of Christianity is proven wrong and condemned by the character of the persecutors. Atheistic, Communistic and Modernistic literature is continually found upon immoral persons, inmates of rogues' galleries and prisons. The Bible is not found upon such persons. While Evangelist William Sunday was being severely criticized in this country, a well-known Bible teacher stated that he was for Mr. Sunday because every gambler, thief, harlot, saloonkeeper, murderer, infidel, atheist, and modernist was against him.

Persecution of Christianity often begins with ridicule. As Christ's work continues, this ridicule develops into slander. Violence often follows. In Paul's day, it developed into stoning and murder. Similar present-day development can be noticed in communistic and dictatorship opposition to Christ's cause.

Persecution, as in Paul's day, is defeated by God-given courage. Paul returned and ministered where he was stoned and left for dead. One said the lions could not eat Daniel in their den because he was nine-tenths backbone and one-tenth gristle. Mankind needs Christians who live the courage of their convictions.

You'll not understand pain until you understand that life is not a pursuit of happiness, a search for ease, but is a training for greatness.

It is easy to give another a "piece of your mind," but when you are through, you have lost your peace of mind.

When it comes to a hot argument, a man generally gives in, but a woman seldom gives out.



# Vacation Bible School Supplies

## 1953 UNIFORM COURSE



### UNIFORM SUBJECT FOR ALL AGES

Here is the ideal study for a most successful vacation Bible school in your community. Simplified lessons, easy to teach, the theme of this 10-lesson course for the entire school, from Nursery age through the Teen-age classes, is "Living With Jesus." Special adaptations are presented for each age group, with separate manuals supplied for both teachers and pupils. Packed with pupil interest, attractive and result-producing; complete for the teacher, true to the Bible, and low in price—this is an excellent course for EVERY school!



### For NURSERY, BEGINNER and PRIMARY GROUPS

**TEACHER'S MANUALS.** An invaluable help for each teacher of the new V. B. S. course, "Living With Jesus." In 48 to 64 pages, each book is complete with lessons, procedures, stories, activity and song suggestions. Step by step, each day's activity is presented to guide the inexperienced teacher and simplify the task of the experienced leader.

**PUPILS' BOOKS.** Carefully prepared for each age group and appealingly printed in two colors. The Nursery book is especially simple, the Beginner book features cut-outs and coloring, while the Primary workbook provides handwork to interest the 6-7-8-year-old, including pictures to color, puzzles, and things to make. Each book also provides space for each pupil to keep his own attendance record.

**PLUS** full-color teaching pictures and fascinating

Table-Top Pict-O-Graph set, provided for the teacher's use. These visual teaching aids will help greatly in dramatizing the lesson highlights for the pupils.

#### Order by Number

- No. 9121. Nursery Teacher
- No. 9122. Nursery Pupil
- No. 9123. Beginner Teacher
- No. 9124. Beginner Pupil
- No. 9125. Primary Teacher
- No. 9126. Primary Pupil
- No. 9136. Picture Set, "Living With Jesus"
- No. 9137. Table-Top Pict-O-Graph, "Homeland of Jesus"

**PRICES:** Teacher's Books, 45c. each; Pupils' Books, 30c. each; 10 for \$2.50; Picture Set, \$1.25; Pict-O-Graph Set, \$1.25.

— ORDER FROM —

# FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Com.

Duke University  
APR 16 1953  
Durham, N. C.

## North Carolina Convention-Institute Officers



Pictured above are the officers of the North Carolina State Sunday School Convention-Institute. They are from left to right: Owen Thomas, Four Oaks, secretary; Raymond T. Sasser, Wilson, president; and Milton Wiggs, Smithfield, treasurer. The Convention-Institute will meet with the Cramerton Church April 23, 24. The program of the convention is on page five.

**N THIS  
ISSUE**

THE REST THAT GOD GIVES.....Selected  
MEN ARE LIKE CHILDREN.....Naaman Borders  
SOUND DOCTRINE.....W. A. Carnett

AYDEN, N. C.  
APRIL 15, 1953  
Vol. 68 No. 15



# The Mail Box

## ATTENTION! MEMPHIS F. W. BAPTISTS

"I have a brother in Memphis, Tennessee, and he has written me several times asking where the closest Free Will Baptist church is to Memphis. I have written him the nearest ones I know of. Some of you folk in northwest Mississippi, western Tennessee, or southeast Arkansas write to him. His address is: Mr. L. R. Shutes, 1527 Felix Avenue, Memphis, Tenn."—Rev. K. V. Shutes, Camilla, Ga.

【●】

## CHANGE OF ADDRESS

"I certainly enjoy reading the FREE WILL BAPTIST and think you are doing a wonderful job. I do not want to miss a single copy, so please change my mailing address as follows: Rev. Harvey E. Hill, Post Office Box, Elizabethton, Tennessee."—Rev. Harvey E. Hill.

【●】

## READS LIKE CHINAMAN

"I think the Baptist paper is improving in general appearance and also the good articles for reading. I would hate to be without my church paper. I generally read it like a Chinaman, that is, I begin at the back and read toward the front. If anyone else reads that way, please let me know."—J. E. Ingalls, Greenville, N. C.

【●】

## OKLAHOMAN WRITES

"I still enjoy the FREE WILL BAPTIST. I think it is the most inspiring church paper I have ever read. I wish every family in the Free Will Baptist denomination would welcome it in their homes. I believe if they would, they and their children would have a greater desire to get out and work more for the upbuilding of the church and community. I enjoy the reports of the Sunday schools, conventions, auxiliaries, missions, in fact, all of it is a blessing to my life.

"May God bless the staff of our paper that it will continue to be a blessing to all that read it."—Mrs. Norma Wilson, Muldrow, Okla.

【●】

## BRISTOL PASTOR WRITES

"Will take this opportunity to write you. I have been planning to write for sometime but I have been hindered from doing so. We certainly appreciate the fine paper that you are publishing now. We get great joy from reading all the timely articles that appear in the paper. We appreciated the article sometime ago on "Fundamentalism." Brother Griffin's *Notes and Quotes* are a source of news of interest. I have just one suggestion for the paper. I have noticed several times that articles will appear without any word about the author. I believe just a word as to the author would be appreciated by a lot of folks, especially we who aren't acquainted with the names of a lot of the fine men of our denomination.

"I am pastor of the West Bristol Free Will Baptist Church in Bristol, Virginia-Tennessee. Our church has a well rounded program with a fine Sunday school and services both morning and evening every Sunday. We also have a good league and ladies auxiliary. Our church supports foreign missions and the state orphanage. We have just finished putting a new floor in with a good clear finish. We have also put pine paneling on the walls and remodeled our stage. We are to install new furniture throughout in about ten days."—Rev. Winston Sweeney, Bristol, Tenn.

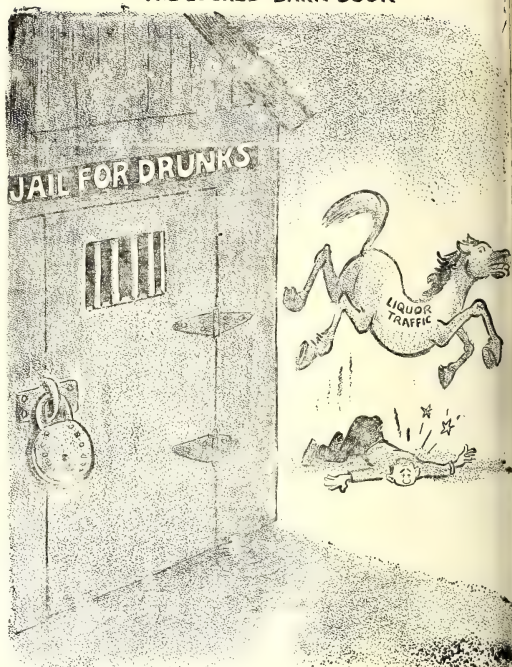
## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## THE LOCKED BARN DOOR



## 'MAKE THE MEN SIT DOWN'

In the sixth chapter of John's Gospel, there is the narrative of the feeding of the five thousand. In the midst of this narrative, there are these suggestive words, "Make the men sit down."

Here was a huge crowd that had been following Jesus all day. They were out in an empty field, puzzled as to where they were going to get something to eat, arguing strenuously, gesticulating furiously. Then Jesus spoke, "Make the men sit down." In effect, Jesus was saying, "I can't do anything for them unless they sit down, be quiet, and give me their attention."

Is it not true that often we become perplexed and upset uselessly? Our problems would be solved if we would only sit down, be quiet, and pay attention to Jesus. This is not the doctrine of idleness, but it is the doctrine of quietly waiting on the Lord, instead of running around in useless activity.

It seems to us that this truth ought to be applied in our denomination at this time. Because of our growth and development, because of our opportunities, and because of a general awakening among our people, our denomination faces a time of crisis. The turn of this crisis will determine the direction our denomination will take for the next generation. It could easily be the difference between success and extinction. It is not a time for arguing or useless activity, but for sitting down with the Lord.

【●】

A Scriptural revival is a reunion of God, men and angels: a destroying of strife, discord and confusion.—L. H. Cauble.

# The Rest That

# GOD GIVES

**I**N the 4th chapter of Hebrews there are four rests referred to.

First, the rest of the Israelites after their experience in Egypt and the wilderness, when they were given a land already inhabited.

Second, the Sabbath Day's rest after six days' toil. This is a shadow of our rest in Christ: "The sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17).

Third, a rest that "remaineth . . . to the people of God." This is for believers in Christ. The rest of the Israelites in Canaan was typical of this. Also the Sabbath Day is typical.

Fourth, there also is a hint of the Millennial rest for the world when war, sin, sickness, and sorrow shall be removed from the face of the earth, and the knowledge of the Lord shall cover the world as the waters cover the sea. We think, and not without reason, that the six days of labor followed by the one day of rest points to this thousand years of rest which follows the six thousand years of labor since the creation of man.

The rest that was given the Israelites is historical; that is, their deliverance, with the many miracles attending it, is a fact of history. The ten plagues were miraculous. The crossing of the Red Sea was miraculous. The forty years' wandering in the wilderness, with the bitter rock gushing forth water, the manna, the quail, the pillar of fire by night and the cloud of smoke by day, the preservation of their clothing, and the crossing of the river Jordan—all these were miraculous.

So is the rest that remains for the people of God miraculous. When we remove the miracles we deny the power of God.

But what does the natural man say about salvation? The natural approach to salvation is "Be good." It is easily said, but hard to do; and when we say "hard to do" we think of work. To those who want to be good God has given a list of instructions set forth in the Ten Commandments. To keep these commandments is the biggest undertaking ever attempted by man. Peter describes it as "a yoke . . . which neither our fathers nor we (are) able to bear," the yoke represents work. The Law is a yoke, and, as the Israelites were required to make bricks with less material, until they cried out to God for rest, so we work for our salva-

tion under the yoke of the Law until we despair and cry to God for deliverance. We work for the Law, but after we do our very best, the Law only chides us for not having done better.

After this period of fruitless labor we are led to Christ Jesus, and we see that he fulfilled the Law for us. We see that all the Law demanded of us is received from Christ. Yes, all! And the last demand made by the Law was death. Death, because we could not meet its full requirements. "For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." "The soul that sinneth, it shall die." So Christ died, and so fulfilled this last demand of the Law.

When a man is executed for crime by the law of the land, and is pronounced dead, the law is fulfilled. The law is through with him. It has spent itself on him, and his friends can take what is left of him. So the strength of the law was broken on Christ, and we rest from any fear of its condemnation (John 5:24). A man who had been condemned to hang for murder was hanged and was pronounced dead; and then he was brought back to life. The law could not touch him again. He could not be required to hang twice, because once he had been pronounced dead. "I am crucified with Christ: nevertheless I live."

*"Free from the Law, O happy condition!  
Jesus hath bled, and there is remission;  
Cursed by the Law and bruised by the fall,  
Grace hath redeemed us once for all.*

*Now we are free—there's no condemnation,  
Jesus provides a perfect salvation;  
"Come unto Me," O hear His sweet call,  
Come, and He saves us once for all."*

John Doe had a large mortgage on his home. As the time of settlement drew near he was badly worried. He saved every penny and began working overtime, trying, hoping against hope, to raise enough money to save his home. He could hardly sleep nights.

An old friend of his father's, who had been greatly befriended by his father, learned of John Doe's financial troubles, and came to him and said, "For your dead father's sake, I have decided to pay your debt and save your place." John Doe believed it; he was grateful, and breathed a sign of relief. Now suppose he had said, "That is wonderful. I do indeed appreciate what you have done for me," and then

had kept on lying awake nights trying to figure some way of saving his home. Would it not be insulting to this old friend who had so kindly promised to help him out and pay his debts? If we believe that "Christ died for our sins," we are grateful, and we rest our case with Him.

We need our Lord's Day to relax and gain strength for another week's toils. The world is groaning for the redemption time when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

But the most precious rest is in knowing that, no matter how we have sinned, or how we may feel or how the enemy of men's souls may tempt, we shall not come into condemnation. Jesus Christ cried, "It is finished." God asks us to stop working and to rest in the finished work of Christ. The real Sabbath-breaker is the one who does not come to Jesus Christ for his Sabbath, but keeps on working under the Law. For the word "sabbath" means rest.

Rest! Who of us does not long for rest? Then let us listen to our Lord's words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest.—Gospel Herald.

## Fragrance of Holiness

**W**E heard a colored preacher from North Carolina say one time that the fragrance of a holy life reminded him of the train loads of strawberries that passed through his state on their way to the New York market. Everyone knew by the fragrance what was in the cars. Though they left their fragrance, it did not injure the berries. They got to New York just the same.

Solomon implied the same thing when he said, "The name of the righteous is as ointment poured forth." There are people whose very presence discloses a subtle sweetness, and deacons, "men of good report," had it. It is something more than profession, and when it is found with a godly profession, the two make a delightful combination, which refreshes the soul of all who have the happy privilege of coming in contact with it. Lord, give us all the holiness that carries fragrance with it!

—The Christian Witness.



# N.C. Sunday School Convention-Institute

## N. C. Sunday School Convention Meets

The North Carolina Sunday School Convention-Institute will meet Thursday and Friday, April 23, 24, at the Cramerton Church. Mr. Raymond T. Sasser, president, says that a good program has been prepared and a large delegation is expected.

The Cramerton Church is located in the town of Cramerton on the Charlotte-Gastonia highway about twelve miles from Charlotte. Rev. Roy Rikard is the pastor, and Mr. Horace Shoemaker is superintendent of the Sunday School.

## Attention Sunday School Workers

Here it is April again and almost time for the State Sunday School Convention-Institute. The convention, since its organization, has been held in eastern North Carolina; but last year an invitation was extended to us by Rev. Roy Rikard to hold the 1953 session in the Cramerton Church. Brother Rikard's invitation was most cordial, and we were very happy to have the opportunity to meet with his fine church.

You know of course that our convention will convene April 23 and 24.

## President, Promotional Secretary



Mr. Raymond T. Sasser, President and Promotional Secretary of the North Carolina State Sunday School Convention-Institute.

This year has been one of great progress in the Free Will Baptist Sunday School. As we get the quarterly reports from those Sunday Schools who support the Field Secretary Program, we see a great movement toward better Sunday Schools.

If you attend this session of the convention at Cramerton, you will learn what is ahead for your Sunday School. You will have the privilege of hearing this and other interesting topics discussed.

If you have not filled out your Convention Report Blank, please let me urge you to fill it out and mail it to Mr. Owen Thomas, Four Oaks, North Carolina, at once. Please remember also to include a contribution to the convention.

Remember friends, you will not learn half as much about the proceedings of the convention if you are told about it, as you would if you attend.

How about meeting us at Cramerton April 23, at 10 o'clock. We will be looking for you.

ALBERT T. COATES

*Director Field Secy. Program*

N. C. State Sunday School Convention

## Convention Accommodations

Rev. Roy Rikard, pastor of the Cramerton Church, announces that the following accommodations are available to delegates and visitors at the convention:

Bed and Breakfast in private homes, on a first come first served basis free.

Rooms in modern motor court at cost of \$1.50 each (or less) two persons to room.

Breakfast at nearby restaurants at regular rates.

Dinner and supper will be served by eight restaurants near the church, whose services will be devoted to giving delegates good meals and prompt service at one dollar per meal or less, depending upon each person's desires.

## Why So Few Missionaries?



MISSIONARY enroute to his station was reading the New Testament and expounding the way of salvation to the boatman. On the last day of the voyage one native said: "We want you to come to our tribe with the book and this news."

The missionary explained that he must go on, whereupon the boatman said, "But aren't there lots of Christians in the land from which you came?"—*Selected.*

## North Carolina Free Will Baptist Sunday School Convention-Institute

### AMENDMENT TO BY-LAWS FOR STATE UNITED SUNDAY SCHOOL PROGRAM

We, the Resolutions Committee, hereby recommends that Article 2, Section 2, of the By-Laws be amended to read as follows:

In order to provide for a simple method for our Sunday Schools to use in supporting the authorized activities of annual institute work at Cragmont and the expansion of our property at Cragmont; and to provide funds for employing a state-wide Sunday School Field Secretary to work with all our Sunday schools in the state in the training and enlargement of their activities to the glory of God; and to provide for the necessary expenses of our organization; it is hereby recommended that all Sunday schools in the state immediately make plans to join a great state-wide movement for the betterment of all our schools by using God's

## 'Old Fashioned Revival Hour'



On Thursday night of the convention a "Old Fashioned Revival Hour" will be conducted. Rev. Wayne Smith, pictured above will speak on "The High Calling of God." The Cramerton Choir will furnish music for this service.

in of financing our Sunday school activities. is plan shall be called the State United nday School Program. All Sunday schools e requested to dedicate 10% of their Sunday ool offerings.

These offerings are requested to be made ntly to the State Sunday School Conven- n treasurer. The executive board of our

convention will have charge of employing and supervising the activities of our Field Secre- tary and conducting our training program at Cragmont, and will make regular reports of receipts and disbursements to the convention, and will make regularly published reports through the BAPTIST. The State United Sun- day School Program is not to be considered as

conflicting with any other programs sponsored by our Sunday Schools such as supporting the Orphanage and other denominational enter- prises.

RESOLUTION COMMITTEE:  
Hallet H. Harris, *Chairman*  
H. J. Corbett  
Mrs. James B. Hunt, *Sec.*

## PROGRAM

OF THE  
FOURTEENTH ANNUAL SESSION  
OF THE

# North Carolina Free Will Baptist Sunday School CONVENTION-INSTITUTE

TO BE HELD ON

THURSDAY AND FRIDAY, APRIL 23, 24, 1953

CONVENING WITH

CRAMERTON FREE WILL BAPTIST CHURCH

CRAMERTON, N. C.

【●】

## 1952-53 EXECUTIVE BOARD OFFICERS

PRESIDENT	RAYMOND T. SASSER
VICE-PRESIDENT	REV. HERMAN HERSEY
SECRETARY	OWEN THOMAS
TREASURER	MILTON WIGGS

## DIRECTORS

ORGANIZATION	MRS. BERNARD FERRELL
ENOMINATIONAL ENTERPRISES	REV. HUBERT BURRESS
PUBLICITY	LEMMIE TAYLOR
RECORDS AND REPORTS	MISS MARIE HESTER
LITERATURE	REV. L. E. BALLARD
FIELD SECRETARY PROGRAM	REV. ALBERT T. COATES
FIELD SECRETARY (part time)	RAYMOND T. SASSER

【●】

CRAGMONT ASSEMBLY, INC. *Stockholders*  
representing our convention

FOUNTAIN TAYLOR (1953)	2. RAYMOND T. SASSER (1954)
3. MRS. L. E. BALLARD (1955)	

【●】

## PROGRAM

THEME: "The High Calling"  
TEXT: "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14.  
SONG: "Higher Ground"

REV. R. P. HARRIS, *Music Director*

THURSDAY MORNING, APRIL 23rd

9:00—Registration (Convention Officers' Conference)  
0:00—Opening Assembly, Congregational Singing  
0:15—Welcome Address.....Horace Shoemaker  
0:20—Response.....Miss Marie Hester  
0:25—Devotions: "The High Calling of the Church".....Rev. Nathan Holt

10:35—Introductory Business Session:

Selection of Committees,  
Reports of Convention Officers, etc.

11:05—President's Message

11:20—Chorus Singing

11:30—Convention Sermon: "The High Calling of the Cross".....Rev. R. H. Jackson

12:00—Lunch and Recreation

## THURSDAY AFTERNOON

1:00—Congregational Singing

1:15—Meditation: "The High Calling of the Minister".....Rev. M. L. Johnson

1:25—Annual Sunday School Institute

Subject: "What's Ahead for Your Sunday School"

A Panel Discussion

Moderator.....Rev. J. A. Evans

"The Church's Viewpoint".....Rev. R. W. Allman

"The Minister's Viewpoint".....Rev. Roy Rikard

"The Superintendent's Viewpoint".....H. J. Corbett

"The Teacher's Viewpoint".....J. D. Ballance

"The Pupil's Viewpoint".....Mrs. Bernard Ferrell

"The District's Viewpoint".....W. P. Bunn

"The State Sunday School Convention's Viewpoint".....Rev. L. E. Ballard

3:00—Adjourn

## THURSDAY EVENING

### "Old Fashioned Revival Hour"

7:30—Music Service.....Under direction of Local Choir

8:00—Sermon: "The High Calling of God".....Rev. Wayne Smith

8:30—Adjourn

## FRIDAY MORNING, APRIL 24th

9:00—Congregational Singing

9:10—Devotions: "The High Calling of the Superintendent".....Oscar Webster

9:20—Report from delegate to National Sunday School

Convention.....Rev. David Hansley

Report of District Sunday School

Conventions.....by Presidents

Report of County Fellowship Suppers.....by Chairmen

Greetings from:

State Convention of Churches.....Rev. Lloyd Vernon,

President

State Woman's Auxiliary Convention.....Mrs. L. E. Ballard,

President

Free Will Baptist League Convention.....Rev. J. B. Narron,

President

10:20—Report of State Field Secretary Program.....Rev. J. Albert Coates,  
Director

10:35—Recess

10:45—Final Business Session:

Reports of Committees, Motions, Resolutions

11:50—Meditation:

"The High Calling of the Teacher".....Rev. Hubert Burress

12:00—Lunch and Recreation

## FRIDAY AFTERNOON

1:00—Congregational Singing

1:10—Election and Installation of Officers.....Rev. J. C. Griffin

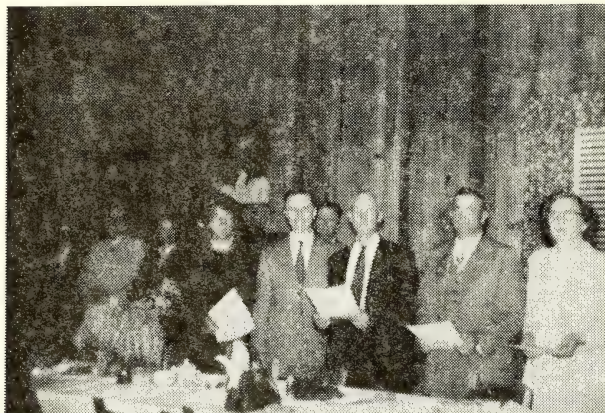
1:30—Hymn: "Blest Be the Tie"

1:35—Benediction



# NEWS NOTES

## N. C. Western District Sunday School Convention Holds Training Course



An officers and teachers training course for the schools of the Second Western District Sunday School Convention came to a close on Friday night, March 27. The course was conducted by Bro. Raymond T. Sasser, president and part-time field secretary for the State Free Will Baptist Sunday School Convention-Institute. A Free Will Baptist Sunday School manual, by Raymond T. Sasser, was used in the study.

The course was conducted over a period of 12 weeks beginning Jan. 9th and meeting each Friday night with the exception of one interruption which was a conflict with the Fellowship Supper for the First District and the schools of Wilson County on Friday night, Feb. 27th. The following schools were enrolled with the average attendance being 82. Barnes Hill, Floods Chapel, Free Union, Mt. Zion, Rock Spring, and White Oak Hill in Nash County; Saints Delight, Franklin County; Friendship, Johnston County; Milburnie, Rose Bud, and New Sandy Hill, in Wilson County.

The study course was climaxed by a Fellowship Supper sponsored by the district at the Bailey Community House with Rock Spring being host church. The organization of the Nash County Fellowship Supper was carried out in the business session. Officers elected were, Luther E. Bissette, Chairman; Mrs. Luther E. Bissette, Secretary; and Ben T. Bissette, Vice-Chairman.

Following are the names of the 39 students who were awarded certificates following the

supper course; Rev. L. H. Boykin, W. P. Bunn, president of the district; Mrs. W. P. Bunn, secretary of the course; Paul Weaver, Ervin Vick, Mrs. Ervin Vick, Jean Vick, Mrs. Ben T. Bissette, Betty Jo Winstead, J. D. Bissette, Lester Duncan, Jr., Mrs. Lester Duncan, Jr., Hazel Edwards, Mrs. Paul Temple, Mrs. Shelton C. Davis, D. O. Wilder, Mrs. D. O. Wilder, Worth Davis, Mrs. Worth Davis, Mrs. Kevin Hinton, Mozelle Driver, Algine Jones, E. L. Denson, J. O. Bunn, Mrs. J. O. Bunn, Mrs. Inez Bunn, Frances B. Hall, James H. Teddar, Mrs. James H. Teddar, Mrs. Eddie L. Williams, Mrs. Luther E. Bissette, Luther E. Bissette, William F. Perry, Jr., Willie Pender, Lloyd Wiggs, Mrs. Lloyd Wiggs, Patricia Dew, Mrs. Oscar Hinton, and Mrs. Madeline Perry.

### POCKET TESTAMENT LEAGUE

You don't need motion pictures, snappy choruses or a brightly lighted auditorium to get Korean soldiers to a gospel meeting. To them the gospel is really news—good news. They

### COMING EVENTS

April 23, 24—North Carolina State Sunday School Convention  
May 3-10—National Family Week  
May 10—Rural Life Sunday  
May 10—Mother's Day  
May 24—Pentecost  
May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 21—Father's Day

crowd into stuffy quonset huts, stand in win fields, sit on cold hillsides to listen to some tell the old, old story of salvation.

They listen—and they respond. Pocket Testament League evangelist Don Robertson reports: "2,000 men in the 2nd ROK Replacement Battalion, with full combat packs, sat on the cold ground as we preached from the Gospel. We told them of a Saviour worth dying for and a Lord worth living for. We explained fully what it means to be a Christian. Then we gave an invitation. Like one man they raised their hands."

This is not an isolated example. It occurs again and again in army camps and hospital PTL evangelists report, "The burden of the fighting in Korea is resting more and more with the ROK troops. It's a tremendous privilege and responsibility to speak to these soldiers who may soon be facing death."

"Follow-up" work among new converts is the most difficult task of all. You can't follow a soldier to a battle-front fox hole to pay pastoral call and give him spiritual help. But PTL workers do their best to keep in touch with the men who have shown an interest. After the services, the men are urged to read the Gospels distributed to them and to write for additional literature.

### MARCH REPORT OF SUPERANNUATION

The following is the report of the chairman treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists.

RECEIPTS	
Balance on Hand March 1, 1953	\$1,241.94
Regular Receipts for March	290.24
Total to Account For	\$1,532.18
DISBURSEMENTS	
To Superannuated Ministers	\$ 225.50
Pension Checks to Widows	225.00
Operating Expense	3.43
Paid to National Board	28.69
Total Disbursements	\$ 479.62
Balance on Hand April 1, 1953	\$1,052.56
RECEIPTS ITEMIZED	
From:	
Albemarle Conference	\$ 21.04
Cape Fear Conference	26.00
Central Conference	20.00
Eastern Conference	48.25
French Broad Conference	4.00
Piedmont Conference	5.00
Western Conference	42.95
N. C. Woman's Aux. Conv.	123.00
Total	\$190.24

### PIEDMONT SUNDAY SCHOOL CONVENTION SIX MONTHS REPORT

Following is a report of the Piedmont Sunday School Convention held in Carolee North Carolina, Church, Saturday and Sunday of the week ending March 29; ten Sunday Schools reporting:

Total Enrollment	1,684
Total Collection	\$12,122.25
Amount Spent for:	
Orphanage	482.2
Education	417.7
Promotion Work	147.4
Missions	510.0
Camp Fund	237.7

All business was transacted on Saturday and an all day singing was held on Sunday with a capacity crowd attending.

## CGS ACCEPTS PROMOTIONAL OFFICE OF FOREIGN MISSION BOARD

Rev. Raymond Riggs, pastor of the Highland Park, Michigan, Church, has accepted the job as full-time promotional worker for the Foreign Mission Board.

Mr. Riggs resigned the Highland Park church which he organized and has pastored for fourteen years on March 29, 1953. His resignation will become effective on August 2, 1953.

## THIGPEN IN NORTH CAROLINA

Rev. Charles Thigpen, instructor at Free Will Bible College, will conduct a revival meeting at the Calvary Church, Durham, North Carolina. The meeting begins April 26. Rev. Adam Scott is the pastor.

## GEORGIA ASSOCIATION MEETS

The Quarterly Session of the Midway Association, Second Quarter, will meet with New Light Church, Morgan, Georgia, Friday, April 4, 1953. Rev. H. L. Roberts will be the speaker for the day. Rev. T. B. Mellette is moderator of the association.

## FRIENDSHIP CHURCH HOME-COMING

Sunday, April 19, Friendship Church, Greene County, North Carolina, will observe its annual home-coming. An all-day program has been arranged with a lot of special singing. Also a picnic lunch will be served at the noon hour. Any singers or groups of singers desiring to be on the program are cordially invited. Rev. J. D. Vernelson, pastor, will be the speaker for the day.

## MISSISSIPPI PASTOR VISITS N. C.

Rev. M. L. Hollis, pastor of Amory, Mississippi, Church will begin a series of revival meetings in North Carolina during the month of April. Thursday night, April 16, he will begin a meeting in the Elizabeth City Church, continuing through Saturday night, April 25. Rev. Charles Brown is pastor of this church.

On Sunday, April 26, Mr. Hollis will begin another meeting in the Ayden Church, continuing through Friday night, May 1. Rev. Charles Craddock is pastor of the Ayden Church.

## AMORY, MISS., REVIVAL

The Free Will Baptist Church of Amory, Mississippi, has just closed a revival meeting which proved to be a wonderful success. The pastor, Rev. M. L. Hollis, did the preaching for the meeting. Brother and Sister Stanley of the Children's Home, Greenville, Tennessee, directed the music for the meeting which was carried out in a fine way.

## U. S. TROOPS IN KOREA BUILD UNDERGROUND CHAPEL

Soldiers of the Army's 17th Ordnance Medium Maintenance Company take a special pride in the unit chapel which they built with voluntary labor and recently dedicated—it is believed to be the only underground chapel along the Korean front.

Constructed of native timber and logs, which support the earth above it, the chapel is 40 feet long and 20 feet wide and seats ap-

proximately 80 persons.

Americans and Koreans pitched in to build the structure which is dedicated to the memory of two young soldiers, Private First Class James Engelhardt and Private First Class Donald M. Neufeld, both of whom died last July.

The bunker type structure serves as a place of refuge in case of enemy artillery or air attacks as well as a place of worship.

Chaplain Charles Goss, American Baptist, led the congregation in the Act of Dedication, Chaplain Lisle Bartholomew, Congregational-Christian, gave the Prayer of Dedication, and Chaplain John A. Bain, Roman Catholic, gave the Benediction at the chapel dedication ceremony.

## SUCCESSFUL WEEK OF PRAYER

The Beulah Church, Pamlico, South Carolina, held a very successful pre-Easter week of prayer with very good attendance. The books, "Foot Prints of Jesus," was used for devotions and "How to Pray," for study. \$20.00 was raised during the week for foreign missions.

## Men Are Like Children

NAAMAN BORDERS

You say this is a funny title for an article, but you can read for yourself and find that Jesus said just that. I think sometimes we are just like children when we should be full grown men and women in Christian work. We fret and fuss and bicker about things that are not essential. Wrangle over questions of no profit, like the folks who got into an argument over what kind of a pole was it that Moses set up on which to put the brazen serpent. One brother said it was a hickory pole; another said it must have been an oak or a sycamore.

Jesus said, "This generation is like children sitting in the market place, saying, 'We have piped unto you and ye have not danced, and wept and ye have mourned.'" Preachers preach and preach with little or no results. Well, of course, there is something wrong somewhere, we all know that. I think that people will always hear when men really have a message. A lawyer who was an infidel told a minister that if he really believed what the preacher claimed to believe about a heaven and a hell, that he would MAKE people hear him.

Friends, there are so many of us like the little boy who had this to say about his daddy. The preacher asked him if his daddy was a Christian. The boy said, "Yes, daddy is a Christian, but he doesn't work at it much." Jesus told his followers to go out into the highways and hedges and compel them to come in. If a man doesn't go to church I think we should manage some way to get the gospel to him, if we have to go out on the highways and byways and hedges or into the fields and factories. Lots of people will sing, "I'll Go Where You Want Me to Go, Dear Lord," and turn around and go to bed. Jesus said, "While men slumbered and slept the enemy sowed tares among the wheat." I wonder if that is the reason the world is in such an awful condition today.

Mark Twain once said that everybody talks

about the weather, but nobody tries to do anything about it. So everybody says something about the condition of the world, but nobody (scarcely) tries to do anything about it.

I really believe if Jesus is lifted up as he really intended for us to lift him up, that men would be drawn to him.

We go into a revival meeting many times without fasting and prayer and some of the Christians mad at each other. (Did I say Christians? Pardon me.) Christians may get their feeling hurt once in a while, but it is easily patched up. I think sometimes we don't need new converts nearly so much as we need the old ones converted. Yes, the minister does not sail of flowery beds of ease, (unless he is just a pious loafer). Someone asked John Wesley how he would preach tonight if he knew the Lord would come at the end of his sermon. He replied, "Just like I have been preaching." It is said that John Knox got so anxious about his country that he prayed, "O God give me Scotland or I'll die." It is said that Nathan Hale's last words were: "I regret that I have but one life for my country," and I can say that I regret that I have but one life to live for my Christ. I have done so little, but I think I will do a lot better.

Brother, the night is soon coming and what we do for the Lord we will have to do quickly. If each Christian would bring only one more to Christ each year, and they could, what a great work it would be. Why not wake up and do something for Christ? For "while they slumbered and slept the enemy sowed tares in the field." You say you cannot do anything for the Lord? What is your tongue for? If your children were deaf and dumb you would be very unfortunate, would you not? Yet God has many children who cannot talk for him. Isn't it a pity? Are you fearful? Jesus said, "Perfect love casteth out fear." Some say that they are too unlearned and weak. God says again that he has chosen the weak and ignorant to confound the mighty. Paul said, "When I am weak, then I am strong." He says that he could do all things through Christ who strengtheneth him. So one man and God are the majority. He said that if you go, he'll be with you. What more can he promise? He said to sow the seed in the morning and in the evening withold not your hand. In other words, keep on sowing all the day long.

His word shall not return unto you void. If you cannot preach, you may be able to bring someone to Christ that will be a Moody or a Billy Sunday. God did not intend anybody to live a failure. There was a poor invalid lying on a couch upstairs who was anxious to do something for the Lord. So she wrote verses of Scripture and threw them out the window. A man picked up one of them and it brought him to Christ. "Sow thy seed in the morning, and in the evening withold not thy hand."

Keep your eyes wide open before marriage and half-shut afterward.

We need to ask the Lord to save us from evil hearing as well as evil talking.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," Malachi 4:5. Does this Scripture mean that Elijah is yet to come before the second advent of our Lord, or has this already happened?—Evelyn Lawrence, Pittsburg, Ill.

**ANSWER:** I think that due to the fact that the whole of the message of John the Baptist was not received by the Israelites and that none of it was rightly received by their political authorities that Elijah will yet have to do with the announcing of the Messiah's reign. I do not understand this, however, nor can I tell just how he will come with his message. Some think the two witnesses, set forth in Rev. 11:3-12 are Moses and Elijah and that here Elijah will complete his mission before he is molested. Others disagree and think these two witnesses represent a Jewish remnant which is the same as the 144,000 that Rev. 14:3 represents. I am inclined to think, however, that the passages that set forth the two witnesses are revealing a different truth or set of truths than what those that forecast the 144,000. I believe both should be taken literally, therefore I believe that one of the two witnesses could well be thought to be Elijah, for one of them seems to be able to perform some of the same miracles that were outstanding in the days of Elijah's ministry.

Luke 1:17, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." John 1:21, 23, "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. . . He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias." Matt. 11:14, "And if ye will receive it, this is Elias, which was for to come." See Matt. 16:14; Luke 9:8, 19; Matt. 3:4.

There are quite a number of Scriptures that let us see that the Jews were taught to look for and were expecting Elijah to come before the Messiah and His kingdom. The Scriptures quoted above give us to understand that had the Hebrews been ready for Him He would

have been in the wilderness when John the Baptist was offering the kingdom and pointed out Christ as the King of the coming kingdom and declared Him as being superior to himself (John). Since the kingdom was rejected with the King the Jews continue their disobedience while they wait for more punishment or for the coming tribulation which has been forthcoming since Christ's rejection and which is to continue through the time of Jacob's trouble and have its greatest atrocities and tragedies during the great tribulation which will end with Christ's coming with His saints and taking vengeance upon all the ungodly according to the way they

## Sound Doctrine ---

### The Fatherhood of God

REV. W. A. CARNETT

**O**RIGIN AND PREVALENCE OF THE IDEA. There is no doubt that the most magestic introduction to the most exalted theme in the world is found in Gen. 1:1, "In the beginning God . . ." The Bible simply assumes the existence of God without any attempt to prove it. It takes the position that only a fool could deny His existence. Psa. 53:1. Belief in God is almost universal. From the earliest dawn of human history there is unmistakable evidence that men believed in God. Wherever you go you will find worshippers. Go into the darkest jungles of tropical Africa or to the frigid plateaus of Tibet and you will find the inhabitants worshipping God. Start with the most illiterate strata of society and ascend to the most enlightened and in each group you will find fervent believers. The consciousness that there is a God above who rules the universe is imbedded in our inmost being. "God" is a word that originally meant "good" and it implies the idea of a "Good Spirit."

Despite the fact that most human beings believe there is a God, it would be far from the truth to assume that most people are righteous. Because of sin in the human heart, man's conception of God has been distorted and his ways of serving Him have been perverted. Ignorance concerning God's true nature combined with a sense of guilt and estrangement

have treated His brethren the Jews. See Mat. 24:14-27; 25:31-46.

I would advise that you take a concordance and look up all the passages in the Bible that speak of Elijah in conjunction with the future kingdom and write those down in chronological order as nearly as you can and try to see for yourself what the Bible teaches on this subject. It might open your eyes to several facts. This of course, must not be done without seeing in the beginning, and throughout, the guidance of the blessed Holy Spirit.

**QUESTION:** Some scholars say that the prophet Elijah will come back to this earth before the second coming of Christ. Is there any Scripture basis for this?—Eula Mae Martin, Route 1, Benson, North Carolina.

**ANSWER:** I have answered the same kind of question above. I think as this will indicate that we have sufficient Scripture proof for this view. I do not understand this, however, seems that the whole of the great tribulation period will be characterized by signs and wonders and that even though the Antichrist and his cohorts will be in control of the general affairs of the whole earth, yet God will intervene and intercept his purpose in many miraculous events and finally take charge of the whole affair. Elijah will be one of the persons, I believe, that God will use to carry out His purpose in this.

from His holiness, have emphasized man's need of God but are not sufficient to give a correct understanding of Him.

**VARIATIONS OF BELIEFS.** Primitive men always realize their dependence on nature for their food, clothing and life itself. If a prolonged drought or a great plague or catastrophe afflicted a community they would reason that God must be displeased and would see through sacrifice to placate His wrath. The Animists, often regarded as having the most elementary ideas of God, believe that everything has a living spirit. They believe there are spirits in the trees, the grass, the rivers and even inanimate things such as rocks, tools and weapons. The Indians of North America hold this belief in the "Great Spirit." If an Indian was going through some rapids in a river he would drop something of value into the turbulent stream to appease the spirit he believed was there so that the supposed spirit would not overturn his canoe the next time he was passing through.

There are many notions about God just as far from the truth as the North American Indian's ideas. The ancient Greeks and Romans worshipped many deities. This philosophy, known as polytheism, meaning many gods. They believed in the god of fire, the god of music, of sleep, of beauty and thunder and

(Continued on page thirteen)

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Abstain from all appearance of evil." (I Thessalonians 5:22)

Out in the great Mid-West of this country to be found one of the miracles of nature known as "The Great Divide." Here the drainage of the land depends upon the side of the divide the water rises, or the rain falls. The water on the west side goes on and on until it reaches the Pacific Ocean, but if it is on the east side it flows into the Atlantic Ocean.

In every life there are "divides." On one side there is sin, and that sin, if permitted to run its course, will lead the sinner to its only conclusion—death. "The soul that sinneth, it shall die." (Ezek. 18:4) Paul called the attention of the Romans to the great, but tragic, truth, "For the wages of sin is death." (Rom. 6:23) While on the opposite side is to be found righteousness. God has made it that way. We must come to the place that we are willing to find the line between sin and righteousness that God has drawn for us. Too many of us want to draw our own dividing lines to suit our way of thinking. This, my friends, is the reason so many of us are so much of the same in trouble. One definition of sin is, "Stepping over the line." God, let me repeat, has drawn the line. On this side is sin and death. On this side is to be found all those who oppose and reject God and His Word. Look, will you, to the other side of the "divide" and you will see those who have ceased to question God's Word; those who, by faith in the promises of God, have accepted Him and are following and serving Him. They have no fear of death, for "The gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

There are so many things to turn us from the right, into the things that are wrong and unful. Little things, you ask? Not so little, perhaps, as they may seem. Often a seemingly small deed changes the entire course of one's whole life, or the lives of many others. To be sure, we can do nothing of ourselves. That's where we get into trouble, for Christ is our help and strength. Paul assured the Philippians, "I can do all things through Christ which strengtheneth me." (Phil. 4:13)

In Christ's great prayer for the believers He prayed not for us to be taken out of the world. But that thou shouldest keep them from the evil." (John 17:15) The world is filled with all manner of evil, and we are inclined to follow the sinful ways of the world. Therefore, the necessity of shunning sin by refraining from doing the questionable things of life. The Devil places before us innocent seeming things which, if indulged in, will lead us away from God. If it is of the Devil, it is not of God and is, therefore, wrong.

## The Depths of the Bible



AM glad there is a depth in the Bible I know nothing about," says Mr. Moody; "that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say that if I should live for ages on earth I would only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself. A man came to me with what he thought was a very difficult passage, and he said:

" 'Mr. Moody, how do you explain it?'

"I said: 'I don't explain it.'

" 'But how to you interpret it?'

" 'I don't interpret it.'

" 'Well, how do you understand it?'

" 'I don't understand it.'

" 'But what do you do with it?'

" 'I don't do anything with it.'

" 'You don't believe it?'

" 'Yes, I believe it. There are lots of things that I believe that I do not understand. In John three, Christ says to Nicodemus: "If you do not understand earthly things, how can you understand Heavenly things?" About my own body I do not understand. I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritually?"

"But men ask, 'How can you prove the Book is inspired?' I answer, 'Because it inspires me.'"

That is one of the best proofs. It does inspire us.—*The Way of Faith.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### CHRIST'S COMING AND OUR RESPONSIBILITY

1. *Announcement of His Coming.* "When He Cometh" (vs. 36).
2. *Watching for His Coming.* "Shall find watching" (vs. 37).
3. *Reward of His Coming.* "Will come forth and serve them" (vs. 37).
4. *Blessedness of His Coming.* "Blessed are those servants" (vs. 38).
5. *Loss, if not ready for His Coming* (vs. 39).
6. *Command about His Coming.* "Be ye therefore ready" (vs. 40).
7. *Faithfulness and reward re His Coming* (vss. 42-44).
8. *Effect of not expecting His Coming* (vs. 45).
9. *Judgment upon those who are not ready for His Coming* (vss. 46-48).

### CHRIST'S "COMING FORTHS"

1. *Prediction.* "There shall come forth a rod out of the stem of Jesse" (Is. 11:1).



## WOMAN'S AUXILIARY DEPARTMENT

### Georgia Pre-Easter Week Of Prayer

The Woman's Auxiliary of Corinth Church, Tift County, Georgia, held a pre-Easter week of prayer the week before Easter. The theme for the week was "With Good Will Doing Service."

The leaders for the week were: Monday night, Mrs. L. E. Wynn, subject "Cuba"; Tuesday night, Mrs. V. R. Franks, subject "India"; Wednesday night, Mrs. M. M. Franks, subject "Africa"; Thursday night, Mrs. Lorene Causey, subject "Home Missions"; Friday night, Mrs. J. W. Franks, subject "Foreign Missions"; Sat-

urday night, Rev. E. C. Morris closed the week of prayer with a most interesting talk on all the above subjects, also what Saturday, the day between the death and resurrection of our Lord, meant to the people then and what it means to us today. This talk was enjoyed by all present and all expressed a feeling of being drawn closer to each other and to God. Each felt a desire and determination to go forward for our Lord. The services ended with a good donation for the cause.

We wish the prayers of all good people that we may go on in the work for our Lord.

Mrs. L. E. Wynn, *Publicity Chairman*

2. *Incarnation.* "I came forth from the Father" (John 16:28).
3. *Humiliation.* "Came Jesus forth, wearing the crown of thorns" (John 19:5).
4. *Crucifixion.* "Bearing His Cross went forth" to "Golgotha, where they crucified Him" (John 19:17, 18).
5. *Revelation.* "Come forth" (Lev. 16:24; comp. Heb. 9:28).
6. *Compensation.* "Will come forth and serve them" (Luke 12:37).
7. *Opposition.* "The Lord shall go forth as a mighty man . . . He shall prevail against His enemies" (Is. 42:13).

### ACTIVITIES OF THE CHRISTIAN LIFE

1. *Following* to prove (John 10:27).
2. *Growing* to attain (Eph. 4:15).
3. *Walking* to accomplish (Eph. 5:1, 2).
4. *Working* to benefit (Rom. 12:6-16).
5. *Wrestling* to conquer (II Tim. 2:5).
6. *Washing* to cleanse (John 13:14).
7. *Reaching* to gain (Phil. 3:13, 14).

—Selected.

【●】

The Bible is rightfully called "The Way of Life"; not a way of life, as if there were a number of ways, but the way, the only way. When we have said this, we have presented the full logic of the Bible. To follow its teachings is to assure one of a life of satisfaction. To follow a course contrary to its teachings is to assure one of a life of dissatisfaction. The solution to the problems of the individual, of the nations, of the world, lies in this fact.—J. L. Kraft.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

### THE LIVING LORD

Again the exhilarating memory of the resurrection of Christ has filled the earth with glory and praise. Flowers that added much to the occasion are fading away. Sermons of victory and love are yet ringing in the ears of those who heard them.

The great truth that means most to us is Christ is living today! This is a decided fact among the Bible writers and all true followers of Jesus. This truth brings light to those who are staggering in darkness and love to those who know not love.

A condensation of this truth is found in the first chapter of Acts, verse two: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

One of the first of these infallible proofs is found in the twenty-fourth chapter of Luke. Two of them were taking a journey to Emmaus, and as they walked and talked about the death of the Lord, Jesus came near and walked with them. They took him to be a stranger, but after a while he made himself known to them. They testified that their hearts were warmed by his presence.

The second proof, and I believe the most authentic, is found in the first chapter of the Revelations, verse eighteen: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of life and of death."

The Apostle Paul said, "I am crucified with Christ: nevertheless I live: yet not I, but CHRIST LIVETH IN ME." He is living in the hearts of his people. The poet said: "You ask me how I know he lives? He lives within my heart."

### Quietness



STRONG emotion has its place in religion as in all of life, but the mood in which we find God most real to us is more often one of quietness. Only in quiet waters are objects mirrored without distortion and only in a quiet mind is there a clear perception of truth. "Be still," we are told, "and know that I am God." Those who have not learned to be still miss life's profoundest lessons.

May God make our souls like quiet pools reflecting the stars that have guided me through the ages. — Walter L. Moore, in *Christian Herald*.

# Notes and Quotes



BY J. C. GRIFFIN

## BOARD OF PUBLICATIONS AND LITERATURE TURNS DOWN NEW BIBLE

At the spring meeting of the Board of Publications and Literature held in connection with the Bible Conference at the Free Will Baptist Bible College, Nashville, Tennessee, the Board turned thumbs down on the new Revised Bible. There were five counts registered against this version of the Bible. The motion for the rejection of this new modernistic translation was made by Rev. Charles A. Thigpen, registrar of the college, which was seconded by Mr. L. E. Duncan, with one hundred per cent vote cast against the endorsing and use of such a translation.

Every speaker at the Bible Conference denounced this new translation, and in almost every message its defects were exposed. We praise God for men who know the truth. As chairman of the Board of Publications and Literature, I agree with the refusal to endorse this modernistic translation made by men who have for a long time refused the fundamental doctrine of the Bible.

They have it copyrighted. If it is the Word of God why should it be copyrighted? The King James Version of the Bible has never been barred from the use of man by a copyright.

The more I study this new Bible, the more I detest its contents as arranged by the liberal group of men who deny the virgin birth, the atonement of the blood of Jesus, and the spiritual birth. It has been reported that even one of the translators insinuated that God was a "dirty bully." Yet these men are chosen to translate and give to the people of the earth their version of the Bible. **I REJECT THEIR WORK!**

## AN OUTLINE OF WHAT I PREACHED

A Few Sunday mornings back I preached from the subject "Why You Should Not Unite With Our Church." Of course I was preaching at Ruth's Chapel Church, New Bern, North Carolina, of which I am pastor. But what I preached to this people, I would preach to the rest of the Free Will Baptist churches, because it is applicable to our denomination. My reasons were:

(1) If you want to belong to a wealthy church, you ought not unite with this church. We are what the world calls "poor people." There are denominational churches that have great wealth, that is this world's goods. So you go to them if you want to be affiliated with wealth. However, Christ said, "Blessed are the poor." I had rather be poor in this world's goods and rich in God's grace.

(2) If you want to belong to a popular

# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Jacksonville, Fla. Auxiliary

The Woman's Auxiliary of the First Baptist Church, Jacksonville, Florida, met in the home of the president, Mrs. D. D. Pinkston, on March 31, for their regular meeting.

The meeting opened with the singing of "Amazing Grace," followed with prayer by Mrs. G. W. Cloud. The minutes of the last meeting were read and approved by the recording secretary, Mrs. W. W. Lamont. \$22.50 was turned over to the treasurer from the sale of cakes along with \$17.85 from the sale of handiwork. A rising vote of thanks was extended to the Harmony Church Auxiliary for their donation on our building fund. We are grateful for this donation. The auxiliary voted to

give \$200.00 to the building fund on Easter Sunday.

Nine members were present for the meeting along with two visitors: Mrs. Mattie Morris, Mississippi, and Mrs. Bessie Stewart of this city.

After our business meeting, the program for March, "The Light of Truth Shines on Prayer," was presented. The meeting adjourned with the praying of the Lord's Prayer in union.

A covered dish luncheon and sweet fellowship was enjoyed by all.

MRS. D. D. PINKSTON, *President*

A sinful heart must have sinful delights and sinful company. Heaven would be as hell to an unregenerate soul.

church as the world sees popularity, I would advise you not to join our church. The Free Will Baptist Church has never been rated among the "popular group." But Jesus Christ was not popular even with his own people. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3). So I choose to associate with Jesus in the Free Will Baptist faith.

(3) If you just want a church home so that you can have a church funeral, or have the benefits of claiming to be a Christian when you get in trouble, or just want to hide behind the church doors seeking the prestige that is given a real church affiliation, personally I do not want you and rather you would join some other denomination.

(4) If you have not truly repented of your sins and accepted the Lord Jesus Christ as your personal Saviour, you need not join this or any other church, for you will be worthless to the church and you and the church will be worse off. Stay out until you accept Christ as your Saviour. That is one of our troubles today; unsaved church members are a drawback.

(5) But if you have been "born-again" (that act of God that Dr. Harry Emerson Fosdick, one of the translators of the new Revised Bible, and according to the records, does not believe in the virgin birth of our Lord, nor the substantial doctrine of atonement), and you are fully fixed in Jesus Christ and want to promote the cause of Christ as believed by Free Will Baptists, I gladly give to you my hand and seek your fellowship. We need no more parasites, but we are greatly in need of consecrated, whole-hearted supporters of the church and workers in the winning of the lost to Christ.

(6) If you are looking for a church that has

"no bad fish, no foolish virgins, nor black sheep," you need not come to our church. For we have those who are not what they ought to be. But thanks be to God, on the percentage basis, we have as good as the best; God is blessing over the top of all adversaries.

## OUR PRE-EASTER SERVICES

The pre-Easter week of prayer at our church was connected by a revival meeting with sermons each night. The good women selected their pastor, your humble servant, to do the preaching. So we preached the best that we could, and God wonderfully blessed us. There were seven who confessed Christ as their Saviour. Six of these were baptized Easter Sunday afternoon and received into the church Sunday evening by the reading of the Church Covenant, prayer, and the hand of fellowship. The co-operation of the church and the community was good, praise the Lord!

## THE STATE LEAGUE CONVENTION

We have received notice from Rev. J. B. Narron, Wilson, North Carolina, that the State League Convention will convene with the Wilson, North Carolina, Church, July 3 and 4, 1953. This is one of the very essential meetings of the denomination. It is one that our children and young people are interested in and every league should arrange a full delegation and support the cause with a liberal offering.

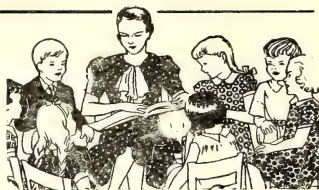
You say, "Why have a convention of July 4?" Because the fourth is a holiday. Back yonder at the birth of the State League Convention, it was agreed, by a group of young leaguers, that we rather spend the fourth in service for our Master than in the activities of the world. So we have the convention to convene on the third and fourth of July. We hope that every Leaguer will spend the day this year as the founders started. Amen.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The One Janet Pleased

JENNIE A. STAPLIN

**T**HERE, can anyone find fault with that?" Janet Martin surveyed the clean linoleum with satisfaction. "That should suit a queen, but of course it never will Mother, at least she never will admit it."

A frown gathered on her brow and she partly forgot her satisfaction in the shiny linoleum as she thought of her stepmother. Why did she have to have a stepmother like that? Noreen had a stepmother and she was just like an own mother, so nice. Janet sighed as she thought that maybe stepmothers were like everything else, some good and some bad.

"I wouldn't mind it so much if it wasn't for Helen," she told herself. Helen was her stepsister and only one year older. Helen was sickly—or was she? Janet raised her eyebrows at the thought and her nose curled a little. Helen was allowed to sleep in the morning, while Janet helped to get breakfast. Janet had to hurry home from school to help with the supper, while Helen took her time. Janet always did her work well, but her heart was hungry for appreciation. "It wouldn't hurt them any to just say a 'thank you' once in a while," she thought; "but no, if they say anything at all, it is to find fault."

Her stepmother entered and seeing the floor was finished, she scrutinized it closely. "I see you didn't use as much wax as usual. Is wax so scarce then?" she asked.

"You said last time that it made the floor too slippery," Janet's voice trembled. She was so tired and this was so hard to bear. Couldn't her mother see how nice the floor looked? If doing things well didn't suit her, maybe she would try Betty's way. Betty was her special school chum. Betty always did her work up as quickly as possible. Her mother often had to do it over. Maybe she, Janet, would try that way. If her stepmother didn't like it, let her or Helen do it.

When her father came home that night, he went right to bed. He had not been feeling well for several days. Janet would like to have gone to him with her troubles but she had learned it did not pay, as it only grieved him and made her stepmother worse.

The next day was Sunday and company was coming for dinner. That would mean a lot of dishes to wash. It would be a good time to try Betty's plan, or she might just slip over to Betty's as soon as she had finished eating and not wait for the dishes. Someone else would have to do them then.

Sunday was always a red-letter day for Janet. It was there she would meet Miss Simpson, her teacher. She liked to get there early and have a little talk with her, she was so nice. Miss Simpson knew a little of what Janet was going through. Janet had never told her, but Sunday School teachers have a way of learning those things. Miss Simpson not only knew but she was praying, too, for Janet.

The class joined in reading the Golden Text aloud. It was: "Do whatsoever thy hand findeth to do with thy might as unto the Lord." Miss Simpson explained that while it is natural to please ourselves or those around us in the way we do our work, we should do it to please God, too. Just little jobs like washing dishes or running errands can be done to please Him. He is always watching. When no one else notices or gives us any praise, we can remember that He sees, and He is pleased.

Janet thought, "Why, that's what I've been trying to do, trying to get Mother to praise my work. Next time I'll remember that God is watching and I'll try to please Him instead."

"Well, what about the dinner dishes today?" something seemed to ask. "Will it be right to slip over to Betty's and leave them? Won't God see that, too? Will that please Him?"

Janet talked it over with Betty on their way home. "I don't believe it's right," she said.

"Well, is it right for you to do the dishes

all the time, and not Helen? When we have company they always help Mother. Why can't yours? I never have to do company dishes. We know the Lord is fair and it isn't fair for you to do Helen's work. I don't believe the Lord is pleased when you do it, either," Betty answered.

"But the text said to do whatever we find to do for Him—God. I think that would mean dishes. I'll do them, 'twon't take long and I'll be right over," and Janet ran into her yard.

The dishes didn't take long, for Janet sang as she worked and soon she was hurrying over to Betty's.

Janet's father did not get better. One day he was so ill he bade Janet send for his sister. Janet fairly flew to obey. How she loved Aunt Mary, who had stayed with them before the stepmother had come.

When she came what a change. Janet had help now with the dishes, and there was praise too, when the work was well done. But Janet remembered she was doing the work well for the Lord, too, and not for Aunt Mary's praise alone. It was nice to hear it, though. Her mother was better now, too, with Aunt Mary near.

One day the lawyer came and was in Father's room a long time. Janet was frightened, everyone looked so grave. If Father should die Aunt Mary would go back and she would be left alone with her stepmother and Helen. She just couldn't bear that. She slipped up to her room and prayed like Miss Simpson had taught them — to talk to God like you would to a friend you knew loved you very much. She begged God not to leave her alone with her stepmother and Helen. She told Him about the text and that she was trying to do things to please Him now.

One morning soon after she was called suddenly to her father's room. He held her hand and whispered, "Be good to Aunt Mary, Child. She loves you."

"He must mean Mother," Janet reasoned. "Aunt Mary will soon be going home."

After the funeral Janet watched Aunt Mary anxiously. Would she soon be going now? She was afraid to ask, and there was a big lump in her throat all the time.

When the lawyer came to read the will, Janet was called in to listen. She sat very still and straight when he mentioned her name. He read: "To Janet, my beloved child, I have deeded the home, for it was her mother's, and have appointed my sister Mary, her guardian. She will remain here."

Janet fairly flew over to Aunt Mary who would never leave her now. She could swallow that lump in her throat now. It was so good not to be afraid any more. She snuggled down beside her. Suddenly she leaned over and whispered, "But will you care to stay here with them?" and she nodded toward her stepmother and Helen.

Aunt Mary shook her head, "They will no be here," she whispered. "They are returning to their former home."

"Oh, I'm so glad!" Janet fairly squeezed Aunt Mary's hand. She could see that her stepmother was not at all pleased; but she was and so was Aunt Mary. And when she remembered her prayer, she thought, "And know that God is pleased, too."—*Juvenile Pleasure.*

### Learning to Pray

GRACE NOLL CROWELL

My mother teaches me to pray.  
She says for me to always say  
A thankful word for everything  
That makes me glad, remembering  
That God has given them to me.  
She says He loves me, and that He  
Is always pleased with every prayer  
That thanks Him for His loving care.

She says God listens when we pray,  
And gives the answer the best way.  
She says to trust Him, for He knows  
The things we need, and that He shows  
His love for us, although He may  
Not give the things for which we pray.

She says to pray for others, too,  
Not always begging God to do  
Something for me alone, so I  
Shall talk to God each day and try  
To say the things that I should say,  
And learn to pray as I should pray.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Vee Eldridge Holley

Mrs. Vee Eldridge Holley, wife of W. E. Holley, departed this life on February 13, 1953, about 2:30 p. m., at her home in Pensacola, Florida. She was the daughter of the late Rev. and Mrs. J. C. Eldridge of Cottondale, Florida. She was 51 years old and had lived with her companion 32 years. She leaves her husband, W. E. Holley; one son, Talmadge; one daughter-in-law, Dorothy; four grandchildren, Denny, Gene, Lynn and William Eldridge; three brothers, Levy, Ivory, and Rev. Valter Eldridge; and three sisters, Mrs. Delia Justice, Mrs. Allen Sapp and Mrs. W. H. Holmes, besides a host of other relatives and friends to mourn her passing.

She joined Lovewood Free Will Baptist Church, Cottondale, Florida, when a young girl; but after moving to Pensacola, Florida, he became a charter member of the First Free Will Baptist Church of Pensacola, where she was a faithful officer as treasurer until the time of her death. Besides being a devoted wife and mother, she was a very devout Christian. Her faith was placed in God and things eternal and her friends are legion. To know her was to love her.

Her funeral was conducted from Fisher-Pow Funeral Chapel, Pensacola, Florida, by her pastor, Rev. W. S. Thomley. The services were concluded at Lovewood Free Will Baptist Church, Cottondale, Florida, by Rev. C. A. Luckaby, assisted by Rev. D. F. Pelt. Her body was laid to rest in the family plot in Lovewood Cemetery. The floral offerings were large and beautiful.

Sleep on Vee and take your rest,  
We realize that the Lord knew best;  
Who he called you from a world of care,  
To enter a mansion we know you had prepared there.

Others may think you're forgotten,  
Though on earth you live no more;  
But in memory you're still with us  
As you always were before.

—Written by a sister-in-law, Ada Holley

### Mr. S. A. Humbles

On March 2, 1953, it was our Father's will to call to his reward, our friend and brother, Mr. Steven A. Humbles. Mr. Humbles was a faithful member of Piney Grove Church, Pitt County, North Carolina, and we missed his presence there very much. He was loved much by his neighbors in the Frog Level community, and though he is not here with us, his presence still lingers and we hope to see him again

## SOUND DOCTRINE

(Continued from page eight)

countless others of greater or lesser importance. In Athens they had a shrine to every god they could think of and in case one had been omitted they erected an altar to "The Unknown God." It was this inscription that the apostle Paul seized upon to declare to them the true God when preaching on Mars Hill. Acts 17:22-31. For the most part polytheism led to horrible debauchery, lust, cruelty and despair.

In India the most prevalent belief is what we call pantheism. This means that the universe as a whole is God. It does away with the idea of a personal God and claims that the existing forces or laws which are manifested are God. It reduces God to the status of an indefinable principle. Its main attitude is one of indifference to all gods, creeds, cults and people.

Monism is the belief that there is one God, but they reject the Trinity, and of course that includes the rejection of Jesus Christ. Deism is an uncommon word, but there are legions of deists. Deism is a man made religion based on reason and rationalism. Deists reject Jesus Christ and place man as the supreme being, claiming God is unrevealed. An agnostic is one who boasts ignorance of God and claims that God is unknowable. Skeptics take a critical attitude towards the Bible and are given to doubt. In their opinion the Bible is incredible and uncertain. One infidel denies the teaching of Christianity and rejects the Bible. An atheist professes to disbelieve God entirely. Thus you will notice that neither the ignorant nor the so-called enlightened are able to discover a true conception of God through their own efforts.

GOD IS A PERSON. God, as defined by Webster is "The Supreme Being, Eternal and Infinite Spirit, Creator and Sovereign of the Universe. The embodiment of reality." It is imperative to observe first of all, that God is a person. This does not necessarily mean that He is in the form or shape of man for the Bible also says that God is a Spirit. John 4:24. It does mean that God is an intelligent, loving, merciful being and that He is capable of acting and revealing Himself. We have pointed out the fact that God reveals Himself chiefly in three ways, namely through nature, through the Bible and lastly and most perfectly through our Lord Jesus Christ. To this we would add one more legitimate channel which is more or less a combination of the other three, that is, human experience.

ORDER OF REVELATION. Nature is chiefly responsible for impressing on the minds of men that there must be a God. Men consider the vast heavens with its brilliant sun, the silvery moon and the countless glittering stars and reflect that in order for such a marvelous universe to conform to unerring law, there must someday in heaven.

May we extend to the family our deepest sympathy and point them to a Saviour who can comfort them at a time like this.

MRS. FLOYD MILLS

MRS. R. R. TYSON

MRS. LESLIE HUMBLER, Committee

be Sovereign power back of it all. Back of the law must be a giver of the law; back of creation there must be a creator. But nature alone does not provide an adequate idea of God. At times men have worshipped the sun, moon, stars and the elements; they have worshipped animals and creeping things and inanimate things but the net result has only been to debase the soul. Nature points to God but it does not redeem the soul.

The Bible is an integral and necessary source of our knowledge of God. In its sacred pages God progressively reveals Himself through saintly men and women down through the ages. The God of the Bible is a *covenant God*. His blessings are promised to us if we obey His commands, and a curse is pronounced on all who disobey and rebel against Him. In this way our worship has a direct effect upon our conduct. We serve God because of who He is and not for what we can get. The underlying principle of all heathenism and idolatry is selfishness; they serve God to derive a selfish benefit rather than to become like Him. A Christian serves God because it is right.

The third revelation of God is through Jesus Christ. Great and important as the Bible is, it would still be far from sufficient to reveal God without the person of Jesus Christ. Since we will go into this phase of the study more fully next week we shall only mention the fact of His birth and purpose of His coming. Had it not been for the advent of Christ, men would have been condemned to perpetual groping blindly after God without finding Him. Thank God for His great mercy and His perfect plan. Jesus Christ perfectly reveals God and redeems man; He restores man to his right relationship with God and thus vindicates God's great purpose in the creation of man.

## The Great Commission

Go—Authority enough.

Ye—Messengers enough.

Into all the world—Area enough.

And preach—Definite enough.

The Gospel—Equipment enough.

To every creature—Specialized enough.

When will it be sufficiently done?

How far have we gone?

According to latest available statistics, the ratio of Protestant missionaries to population shows:

56 missionaries per million people in Africa.  
30 missionaries per million people in South America.

20 missionaries per million people in Korea.  
19 missionaries per million people in Latin America.

15 missionaries per million people in India.  
14 missionaries per million people in China.  
3 missionaries per million people in French Indo-China.

1,448 ministers per million people in the United States.

The Paradox: *The harvest . . . plenteous; the laborers . . . few* (Matt. 9:37).

The Solution: *Pray ye therefore . . . (Matt. 9:38). Go ye therefore . . . (Matt. 28:19).*

—Ambassador Tracts



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **FROM THE FIELD**

Allahabad

March 23, 1953

Dear Brother Riggs:

I am sure that all of the friends back home have received the news of Sheila's death with a great deal of shock that the Lord has taken her and so soon too. When the telegram came to us we were broken hearted, not for the dear baby who has gone to the Lord, but for her parents who must bear the sorrow of losing her in a place so far from their families. We took the first train we could get in order to get to them as soon as possible, but of course we realized we could not arrive in time for the funeral and we also knew that it would be rather of a shock to the parents to realize that the funeral could not wait. But here where embalming service is not available and where the climate is as it is funerals must be held immediately.

A fellow student, friend of Carlisle's, made all of the arrangements and did all the things we would like to have done had we been able to get here in time.

Sheila had a cold about two months ago but had got over it and gained weight. Then ten days or so before her death she had a light attack of bacillary dysentery but she had appeared to be over it and quite well again. Three or four days before her death she had another attack of dysentery which also led to vomiting. She was under the care of a woman doctor from America who used to be a mission doctor but who now has a small private hospital and seems to have a reputation among the local people as being the best doctor in Allahabad. Saturday the baby seemed to be better and was playing and laughing. Sunday she was sick again and Carlisle went to the doctor with a stool specimen for examination. The doctor sent more medicine, but by Monday she was worse. So the first thing in the morning they took her to the doctor and she said that they had better leave her in the hospital, but she told them not to worry that it was not too serious. But of course they did worry. Marie stayed with the baby and also American nurses from the language school gave of their time to nurse her. She did not get better. Tuesday morning she was much worse. Marie had been up so long that she was given a sedative and sent to bed and Carlisle stayed with the baby along with the nurse. She kept getting worse in spite of treatment which had already been changed four times trying to get a response. She was hollow eyed, listless and

weak as she had not been able to keep food. She was given intravenous but she made no response. About 3:20 in the afternoon, she took Carlisle's finger into her little hand in a tight grasp and died. Marie had been sent for but Sheila was gone before she got to the hospital, a few blocks away. The oxygen tent was used but the baby was already gone.

The Rev. Glenn Floyd quietly took charge and made all of the necessary arrangements. A little white coffin was provided over which



there was a cross of real flowers. The service which was very fitting to mark the close of her short life was held in the school chapel. She was buried in the Christian cemetery here in Allahabad. Her coffin was placed in a concrete vault which lies just beside a tree-lined footpath through this very lovely cemetery.

Of course it has been an awful blow to the parents, but both Carlisle and Marie have shown an unusual depth of Christian spirit and the wonderful way in which they have been able to take it has been admired by all. They have tried to show the Hindu pundits and servants what glorious hope they have in the Lord Jesus. One hard-hearted pundit who has fought missionaries for twenty some years and who has always shunned the Gospel was really impressed by the funeral service and it seemed to have a real impact on him. It was a horrible blow to each of them but Christ has been glorified. God has called them to suffer, they have passed the test successfully and a special check mark that He is pleased by their manner of accepting and bearing this sorrow has been placed by their names, I am sure. They have showed the true missionary spirit.

All that could be done for the baby was done to keep it well and happy. Carlisle and Marie were extraordinarily careful in her care. They had an American doctor and they did all they could do in her illness. I feel that very few children have been so committed to the Lord as that child was as our people back home held her up to the Lord in prayer for His care and protection. After she became ill special prayer meetings were held for her here. She was certainly placed in the Lord's keeping and He chose to take her home to Himself.

She is the most precious gift yet to be offered up for the present day Free Will Baptist work in India. When Carlisle and Marie brought her to India, a three months old baby they knew that this was a possible sacrifice they might be called on to make. While I believe that it was the Lord's own time to take her and that He could have kept her here as well as He could have kept her in America, it is a sorrow which only those who have borne it can understand. Her parents in no way resent the Lord's dealing in this manner but accept it as His most perfect will for them. The Lord has taken her for His glory and already He hath perfected much praise by the way His children have borne their grief.

We all feel the loss in Sheila's going. She had come among us as a ray of sunshine in a lonely place. How we loved and cherished her. She was a beautiful baby and a delight of us all. We shall miss her, but we shall always remember her happy little life lived among us for such a short time.

May the Lord make us all willing to give to Him everything even life itself that He might find glory unto Himself.

Yours in His faithfulness,

DAN AND THULA CRONK

P. S. The many cables from America have been a comfort to them as they have reminded of your love and prayers. Many cables have come and are still coming.

## **Foreign Mission Gifts Received During the Month of March, 1953**

Alabama	\$ 91.05
Arkansas	88.82
California	13.52
Florida	85.28
Georgia	143.90
Illinois	414.55
Kentucky	215.00
Michigan	657.65
Mississippi	9.00
Missouri	404.71
New Mexico	10.00
North Carolina	1,161.25
Ohio	400.00
Oklahoma	242.04
Oregon	50.00
South Carolina	109.12
Tennessee	656.23
Texas	232.26
West Virginia	125.53

Grand Total \$5,109.91

God will not change. The restless years  
may bring  
Sunlight and shade, the glories of the  
spring.

And silent gloom of sunless winter hours,  
Joy mixed with grief, sharp thorns with  
fragrant flowers.

Earth lights may shine awhile, and then  
grow dim,

But God is true; there is no change in  
Him.

—The Southern Churchman.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Paul's Conflict in Corinth

(Lesson for April 26)

LESSON: Acts 18:1-16.

GOLDEN TEXT: 1 Corinthians 9:12.

### THE HEART OF THE LESSON.

Corinth, the ancient Ephyræ of Homer, though it had been destroyed by L. Mummius 146 B. C., was rebuilt by Caesar, established as a "colony," peopled by Freedmen from Rome. The Roman proconsuls made it the seat of government for southern Greece, which was called the province of Achaia.

Corinth had been noted for the great wealth of its temple of Venus, where, under the guise of religious rites, a lucrative and innumerable traffic in harlots was carried on with merchants who resided there. That was the backdrop against which flashed the inspired denunciations of the apostle in his letters to the church.—*Arnold's Commentary.*

#### Paul in the Synagogue

As was his custom, Paul preached in the synagogue on the Sabbath. . . . and persuaded Jews and Greeks. The correct translation here is that Paul tried to persuade the Jews and Greeks. No doubt some of them did believe and accept Christ, but as the later verses show many of them refused to believe.

It was while Paul was here in Corinth, living in the home of Aquila and Priscilla, working at the trade of tent-maker, and preaching in the synagogue on the Sabbath that Timothy and Timothy came from Macedonia and joined him. Their presence meant great deal to Paul. He was greatly encouraged by their presence.

The theme of Paul's preaching in the synagogue was Jesus, . . . testifying to the Jews at Jesus was the Christ. In fact, after Paul's conversion his whole and only theme seemed to be Jesus. He says in I Corinthians 2:2, "For I determined not to know any thing among you, save Jesus Christ, and him crucified."—*The Bible Student* (F.W.B.)

#### Paul and Baptism

If Aquila and Priscilla were the first converts in Corinth, then it would seem as if Crispus was the next. Crispus was an important and influential man. He was the ruler of the synagogue, the very place out of which Paul had been forced by the hostility and blasphemy of the Jews! Surely, God works in a mysterious way His wonders to perform. Crispus was one of the few of the Corinthians whom Paul personally baptized (I Cor. 1:14-16). Paul's remarks on the subject in no wise indicate that he regarded water baptism as something superfluous, for he explains at once that he knows it

would only have increased the factional spirit which afterward developed in Corinth.—*The Bible Expositor.*

#### Pointed Truths

1. Expelled from Rome by Caesar, Aquila and Priscilla found haven in the Kingdom of God at Corinth (V. 2).

2. It is good for God's minister to make tents if such is expedient in his service for Christ (V. 3).

3. Spirit-guided reason is indispensable to the clear exposition of God's Word, and to the sane acceptance of it (V. 4).

4. To preach the Gospel in the Spirit's power is to deliver one's soul, regardless of the attitude of those who hear it (Vs. 5, 6).

5. Next door may be the place where our efforts will be rewarded with the greatest results (Vs. 7, 8).

6. An eighteen-month revival will always get surprising results (V. 11).

7. The assurance of God's approval and protection is sometimes necessary even in the midst of revival (Vs. 9, 10).

8. "Wrong or wicked lewdness" by God's witnesses are not necessary to opposition and persecution by their enemies (V. 15).—*The Bible Teacher* (F.W.B.)

9. Next to the Lord Jesus Christ, probably the life of no man has made such an impact upon the world as that of the Apostle Paul. He blazed a Gospel trail throughout the entire civilized world. The passion of his life was to preach Christ where He had not yet been named. However, his path, glorious though it was with phenomenal successes and astounding accomplishment; it was a trail stained with his life blood. He bore in his body literally, the marks or scars of the dying of the Lord Jesus. Paul could be confident of a glorious reign with Christ, because he had certainly suffered together with Him. He seems to have had two great concerns. First, that all men everywhere might hear the Gospel of Christ and come to a knowledge of the Truth. Second, that he and the other believers should live lives of such holiness and Godliness that the Gospel would not be hindered through them. It is unfortunately true, that many men who can dramatically present the Gospel through their lips, hinder it to an even greater extent through their lives. Unless the profession and the conduct coincide, the Gospel is hindered in bringing its transforming effect.—*Illustrated.*

#### 10. Things to note in the study of this lesson:

1. Paul's brief preaching tour in Athens.
2. Paul's opportunity to preach the gospel in the synagogue.
3. The effect of the presence of Silas and Timothy with Paul in Corinth.
4. The warlike spirit of the Jews against Paul and his helpers.

5. Paul's resolve to preach to the Gentiles.
6. Gallio's stand for truth and justice.

## II. THE LESSON ILLUSTRATED.

### Persecution in Korea

Paul faced much opposition, and so do Christians in lands dominated by communists. The following is part of a letter written by Lee-Eun Sook, a twelve-year-old North Korean girl, and brought to America and printed in *Christian World Facts*, 1952:

"Oh, friends, you don't know how much the Red Regime oppressed us Christians. Our schoolteacher just hated the students who go to church on Sunday. The teacher always scolded us on Monday, sometimes slapped our faces, but the worst part was flogging by the members of the Junior Red Club. I must confess to you that many a time I complained for being born in a Christian home. But we were encouraged by our parents and Sunday-school teacher, saying, 'Remember the Lord Jesus. He was despised and scoffed at although he had no sin.'

"Now I am in the free section of our country. But many of our friends are still in the North. I know that a good many of their parents got killed. I don't think they can go to church any more, for most churches have been burned. Please pray for them. Please pray hard for Korea."

### The End of Persecutors

Here is the end of one of the greatest plots ever formed against God's chosen. Of thirty Roman emperors, governors of provinces, and others in high office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged after some atrocious cruelty, one was slain by his own son, one was drowned, one was stranded, one became blind, the eyes of one started out of his head, one died in a miserable captivity, one fell dead in a manner that will not bear recital, one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room, two committed suicide, a third attempted it, but had to call for help to finish the work, five were assassinated by their own people or servants, five others died the most miserable and excruciating deaths, several of them having an untold complication of diseases, and eight were killed in battle, or after being taken prisoners. Among these was Julian the apostate. In the days of his prosperity he is said to have pointed his dagger to Heaven, defying the Son of God, whom he commonly called the Galilean. But when he was wounded in battle, and saw that all was over with him, he exclaimed, "Thou hast conquered, I Thou Galilean!"—*Wm. S. Plummer, L.L.D.*

Buyer: "What are the prices of the seats, mister?"

Seller: "Front seats, one dollar; back seats, fifty cents; and program, a nickel."

Buyer: "I'll sit on a program, please."

—*Watchman-Examiner.*



# Vacation Bible School Supplies

## "LIVING WITH JESUS"

### DIRECTOR'S MANUAL

A complete, new Director's Manual gives invaluable information for the most effective use of the 1953 V. B. S. Uniform Lesson series, "Living With Jesus."

New directors and experienced leaders both will find this Director's Manual indispensable. There is a helpful introduction, with pointers on how to begin, selecting your workers, publicity, the worship program, refreshments, etc., to aid in conducting the school. There is a complete closing program for the entire school. Also there are daily worship programs described in detail, with introductory remarks, song suggestions, complete stories, and step-by-step outline.

No. 9120.....Price, 50c.

### TABLE-TOP PICT-O-GRAPH

Brand-new classroom-size Pict-O-Graph set, "Homeland of Jesus," correlated with the new V. B. S. Uniform series. Complete with card-board easel, 8½ x 11-inch suede-covered basic ground, and 8 sheets of over 100 full-color suede-back figures to make 10 lessons. Also manual complete with instructions and Bible story for each lesson.

No. 9137.....Price, \$1.25

### TEACHING PICTURE SET

Twelve beautifully colored pictures, size 10 x 12 inches, for classroom use. A picture is provided for each lesson, plus an extra one for review at the end of each week.

No. 9136.....Price, \$1.25



### For JUNIOR and TEEN-AGE GROUPS

**TEACHER'S MANUALS.** Capable writers have drawn on their extensive V. B. S. experience to provide choice teaching material for use with these two important age groups. Each manual offers a wealth of program help for each day of the 10-lesson course. Complete with stories, games, class projects, etc.

**PUPILS' BOOKS.** Each of these books are in fascinating workbook style to gain and hold your pupils' attention. The "Junior Pupil" has 32 pages of quizzes, puzzles, codes, etc. Open end, like a notebook, the "Teen-age Pupil" will interest the 12-14-year-olds with its Bible hunts, quizzes, and things to do.

**ALSO**—Plan to use the Table-Top Pict-O-Graph set in these classes.

#### Order by Number

No. 9127. Junior Teacher.....	45c.
No. 9128. Junior Pupil.....	30c. each; 10 for \$2.50
No. 9129. Teen-age Teacher.....	45c.
No. 9130. Teen-age Pupil.....	30c. each; 10 for \$2.50
No. 9137. Table-Top Pict-O-Graph.....	\$1.25

### RETURNABLE

#### Sample Kit

Examine actual copies of manuals in this new course. Kit contains **five** teacher's manuals and **five** pupils' workbooks (Nursery, Beginner, Primary, Junior, and Teen-age), plus the Director's Manual, a sample picture from the Picture Set, and a partial sheet from the Table-Top Pict-O-Graph Set.

Order  
No. 9131.. **\$3.75**

— ORDER FROM —

# FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Com.

APR 23 1953

Durham, N. C.



## THE JUNIOR CHOIR

### First Free Will Baptist Church, Kinston, N. C.

The above choir was organized in January 1953, with Mrs. Isaac Hines and Miss Eloise Buck as directors; Mrs. Alton Suggs, accompanist; and Rev. James F. Miller, pastor of the church. The picture was made on Easter Sunday night when the group sang the following Easter songs: "Happy Easter," "He Rose Triumphantly," and "He Lives."

First row (left to right): Patricia Lee, "Butch" Gallop, Joyce Tripp, "Ikie" Hines, Gerald Evans, William Jenkins, Dorothy Lee Grey, Jimmy Rouse, Louise Grey, Vickie Sue Warren.

Second row: Billy Haskins, Sara Alice Daughety, Alton Suggs, Jr., Gerald Rouse, Sue Anne Bland, Patsy Long, Vernon Jones, Edna Faye Taylor, Ernestine Bain, Eleanor Anne Jenkins.

Third row: Linda Hobson, Rose Hill, Nolon Taylor, Robert Earl Swagger, Peggy Long, Bobby Hill, Sheila Jones, Keith Johnson, Rose Marie Patterson, and Elma Earl Daughety.

IN THIS  
ISSUE

MINISTRY IN EUROPE . . . . . Wallace E. Haines  
THE BATTLE AX . . . . . Rev. A. B. Bryan  
GOD'S CALL TO YOU . . . . . Rev. J. Albert Harris

AYDEN, N. C.  
APRIL 22, 1953  
Vol. 68 No. 16



## AN OPPORTUNITY AND A RESPONSIBILITY

Reliable estimates place the number of Free Will Baptists in the United States at 400,000. Of course, many of this number are not active in the work of the church, but it is believed that our church rolls carry this many names. These people are scattered over twenty-two states. It is estimated that at least eighty to ninety per cent of this 400,000 people live in the open country. At the present time, Free Will Baptists are a rural people.

According to figures released recently by the United Nations, the death rate in the United States is 9.7 persons for every one thousand. This means that statistically we may expect 3,880 Free Will Baptists to die within the next twelve months. At this rate the entire church would be dead in a generation.

Of course, we know that a thing can be statistically true and not actually true. Our church will not be dead in a generation, nor will all living Free Will Baptists be gone; but these figures should make us think. For a church to continue to exist, it must carry on an aggressive evangelistic campaign. Too, the leadership of the church will change every generation. In order to have adequate leadership, the church must carry on a program of leadership training.

There is another side to the picture. The birth rate in the United States is 24.5 persons for each one thousand. Statistically, this means that 9,800 babies will be born in Free Will Baptist homes in the next twelve months. According to these figures, it is possible for Free Will Baptists to increase 5,920 each year without going outside a Free Will Baptist home.

A thinking person cannot sit down with a pencil and begin to figure the possibilities of Free Will Baptists without saying, "What an opportunity and a responsibility!"

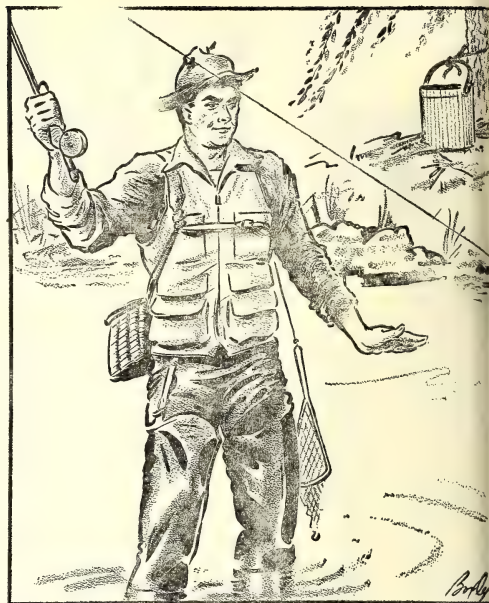
【●】

## THE N. C. SUNDAY SCHOOL CONVENTION-INSTITUTE

The North Carolina State Sunday School Convention-Institute meets April 23, 24 at Cramerton. We feel that this is one of the most important meetings of our church, and that every Sunday school should be represented.

The convention has, for the past several months, had a part-time field secretary. This secretary, Mr. Raymond Sasser, has done a marvelous job of creating interest and co-ordinating the work. We feel that he has laid the foundation for a full-time field secretary within the state. Every church should co-operate with the convention in its efforts to place a full-time worker on the field.

According to the constitution of the Convention-Institute each school is entitled to one delegate in addition to the general superintendent and pastor. Show your co-operation by having a delegation at Cramerton, April 23.



Well Equipped—Food and Coffee on the Bank

## The Mail Box

### APPRECIATES WORK AT PRESS

"I appreciate the many improvements in THE FREE WILL BAPTIST as well as in all the other work of the press. May I express to you my sincerest appreciation for the good work you are doing there. I trust that in the future you will be able to render even a greater service to our Lord and the people than you have in the past."—Ralph Lightsey Dean, Free Will Baptist Bible College, Nashville, Tenn.

【●】

### BEST LITERATURE ON MARKET

"I think the Free Will Baptist Press has the best literature on the market. I believe in the old Bible and the old-time way of doing things. The Bible says, 'Search for the old paths and walk therein.' We as a few, do not believe in this new Bible. God says is his word, 'Man are called, but few are chosen.'"

"May the Lord bless each employee of the press for the good work you are doing."—Mrs. F. L. Lucas, Chucky, Tenn.

【●】

Each day, each week, month, each year is a new change given you by God. A new chance, a new leaf, a new life—this is golden, the unspeakable gift which each new day offers you.—Frederic W. Farrar.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm. L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. V. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The Battle Ax

(Jer. 51:20)

Rev. A. B. Bryan

MUCH of the Bible is taken up with illustrations and comparisons; thus, taking that which the people know and teaching them the unknown. The nation, Israel, was a nation of war. They were commanded to fight for the right and abhor that which was wrong. They were the ones to propagate the way of righteousness and see that nations around them were influenced by their righteous deeds and acts of obedience. Jeremiah in speaking to them on this occasion likened them to a "Battle Ax and Weapons of War." They did not go to war as we do today; they used hand-made weapons as was the most commonly used of the day. No doubt, the prophet would have said to them in our day, "Thou art my atomic energy, battleship, and jet-propelled body."

I want us to go back to Jeremiah's day and make a comparison. The battle ax was made of the best metal of the day and was the most dependable weapon of war. The Church of the Lord Jesus Christ is made up of the best and most dependable people the world affords. The battle ax was designed to destroy all obstacles in opposition to the cause of its wielder. It had two edges and was whetted to the extent that nothing could come into its path and not suffer death or severe affliction; as the soldier was able to fight off the enemy with every sling of the ax. The battle ax was a constant service day and night. By day the enemy could see the glitter of the sun and by night the enemy could see the glitter of the light upon the ax, making the enemy miserably observe the operation of the two bladed ends. Most any soldier could use the weapon, it was just a simple tool, but it was sure a destructive one.

The old battle ax needed whetting occasionally; from wear its edges became worn, became gapped, scarred and was not at its best in burying a fierce battle in the hands of its wielder. In a world with much to do, God's children must keep going on. The going gets hard, the task heavy, the edge worn, many gaps and flaws which need to be eliminated; then becomes necessary that our spiritual enthusiasm be whetted a little. The smooth handle gets worn and rugged from rough fare and constant service and must be handled carefully. Oh, I know we are human; we are timid, our feelings get hurt, we are willing to lose our temper, get dissatisfied and say and do things which bring heartaches to our fellow Christian, and progress in this warfare is hampered. Listen Christian, this ought to be.

One thing we must note, the enemy is not going to sharpen up the weapon for battle. He is going to do all he can to keep the edge

dull and hamper progress. Beloved, Satan is busy these days as ever. He is not devoting all his time in trying to tear down and wreck that which has already been established, but he is spending part of his time to keep us content with past achievements. It is embarrassing but it is true; while some of our churches are soliciting the best there is within their people, others are sitting content twiddling fingers and toes and getting little or nothing done; therefore, time, talent, toil and money is being wasted. Even the lives of some of our God-called preachers are being wasted because of such laziness.

I have no criticism to offer for some of our fine churches, but there are others with a little foresight and forethought could settle down to business, quit playing church, put a fine pastor in the community and rally to the cause for which he stands. Yes, many of our churches could make full use of a parsonage, utilize more Sunday school space, better equip their buildings for comfort and beauty, put up bulletin boards for advertisement, and many

other projects and hardly scratch the surface of the great opportunity that awaits them to launch out on a more co-operative, wide awake MISSION and STEWARDSHIP program typical of the early church as recorded in the Acts of the Apostles. But the sad part is, it will never happen until they become more stable and steady in what they want to do and have a deep desire to live in the absolute will of God.

More of our churches need to hasten to adopt a long range program that will meet the demand and stop courting a "HAND-TO-MOUTH" program; stop being so content with so little and move on to the glory and praise of God. I say humbly and with respect to my brother ministers, thousands of church laymen and to the glory of God: when God places a man on the field and he is willing to labor untiringly and unselfishly for the souls of men, our church folk back him up with a wide awake program of prayer, praise and service, and try to make the winning of souls easy. The Lord's work will go over the top and mankind will be blessed.

In closing let me say: time is short, there is much to do, our churches are faced with the responsibility of the task. CHURCH are you doing your best in the cause and program of Christ? If not, God is not pleased, souls are straying and your spiritual life and happiness is being hampered and snapped from you by the state in which you are living. You may think your responsibility is small; you may have a keen consciousness of His will, but how can you fail to yield the battle ax as the Great Designer intended?

## Ministry in Europe

49 Sonderdankstraat  
The Hague  
The Netherlands  
April 3, 1953

Dear Mr. Editor and Free Will Baptist Friends:

It was a challenge from the Editor that came to me with the request that a letter describing this unusual and far reaching ministry in Europe be described to the readers of the Free Will Baptist paper.

For more than four years we have been going to and fro through Europe, not only holding evangelistic meetings and Bible Conferences, but drawing people, whether in the church or out of the church, into living room meetings. The European is unfamiliar with the prayer meeting or the testimony meeting. The pastor or priest is paid and expected to do all the praying or mentioning of religious subjects before a group.

(EDITOR'S NOTE: Mr. Wallace E. Haines, writer of this letter, is serving as Field Representative for Europe for the International Council for Christian Leadership, 2324 Massachusetts Avenue, N. W., Washington 8, D. C. This letter was written by request of your editor to describe to our readers the unusual ministry as practiced in Europe today.—F.B.C.)

One of the great royal personages of Europe said to me: "You Americans can say things and do things in a way that we Europeans need. Maybe we have forgotten how to say it." This same former Queen has said that the world needs to return to Christ inspired initiative. The world needs a revival of Christian faith.

Last year at Noordwijk in the Netherlands, we got together 250 leaders from 14 countries to speak about the religious crisis that is in the world between living Christianity and Militant Materialism or Communism. General Gruenther said at that conference that unless there was a revival of religion in Europe, all the guns and money coming from America to help would be of no avail. Some of our American leaders pointed out, however, that there needed to be a genuine revival of Christian faith and ideals in America, as the world is looking to America as never before.

I have just completed a month's tour of five of the leading cities in the Scandinavian countries. My right arm was strained with shaking so many hands in Finland, that brave little Christian country that all of us Americans admire. We had two or three meetings

(continued on next page)



## Ministry in Europe

(continued from preceding page)

a day in Finland, ending with a large congregation of 1,000 people in one of the State Churches on Sunday morning. What a challenge it was to present Christ to this great Finnish people. One of the leaders of Finland said that he believed that here God was raising up men who felt that there was no longer such a thing as a Christian Civilization, but the need for a return to the simple teachings of Christ. We had an audience with the King of Sweden and invited him to our Stockholm Conference to be held on May 3rd, 4th, and 5th. The Prime Minister promised to come. Won't you pray that that conference will be blessed by the presence of Christ?

It was an unusual privilege and surprise to have the leading preacher of the Episcopal Cathedral in Paris to ask that I. C. C. L. take charge of a Sunday morning service. The new American Ambassador and his wife, Mr. and

Mrs. Dillon, attended that service. Mrs. Mesta, the American Minister to Luxembourg came also. The Dutch Ambassador, Baron van Boetzelaer, read the Scriptures in the service. I spoke for ten minutes on the work of the I. C. C. L.

Just now ten of us Christians from four countries, England, Finland, France, and America are meeting together in the Pyrenees Mountains near the ocean to pray and to study God's Word together in preparation for our coming conferences and for the meetings that we will have in various cities.

Traveling with me as personal assistant is Bruce Miller, a fine young Baptist preacher, who is a student at Princeton Theological Seminary. He drives the car and helps in many ways. Above all, he is a prayer partner. Also Miss Margot Amies of Great Britain, is with us as a secretary and team-worker. We always have with us an older lady to act as a mother and hostess in our travels.

Since it is the Editor's plan to arrange

some mass meetings in the fall at the various Free Will Baptist churches, this is one that we have of introducing this rather new and necessary ministry in Europe to the Free Will Baptist people. Will you please pray this ministry?

The following is a schedule of our conferences for the spring:

Paris Conference—April 13th and 14th.

Dutch Conference—April 17th to 19th.

Stockholm Conference—May 3rd, 4th

5th.  
English Coronation Conference—May 22nd, 23rd, 24th.

Sincerely yours,

WALLACE E. HAINES

Assistant to the Secretary General

P. S. The Dean of the American Cathedral in Paris gave a short message urging ministers of the Gospel to encourage laymen in promotion of a religious awakening. He said that too many preachers felt that they had only job to do.—W.E.H.

# God's Call to You

When Jesus our Saviour was here on the earth in the form of man, He was on the mission of salvation, to save His people from sin. His name was announced to Mary, "His name shall be called Jesus for He shall save His people from their sin."

He grew up as a tender child into the carpenter's home. He no doubt learned the carpenter's trade; and yet when He was twelve, at the taxing time of the year in the land, all the household must needs go up to the city to show and prove themselves of their wealth and strength which was to be taxed.

We are told that they were on their return home when after quite a distance, the son of twelve years, Jesus of Nazareth, was missing from the crowd. Here, heartbroken, for fear someone had taken Him, the family were compelled to go back to the city in search for Him. After quite a search they found Him talking with the teachers, the doctors of law, and other well learned men. He was talking to them in their own language and telling them of the wonderful love of the Father. They all marvelled at His language.

Jesus was beginning to let His mission to the earth show itself. When they counselled Him, His answer was, "Know ye not that I must be about my Father's business." Yes, we should as Christians today be much about our Father's business. We should be answering God's call to us to win souls for Him, instead of bickering and backbiting and ruining our own as well as someone else's reputation. God knows what we are and our very lives stand out and even speaks louder than the words we say. Our lives are a living testimony either of Satan or of Christ. Which? It is not up to us to tell others what another's life is.

When Jesus was in need of a man, He called

J. Albert Harris

him to become His disciples. Whatever the profession, he answered the call. There were doctor, tax collector, fisherman, and others of knowledge and of ignorance. He said to all, "Come ye after me and I will make you to become fishers of men." While in His last few days living in the form of man, He commissioned His disciples to "Go ye into all the world and preach the Gospel." Surely as we live day by day we are preaching. What is the Gospel according to you, friend? Is it the true unadulterated Gospel, or is it full of fake ideas, hypocrisy, pride, and vain glory to your own self? Are you lashing and judging others or are you living and witnessing for Christ? These are to be of much concern.

God has called YOU to do a work for Him. Paul mentions that some are called teachers, preachers, evangelists, etc. What is your calling? Are you true to your calling? You may say, "I'm too little and can do nothing." But He wants the humble ones to come and He will use you if you yield your life to Him. God does wonders in His works with simple tools. He was commissioning Moses in helping to free the children of Israel and asked him, "What is that in thine hand?" Moses replied, "A rod." God said, "Cast it on the ground." This Moses did and it became a serpent. Then God told him to take it by the tail and by doing so it became a rod again. Other things God did and thus made the common a proof that He was in it. Moses was to do these things before the children of Israel to show them the power of Almighty God.

Thus if we should use the simple things have for God, He blesses.

In the days of the disciples, when a man was won to the saving knowledge of Christ, He had added strength. Like as when we are searching for something and find only a shadow, if it, we have added courage to keep searching until all has been found. Jesus demonstrated this with the story of the Lost Sheep. When we're preaching or teaching, though we be near the end of our strength, and some come repenting, we have an increase of strength to keep on telling the good news of salvation.

Some have the gift of prayer and can pray so that one may feel the presence of God. Some can deal with a soul personally so encouraging and simple that one cannot tell the mark if God is dealing. Others can preach with the message from God's Word so that the Spirit of God comes between the messenger and the listener and all they see is Christ crucified for the remission of their sins. Others can teach so that the hidden truth will fall from the Word and the listener become a student of the Word. Oh, how must wake up and fulfil our calling. The power of all this and the power of this is prayer. Prayer is the sincere soul's desire and makes the power-house in our lives.

Let us make the decision NOW to use gift, whether great or small. If it is prayer for certain people, let's pray. If it is with let's do it. If it is send an offering to support someone doing a job for God, do it or it will not be done, for God burdens certain people for certain jobs. It may be someday God will deal with you with a guilty pointing finger because you have shirked your duty. In this act, someone's blood may be on your hands. Let us redeem the time for it is now and Christ will be coming soon.

# Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

12 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Financial Statement

## Prayer and Praise Letter

## Not Yet Returned!

Some several hundred roving missionary envelopes (self addressed, postage free) are yet to return to the Foreign Missions office. Send yours today.

Sincerely yours,

REV. RAYMOND RIGGS

## From the Field

Dear Mr. Raymond Riggs,

Enclosed please find my offering for Foreign Missions. I pray God to bless you for all work and help you do for our dear denomination.

MRS. GOLDIE ELSEA  
Novinger, Mo.  
March 3, 1953

## FROM THE FIELD

Leadington, Mo.  
March 24, 1953

Dear Bro. Riggs,

We are sending a small offering to our beloved Missionaries. When I say we I mean the Silver Point Church located at Womack, Mo. Silver Point Church is a little Union church but we love the Lord, and are concerned about the missionary program. As far as I know this is the first offering of this kind that has ever went out from this place.

I have been pastoring this church since Sept. 1. I have been stressing the importance of foreign mission work. The Lord has answered prayer and the church has become burdened for this great cause. We have about four different denominations worshipping together in this one church but you can't tell one from another. The church says that they should send an offering every month to missionaries.

Brother Riggs I do not know just how often the offerings will be sent to the Free Will Baptist field. We will send every offering that we can just as often as we can.

Brother Riggs if it isn't asking too much will you please send me a receipt to the Silver Point Church so that I might have something to show them that the offering has been sent.

Please pray for us in our endeavor to serve Him that gave His life that we can have eternal life.

Yours for Christ,

IRVIN E. MILLS  
Pastor

P. S. Just send the receipt to Ervin Mills, Leadington, Mo.

## FROM THE FIELD

Hazelhurst, Georgia  
March 14, 1953

Rev. Raymond Riggs  
242 Victor Ave.,  
Highland Park 3, Mich.

Dear Brother Riggs:

I am grateful for receiving the financial report (Continued on page thirteen)

### OF THE FOREIGN MISSION BOARD

March 1953

on Hand March 1, 1953 \$ 8,460.96

#### RECEIPTS

Monary Prayer Band	\$ 134.39
N. A. C.	80.27
of Barnard's Books	13.50
ana	91.05
naas	88.82
ornia	13.52
da	85.28
gia	143.90
ois	414.55
ucky	215.00
nigan	657.65
issippi	9.00
ouri	404.71
ex Mexico	10.00
th Carolina	1,161.25
h	400.00
lahoma	242.04
gon	50.00
th Carolina	109.12
esssee	656.23
as	232.26
st Virginia	125.53
Total	\$ 5,338.07
nd Total	\$13,799.03

#### DISBURSEMENTS

ice Supplies	\$ 34.89
ntal of Film	15.00
ica	5.00
ery's Salary	150.00
ley Children (College Exp.)	25.00
ia	2,367.00
ange Charges	4.32
y, Raymond Riggs	
Services Rendered)	50.00
ice Help	75.00
okkeeper	75.00
tage	43.02
ephone Calls	8.71
n Repair	3.75
s, Willey (Exp. to N. C.	
ssionary Conference)	79.85
v. Kenneth Turner (Itinerate	
Exp.)	65.30
y, Mark Lewis (Exp. to Board	
Meeting)	28.00
ock Returned (Insufficient	
Funds)	6.78
Total	4,666.62

ance April 1, 1953 \$ 9,132.41

#### BALANCE IN VARIOUS ACCOUNTS

eral Fund	\$ 4,229.56
ard's Books	37.30
ard's Reserve Account	622.65
les	50.00
very Fund	3,061.65
ba Building Fund	367.70
anna Fund	183.35
lia Property Fund	206.00
ephine Stevens Account	79.00
ena Wilson Account	75.00
ey Wishart Account	200.00

tal Accounts' Balance April 1, 1953 \$9,132.41

#### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500	\$ 606.19	\$ 893.81
Arkansas	1,000	747.86	
California	500	127.44	372.56
Florida	900	288.36	611.64
Georgia	2,100	1,226.32	873.68

Dear Friends of the Gospel of Christ:

Please observe very closely the financial report. Mark your mission charts accordingly, and please do your very best to see that your state meets its suggested quota by June 15th. Penny a Meal stickers are still available on request. In order for us to meet our quota we must average \$7,276.87 each for the months of April, May and June.

We are humbly grateful for the receipts for the month of March. We are receiving gifts from new sections of the Denomination every month. Also news that many churches are planning to increase their missionary giving. This we must continue to do, if we continue to advance for the Lord.

### Convention in Cuba.

Please pray for the convention in Cuba, scheduled to be held on the Missionary School Campus in Pinar del Rio, April 24, 25, and 26.

### Annual Board Meeting.

The Annual Board Meeting was held in Nashville, Tenn., during the recent Bible Conference. It was a most harmonious session and we believe progress was made. The major item of business was the employing of a full time Promotional Secretary, Treasurer. After much prayer and deliberation the Board obtained a committal from the present Promotional Secretary to accept it on a full time basis. We believe we are in the will of the Lord regarding this matter, but we feel keenly the tremendous responsibility. Your prayers will certainly be appreciated. We hope to move the office to Nashville, Tenn., just as soon as headquarters building is obtained.

### Missionary Conference in Ga. and Fla.:

The states of Florida and Georgia are planning a Missionary Conference. The one in Florida is to be held in Chipley, May 15th and 16th. The one in Georgia will be held in the Youth Camp, May 19th and 20th. Remember these meetings in prayer.

Illinois	3,200	1,715.77	1,484.23
Kentucky	1,500	695.59	804.41
Michigan	7,000	6,258.89	741.11
Mississippi	850	474.93	375.07
Missouri	9,000	5,890.51	3,109.49
North Carolina	13,000	9,591.89	3,408.11
Ohio	2,000	1,357.51	642.49
Oklahoma	5,000	1,246.20	3,753.80
South Carolina	3,500	1,844.46	1,655.54
Tennessee	6,000	4,773.51	1,226.49
Texas	3,000	3,110.69	(over 110.69)
Virginia	1,500	689.76	810.24
West Virginia	2,000	1,102.16	897.84
Misc.	1,450	1,917.07	(over 467.07)

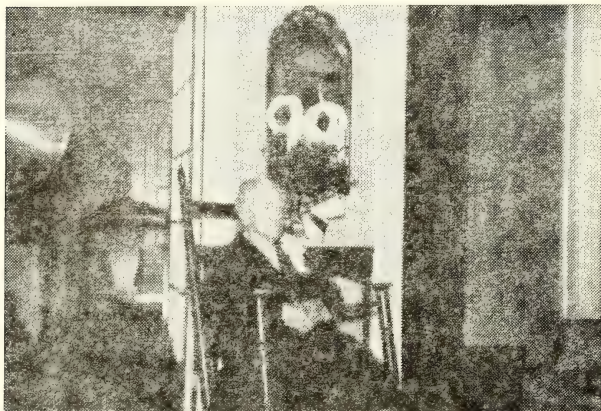
\$65,000 \$43,169.39 \$22,408.37

THE FREE WILL BAPTIST



# NEWS NOTES

## Mrs. Morris Observes Ninetieth Birthday



Mrs. Perry Morris of Lucama, North Carolina, recently celebrated the ninetieth anniversary of her birth with a dinner and open house at the home of her son, Floyd Morris. Mrs. Morris was born in 1863 near Stantonburg, North Carolina.

Reminiscing, Mrs. Morris said that she was raised by Christian parents who belonged to the Methodist Church. She, herself, joined the Methodist Church at the age of 16. At the age of 25, she was married to the late Mr. Perry Morris. Rev. Pat Lucas officiated at the

wedding. At the age of 30, Mrs. Morris was baptized and joined Union Grove Free Will Baptist Church in Wayne County, North Carolina.

Mrs. Morris' life has been characterized by a simple faith that manifest itself in loyalty to Christ and the church. She says that she was raised in the days when women kept silent in the church, and; therefore she has been satisfied to let others take the conspicuous place while she remained in the background.

## EX-CATHOLIC RECEIVES HONOR MEDAL AWARD

Dr. Walter M. Montano, executive director of Christ's Mission of New York and editor of "The Converted Catholic Magazine," was selected recently to receive an Honor Medal Award by the Freedoms Foundation. Announcement of the award was made at the Washington's Birthday ceremonies of the Foundation at Valley Forge, Pennsylvania.

The award was granted to Dr. Montano for the address "Dollar Diplomacy" which he delivered on March 21, 1952, at the Los Angeles Breakfast Club. The address was cited by the Freedoms Foundation as "an outstanding example of a speech promoting the preservation of political and economic rights of American citizens."

Recipients of Freedoms Foundation awards are chosen by a distinguished Awards Jury composed of thirty State Supreme Court jurists and executive officers of national patriotic and military organizations and service clubs.

The jury spent two weeks at the Foundation's headquarters in December selecting awardees under the chairmanship of Dr. Albert C. Jacobs, Chancellor of the University of Denver.

The jury's selections were made from nominations submitted by the general public. Thousands upon thousands of speeches, exhibits, programs, scripts, recordings, films and other documentary materials were submitted for consideration by the Awards Jury.

Bas's for all judging is the American Way

## COMING EVENTS

April 23, 24—North Carolina State Sunday School Convention  
May 3-10—National Family Week  
May 10—Rural Life Sunday  
May 10—Mother's Day  
May 24—Pentecost  
May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 21—Father's Day

of Life Creed based on a Fundamental Belief in God, Constitutional Government designed to serve not to rule the people, and an indivisible bundle of personal, political and economic rights.

The Honor Medal depicts George Washington at prayer, and is inscribed on the reverse side: "For Outstanding Achievement Bringing About a Better Understanding of the American Way of Life."

Other organizations and individuals receiving awards included: Western Maryland Railway for its pageant, "Mr. Lincoln Goes Gettysburg," Cecil B. DeMille, Hollywood film producer, and Robert Montgomery, television producer-director.

Top awards were presented by Vice President Richard M. Nixon.

Dr. Montano's winning address, "Dollar Diplomacy," will be reprinted in a special attractive booklet. Free copies may be obtained by writing to: Christ's Mission, Inc., 160 Fifth Avenue, New York 10, N. Y.

## UNION GROVE REVIVAL

Rev. Joe Ange, pastor of Edgemont Church, Durham, North Carolina, will begin a revival meeting at Union Grove Church, Durham County, North Carolina, April 29 continuing through May 10. Services will begin each evening at 7:30. Special music by a number of visiting groups is expected each evening.

Rev. E. B. Williams is pastor of Union Grove Church.

## CHIPLEY, FLORIDA, REVIVAL

Rev. Rufus Hyman, pastor of Chipley Florida Church, conducted an eight day revival at the Chipley Church, beginning the fifth Sunday in March and running to the fifth Sunday in April. There were 12 conversions, eight for baptism and three moving their membership.

This church is not three months old, having been organized on January 28, 1953, by Rev. J. B. Bloss, Rufus Hyman, C. A. Huckal and the members of the Home Mission Board of the Liberty Association. Seventeen additions have been added to the church since that date with eleven having been baptized. The present membership is 38. The success of the church is due to a praying and a working church.

## NEW YORK BUSINESS MAN ELECTED PRESIDENT OF AMERICAN TRACT SOCIETY

Richard Woike, president of the Manhattan Casualty Company, New York City, was elected president of the American Tract Society at their 128th Annual Meeting held recently. Mr. Woike is well known as a Christian leader, having been associated with the American Tract Society for the past six years, serving as its treasurer for the last five years.

The American Tract Society has rolled up an impressive record in the publication of Christian literature. Sufficient tracts have been published to circle the globe with a highway of leaflets seven feet wide. During 1952 over ten million tracts were distributed, approximately 1½-million through the chaplains of the Armed Forces.

Founded in 1825 through a merger involving

the New York Religious Tract Society, the New England Tract Society, and about forty other groups then engaged in publishing and distributing Christian literature, the aim to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality" is still the guiding principle under which it continues to put out an impressive quantity of non-sectarian interdenominational material.

Other officers elected at the meeting were: Frank E. Gaebelein, First Vice-President; W. Theodore Taylor, Second Vice-President; John A. Mawhinney, Jr., Treasurer; Harry C. Perry, Executive Secretary; Elmer Lewis, Secretary.

#### SELMA REVIVAL

Beginning Monday evening, April 20, at 8:30, the Rev. Earl Green, pastor of Smithfield, North Carolina, Church, will begin a series of meetings at Selma, North Carolina, Church. These services will continue each evening through April 25. Everyone is invited to attend.

#### SUCCESSFUL CALIFORNIA REVIVAL

Rev. George McLain of Kerman, California, conducted a two weeks revival in the Lamont, California, Church, located in the San Joaquin valley of southern California. Rev. Berkley Story is pastor. God came in a mighty way upon this church with 27 souls finding the Lord.

Mr. McLain had just begun his duties as pastor of the Firebaugh, California, Church. On his first Sunday night back home from the revival at Lamont, he had six conversions in his church. He has surely been blessed for doing the will of God—preaching the Gospel. His messages are such that would pierce the heart of the unsaved.

The Christians of California desire the prayers of all fellow-workers that each one who is known by the name Christian, shall wear the name and calling proudly, for surely the days are becoming short for working this side of eternity.

#### OWEN'S CHAPEL REVIVAL

Owen's Chapel Church near Gardner's School, Wilson County, North Carolina, will begin a revival meeting April 26, with Rev. Paul Jenkins of Kannapolis, North Carolina, as evangelist. Rev. R. W. Allman is pastor. The public is cordially invited to attend these services.

#### STONY HILL CHURCH MAKES IMPROVEMENT

Stony Hill Church near Middlesex, North Carolina, has recently occupied its new Sunday school addition. During the last year the church and grounds have undergone a complete renovation. Four large class rooms have been added, the auditorium has been modernized, a new book stand has been added to the prostrum, replacing the old one, the church undependent, a complete paint job both inside and out, the front grounds of the church have been graveled and shrubbery placed around the church, making the appearance very much different. Much of the credit for this work

goes to the church's older members and a wide awake Woman's Auxiliary.

Pastors serving the church for the past few years are: Revs. W. B. Raper, R. W. Allman, F. B. Cherry, and the present pastor, Rev. A. B. Bryan.

#### FREE WILL BAPTIST HOUR ADDS STATION

"The Free Will Baptist Hour" went on the air, Sunday, March 29, at 2 p. m. over radio station WOOF, Dothan, Alabama, which is the nation's 42nd most powerful station. This program is sponsored by the churches of the Tri State area, Alabama, Georgia, and Florida, under the direction of the Florida State Mission Program. Rev. D. W. Poole, 208 East Adams Street, Dothan, Alabama, is secretary and treasurer.

This station is located at 560 on your dial.

#### MIDDLESEX, NORTH CAROLINA, ORPHANAGE MARCH REPORT

(Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, March 31, will appear in the April report.)

##### General Fund

Eastern Conference	\$ 685.10
Western Conference	232.99
Central Conference	961.38
French Broad Association	118.45
Cape Fear Conference	53.17
Piedmont Association	113.00
Albemarle Conference	941.35
Jack's Creek Association	75.42
Pee Dee Conference	32.26
Miscellaneous	1,530.76

##### Clothing Fund

Eastern Conference	\$ 450.00
Albemarle Conference	162.00
Piedmont Association	50.00
Western Conference	650.00
Central Conference	545.00
French Broad Association	80.00
Cape Fear Conference	330.03

##### Music Fund

Western Conference	\$ 10.00
Central Conference	6.86

##### Girls' Building Fund

Central Conference	\$ 5.00
--------------------	---------

##### Chapel Fund

Miscellaneous	\$ 635.50
---------------	-----------

##### Grand Total

General Fund	\$4,716.88
Clothing Fund	2,267.03
Music Fund	16.86
Girls' Building Fund	5.00
Chapel Fund	635.50
Total	\$7,641.27

#### RADIO LOG

"The Free Will Baptist Hour" will be heard on the following stations beginning March 1, 1953:

WRCS, Ahoskie, N. C., 970 on the dial—8 to 8:30 a. m., Sundays.

WSIP, Paintsville, Ky., 1490 on the dial—8 to 8:30 a. m., Sundays.

WGTM, Wilson, N. C., 590 on the dial—9:30 to 10 a. m., Sundays.

WGH, Newport News, Va., 1310 on the dial—8:30 to 9 a. m., Sundays.

KPOC, Pochontas, Ark., 1420 on the dial—4:45 to 5:15 p. m., Sundays.

WPNX, Phenix City, Ala., Sunday afternoons.

WOOF, Dothan, Ala., 560 on the dial—2 to 2:30 p. m., Sundays.

The members of the Radio-Television Board of the National Association are: Revs. W. A. Hales, Norfolk, Va.; Harry Beaty, Fredericktown, Mo.; Ralph Staten, Wewoka, Okla.; and Louis H. Moulton, Richmond, Va.

## Saved by Grace



GEORGE C. STEBBINS tells the following in connection with this favorite song by Fanny Crosby:

"'Saved by Grace' was one of the great favorites with the soldiers during the Spanish-American war. It was Mr. Moody's favorite in his later years, probably because of the three words, 'saved by grace.' Mr. Moody's greatest sermon was on 'grace,' and he loved the hymn because it taught a very vital truth.

"After Fanny Crosby had first given utterance to the verses in the Northfield meeting I said to her, 'Fanny, where did you get those words?' and she said, 'I've just been keeping them for myself. I didn't want any of you musical men to get hold of them.' Some weeks afterward, when the London publication arrived containing the hymn, Mr. Sankey came to me and said: 'George, here's the hymn Fanny quoted. Won't you see what you can do toward tuning it?' A few weeks later, while I was engaged in meetings in Newport, R. I., the music was written."

Mr. Stebbins then related this incident about the song, the incident coming to him from a friend in Pennsylvania who vouched for its accuracy:

"On Sunday evening in one of the Episcopal churches of A—a lady arose and asked permission to make a few remarks. Unusual though her request was, there was that in her bearing which caused the rector to grant the favor, and she said in substance this:

"'When I was a girl I remember coming to this church with my mother. Leaving here I became an actress, seeking as best I could to get some satisfaction out of life, though all in vain. In Chicago one Sunday afternoon a while ago I was on my way to a park to spend the hours in revelry, when I was arrested by the sound of music which proved to be a company of young people holding an outdoor service, and the song they were singing was "Saved by Grace." I drew near where they were and stopped to listen. As I did so the memory of my mother came back. So impressed was I that God was calling me that then and there I accepted Christ. Since then I've never known what rest and peace are as I've never known it before.'"—C. E. World.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Almost all people believe that "be not unequally yoked" has its application to the marriage of the saved with the unsaved. Just last night I told a young couple that I could not marry them because one professed to be saved and the other didn't. I said that the Scripture taught against it and I would feel like I was a partaker with it if I performed the ceremony. Was I wrong in my conclusion? Would my responsibility be free when I talked with them about it, even though I would go ahead and perform the ceremony knowing it was an unequal yoke? There is no question in my mind that the marriage of a believer with an unbeliever is wrong, but what I want to know is if I perform the ceremony would I be what the law considers an accessory to the fact and thus guilty before God?—Rev. F. L. Forlines, 319 54th Street, Newport News, Virginia.

**Answer:** 2 Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." If there is any one thing in which God has always been definite it is that a follower of His must be completely separated from the world of contaminating people and things. In Deut. 7:12-26, God points out the condition under which He is obligated to keep the covenant which He has made with Israel in regards to her living in the promised land. This condition required on the part of Israel, not only complete separation from those who possessed the land ahead of her, but complete destruction of them and their means of worship including their gods which were idols, their groves, and their temples, but there seems to have been a double penalty on mixed marriages. See Gen. 28:6-9; also the whole of Gen. 34. Every passage in the New Testa-

ment that speaks on this subject makes it clear that the church members are to maintain a complete separation from the world including unsaved people. Paul even went so far as to give regulations by which a husband or wife that was married to an unsaved companion before they became Christians, might be separated from their unbelieving husband or wife if the behavior of that unbelieving companion were such that it made it impossible or too hard for them to live together. See I Cor. 7:10-16. In the giving of one's body as is designed in Romans 12:1, ("I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.") I believe includes this for it is impossible for a Christian to live consistent with the teaching of the Bible which is God's will and at the same time please a worldly companion in all of his whims. The Bible message calls to a separated life which includes time spent in the closet alone with God, a regular and consistent daily prayer life, days of fasting and praying, and other times of separation that the average worldly companion would not understand. Some unsaved companions would not sanction such a life; others would not tolerate it. Jesus used the following words to set forth in part this same thought: "Ye cannot serve God and mammon." In fact Jesus and His apostles who wrote the New Testament both called for a more completely separated life on the part of Jesus' followers than did even the old law, and certainly the old covenant gave no place for mixed marriages. It is true of course that when the heathen woman had passed through a certain ceremonial cleansing she might thereby be eligible to become the wife of an Israelite, but to my mind this would symbolize the cleansing of the new birth which the non-Christian would have to pass into before being united to a Christian. Eph. 5:6-8, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." and Deut. 7:3, 4, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger

of the Lord be kindled against you, and destroy thee suddenly."

With all that these Scriptures before us teach, I definitely believe that you were not wrong in the stand that you took when you refused to become party to the violation of the divine principle that is upheld throughout both the Old and the New Testaments and feel that in order that your ministry be consistent to this principle you must continue in your stand even though it will hurt sometimes for after all God will not allow us to be tempted above that which we are able to bear, but in every instance with the testing He will illuminate the way of escape. If you lose friends and even the opportunity to serve in a special church while being obedient to God you have the assurance in His word that He will give you something better. All the time of Job's testing illustrates this fact, he had twice as much and more and better friend when it was over, and so does that of Stephen as seen in Acts 7 for what better could he have had waiting to receive him than the Lord, who was there when Stephen had made the supreme sacrifice. The "come ye blessing of my father," is worth more than all the worldly sanctions and approvals. When you obey God's word the whole world together with Satan will frown at you, but it is quite pleasant to know that this same obedience incurs the smile and pleasure of almighty God. Therefore "be ye steadfast and unmovable and you will always abound in God's mercy."

## Revival

**A** N American clergyman said that for many years he had pleaded with God for a revival, but none had come. Finally, in despair, he gathered his congregation around him and rolled the burden of his anxiety upon them, saying, "I have done all I could; it is now for you to consider your attitude toward God."

Then there rose up in the meeting a gray haired elder, much respected. He said, "Pastor I do not wonder that there is no revival in this church. There never will be so long as Brother Jones and I don't speak to one another."

Before all the people the old man went down the aisle where his brother sat and said, "Brother Jones, forgive me; for ten years we have not spoken. Let us bury the hatchet." They made peace, and he went back to his seat and bowed his gray head between his hands.

There was a great silence on the people. Another officer of the church rose up and said, "Pastor, I do not think there is going to be a revival in this church so long as I say false things to your face and mean things about you behind your back. Forgive me!"

The pastor forgave him. And during the next twenty minutes, in the awful stillness of the place, people all over the church rose and went to square up old accounts with those with whom they were at feud.

And then the Spirit of God came down upon them like a mighty rushing wind.—Selected.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

Though I walk in the midst of trouble,  
thou wilt revive me: thou shalt stretch forth  
thy hand against the wrath of mine enemies,  
and thy right hand shall save me." (Psalms  
119:105)

Even though this life is filled with trouble,  
we are all called upon to face and overcome  
our hardships. Life is a journey. We are  
going somewhere. This journey is a walk. For  
Enoch it was a long, but pleasant, walk. "And Enoch  
walked with God . . . three hundred years . . ."

"And Enoch walked with  
God; and he was not; for  
God took him." (Gen. 5:22-24)

For Noah it was the cause of him receiving  
favor of God. "Noah was a just man and  
perfect in his generations, and Noah walked  
with God. (Gen. 6:9) See also II Peter 2:4  
and 5.

Many others in the Bible have had heaven-  
experiences while walking with God in their  
lives. But we do not have to go to the Bible  
to find those who have such experiences.  
Thousands today are walking just as closely  
with God as those of bygone days. Walking  
with God is an experience every one can  
have by taking Him into their lives and by  
loving Him.

I believe that the following article en-  
dorsed "Walking with God" will be a blessing  
to you, therefore, I pass it on to you.

"I visited a poor old woman belonging to  
my congregation," said a minister. "She was  
entirely dependent on the church for her sup-  
port. Her home was a very small cottage.  
The moment I entered it I saw how neat and  
pleasant everything was. She had been gather-  
ing some sticks from the lane with which to  
cook her evening meal. Her face was one of  
the sweetest I ever saw. It was surrounded  
by the strings of her snow-white cap. On the  
table lay a well-worn copy of the Word of  
God. I looked around for a daughter or friend  
to be her companion and caretaker, but saw  
none. I said: 'Mother Ansel, you don't live  
alone, do you?' 'Live alone! Live alone!' she  
exclaimed in surprise, and then, as a sweet  
light shined upon her face, she added, 'No sir,  
the blessed Lord lives with me, and that makes  
pleasant living!'" Certainly she found  
walking with God a pleasant walk.—R. Newton.

To walk with God one must pass this life  
in intimate communion with Him. Some one  
has correctly said that "None walk with God  
sincerely but those who love Him supremely."  
Those who walk with God delight to do His  
will. It is a blessed privilege to walk with  
Him, to commune with Him and converse with  
Him as friend with friend, and that is exact-

ly what it means to WALK WITH GOD.  
Try it! Continue it!

"Though I walk in the midst of trouble,  
thou wilt revive me: thou shalt stretch forth  
thy hand against the wrath of mine enemies,  
and thy right hand shall save me."

## What She Could



POOR old woman in China, who  
had been converted, but who seem-  
ed unwilling to be baptized, was  
asked why she hesitated. "Why," she replied,  
with tears running down her cheeks, "you know  
that Jesus said to His disciples; 'Go ye unto  
all the world, and preach the Gospel to every  
creature.' Now, I am an old woman, nearly

seventy years of age, and almost blind. I can  
tell my husband about Jesus Christ, and I can  
tell my son and his wife when he has one; I  
am willing to speak to my neighbors, and per-  
haps I can go to one or two villages, but I can  
never go to all the world. Now, do you think  
He will let me call myself a disciple, if I can  
do no better?" When she heard that the Lord  
asked only for the best from each of His follow-  
ers, and does not require from any one more  
than he can do, she said gladly: "Oh, then I  
am ready to be baptized whenever you think  
best." If all the baptized disciples of the Lord  
were as conscientious in their reading of His  
words as was this poor old woman, certainly  
there would be no lack of missionaries.—Un-  
known.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.

## "WHAT CHRIST IS TO THE BELIEVER"

(Col. 3:11)

### Introduction:

"Christ is all," because he joins that which is next to  
the two farthest points in the universe: heaven and earth.  
Christ is all that God is, because he is God. Christ is all  
the perfect man once was and again shall be. If Christ is  
all that God is and all that perfect man is, he must of  
necessity be completeness.

### I. Christ is All that Can Wipe Out Our Sinful Past.

"What can wash away my sins?  
Nothing but the blood of Jesus."

### II. Christ is All that Can Give Strength to Live for

God as We Should.

So many people fail in their efforts to live the Chris-  
tian life because they go in their own strength.

### III. Christ is All that Can Satisfy in this Life.

"The husks of sin I used to eat,  
But Christ gave better food.



## Prayer

**P**RAYER has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—*The Anchor*.

## Bottled Cucumbers

**W**HEN I was a little boy," remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small, and the cucumber so large it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown in the bottle.

"Now I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young, and cannot slip out of them now. They are like the cucumber."—*Christian Herald*.

It satisfies my hunger;  
Oh, taste and see—it's good."

### IV. Christ is All Our Hope.

The star of Bethlehem is the only star in the dark clouds of the future. Jesus is the rainbow across the cloud of adversity.

【●】

## THE BELIEVER'S CALLING

(I Corinthians 1:26)

1. To fellowship with Christ (1 Cor. 1:9; John 17:21; I John 1:3).
2. To be saints (I Cor. 1:2; Rom. 1:7; II Tim. 1:9).
3. To be holy and pure (I Thess. 4:7; II Cor. 5:1).
4. To peace and freedom (I Cor. 7:15; Col. 3:15; Gal. 5:13).
5. To God's Kingdom and glory (I Thess. 2:12; I Peter 5:10).
6. To God's marvelous light (I Peter 2:9; Eph. 5:8).
7. To eternal life (I Tim. 6:12; Heb. 3:1; Eph. 4:1).

【●】

Do not pray for an easy life; pray for greater strength. Do not pray for tasks equal to your power; pray for power equal to "our tasks." Then the doing your work shall be no miracle; but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by the grace of God.—*Brooks*.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"As we forgive . . ." (Matthew 6:12).

Once I read a bulletin from a progressive church in which the pastor had announced a Sunday sermon: "Teachings That Touch Us." This striking title has come to me several times since I read it. There is much preaching today that never makes a dent on the hardened conscience of some, but when the plain Gospel is preached, those who hear can feel the sharp sting that accompanies

One must be mighty good before he can read the model prayer and not feel the sharpness of conviction. However, it is easy to pray: "Our Father, which art in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors." When we get to this part of the prayer, we simply pray for God to forgive us just like we forgive our friends.

If we forgive those who sin against us, we remember it forever, that is not forgiveness. When God forgives it is for good. We never have to ask him to forgive a sin a second time. But how about the way you forgive? Can you honestly ask God to forgive as you forgive?

Someone said, "forgiveness is the perfume that arises from the flower to bless the heart that crushed it." Jesus finished this parable then called their attention to a point that really reaches the soul—

"If you forgive men their trespasses, your heavenly Father will also forgive you, BUT IF YE FORGIVE NOT MEN THEIR TRESPASSES, NEITHER WILL YOUR HEAVENLY FATHER FORGIVE YOUR TRESPASSES."

## A Better Wish



A MINISTER while visiting a section of his city came out of a house to find a poorly-dressed man holding his younger brother by the hand. They admired the minister's shiny new automobile. Somewhat abashed at the thought of his own riches, the pastor explained: "The brother gave it to me." "Gee, mister," said the older boy, "I wish—" and the minister explained him to say, "I wish I had a rich brother." But he said, "I wish I could be a brother to that!"—*Selected*.

# Notes and Quotes



BY J. C. GRIFFIN

## ENDLESS PUNISHMENT OF THE WICKED

It is very unpopular to preach or write about HELL-FIRE in this day in which we are living; however, the Apostle Paul said, "Preach the word; be instant in season, out of season; prove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4).

Jesus Christ preached that the PUNISHMENT OF THE WICKED IS ENDLESS, and warned of the danger of being lost forever. But, HELL-FIRE, as stated before, is a very unpopular doctrine with many religious groups. Many I say, whether you like it or not, any man or woman who doubts the doctrine of everlasting punishment for those who live in sin and die in sin, is out of his rightful place in any Baptist church, according to my limited knowledge of what God's Word teaches. One of the questions that I have been asked, in these parts, is:

## WILL GOD PUNISH HIS CHILDREN IN HELL?

Along with this question there is an argument, "Why God is too good to punish his child in an endless punishment." Certainly this is true, what punishment God's children receive are here on earth. God chastises his children while here on earth, but hell is reserved for those who are children of the devil. With those who do not believe the doctrine of endless punishment, I can agree that God is too good to punish His children in a demon's hell. The justice of God will not allow the sinful, Christ rejecting, Holy Ghost hating, unbeliever to share in the glory made possible by the death of His Son on the Cross of Calvary. But I said that it was the Devil's children that were sent to hell, and let Jesus Christ settle that assertion, then you can find fault with Him.

"I speak that which I have seen with my father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye could do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and

come from God; neither came I of myself, but he sent me.

"Why do ye not understand my speech? even because ye cannot understand my word. Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abide not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:38-44). It would be unjust for God to let those children of the Devil, who have rejected Christ and walked in lust of their flesh, to be associated with those who have loved and worshiped the Lord Jesus as the living Son of God.

No, God will not punish His children in hell. Jesus has gone to prepare a place for the children of God. He says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

## HELL NOT PREPARED FOR THE CHILDREN OF GOD

"Then shall he say also to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). This assertion of Jesus satisfies me that HELL-FIRE is prepared for the Devil and his angels, and that man prepares himself for the association of the Devil and his angels in the life to come by giving to the Devil their life while here on earth. Let us notice some more Scripture.

"... he that believeth not shall be damned" (Mark 16:16).

"How shall we escape if we neglect so great salvation; ..." (Heb. 2:3).

"... wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13).

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41-42).

"Wherefore if thy hand or thy feet offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather, than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee; pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matt. 18:9).

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be their portion of their cup" (Psa. 11:6).

"... whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Mark says: "And if thy hand offend thee, cut

it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:45, 44). (Notice how many times Christ repeated this solemn warning; in the 9th chapter of Mark also in Matthew.)

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet, are and shall be tormented day and night for ever and ever" (Rev. 20:10).

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:13, 14).

These passages should convince any one of the reality of Hell. If there is a heaven for the righteous; there is a hell for the unrighteous. If HEAVEN last forever, HELL last forever. The duration of one is as great as the other. Since time and space will not allow me to write more on the subject at present, I recommend that you order my booklet on HELL, OR ENDLESS PUNISHMENT OF THE WICKED. You can get this book, prepaid, for 15 cents per copy from the Free Will Baptist Press, Ayden, North Carolina. This book is a killer of the doctrine of the RUSSELLITES and several other cults, who have tried to destroy the fact of a hell of endless punishment. This is the doctrine that Jesus preached, but as He was not popular with the masses, His doctrine is not popular with many people today.

May I say in conclusion, there is more said about hell in the Bible than there is about heaven. And the unbelief of men will not lessen the fact of hell one particle. The people in Noah's day did not believe that a flood would come, but their unbelief did not stop the flood from coming.

If men and women in hell could repent and receive salvation, by any means on earth or in heaven, hell would be emptied in a short time; but instead of hell getting smaller, we find that God's word says otherwise: "Therefore hell has enlarged herself, and opened her mouth without measure ..." (Isa. 5:14).

## Obedience



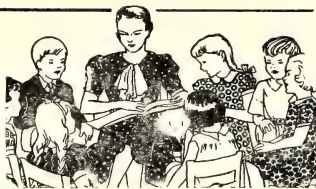
We can never make up for our lack of obedience by giving extra ministry, or by becoming more enthusiastic in some particular sphere. The Lord wants obedience, and if we yield ourselves to Him for a life of obedience, He will look after our character and build it up into the likeness of His Son; and there will be no doubt about conquest in the realm of ministry.—Selected.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### AN HONEST DECISION

Elizabeth Price

**I**T was Friday afternoon and Lester brought his weekly report from school. Mother looked sorry when she read it, and Lester stood by, red and uncomfortable, for it was not the sort of report that makes a boy proud, and his mother happy. It said, "Department unsatisfactory," while as for the lessons, there was not a single "Excellent," only "Fair" or at most, "Good."

Mother did not say anything, because she had said on other Friday afternoons all she had to say on the same subject. She only sat looking at the report a long time, while Lester wriggled and twisted.

At last she spoke, very quietly: "It must be stopped, Lester. For more than a month your conduct has been 'Unsatisfactory.' I have reasoned with you and given you chances to do better, and you have abused them. I shall try you once more, and then unless your next report is a very good one—as good as you used to have—my boy must be punished."

Lester stopped wriggling. That last word awed him. "How?" he asked, swallowing over a lump in his throat.

"You will have to stay away from the sleighing party one week from tomorrow."

Lester sat down, feeling as if he had suddenly grown too weak to stand.

Mother had folded the report and laid it aside. She picked up her sewing again and said, "It all depends on you, Lester."

Lester walked away slowly. Not much danger of his forgetting—no, indeed! There should be an "Excellent" over against every item in next Friday's report. He would show what he could do, for once. But miss that sleigh ride—never!

He thought of nothing else all afternoon, remember it twelve times on Saturday, six times on Sunday, twice on Monday, once on Tuesday, and next thing he knew it was Friday again, and teacher was handing out reports. His heart came into his mouth as he looked at his. "Conduct unsatisfactory." "Lessons fair." Not an "Excellent"—not even a "Very Good." And he had meant—oh, what had he not meant to accomplish this week! But Mother could not—could not keep him away from Westchester! She never could break his heart like that! His feet fairly flew over the ground this suspense must be ended.

Mother was sewing, as she nearly always was, but she dropped her work and the hand trembled that she held out for the report. Maybe she felt the suspense, too. She read

the few words, and her eyes filled with tears, and Lester knew what that meant. "It isn't fair!" he burst out. "Teacher didn't mark me fair; I have been good! I don't deserve to stay at home! I didn't do wrong!"

"Wait, Lester—wait, dear," Mother's voice was very gentle. "If you tell me on your honor that this report is unfair, if you really think you deserve to go to Westchester, you may go. You remember what I said a week ago; you know the conditions. I leave it to you to decide."

"Then I'll go, all right," said Lester, positively. "I haven't done a thing that ought to keep me away."

### WHEN JESUS SPEAKS

Mrs. C. L. Pickren

**M**ARY was always singing at her work or play and ready to help in any way she could to bring happiness to others, but this morning Mary hadn't been as happy as usual and mother kept watching her and wondering what could be wrong. When little girls are so very quiet mother thinks they might be ill, but Mary hadn't complained at all. She did her chores and dressed for school and when mother asked if she wasn't feeling well she replied that she was all right. Her reply wasn't very convincing to mother and after Mary had gone to school she kept wondering what the trouble could be. The day before they had gone to church and she remembered that Mary had seemed rather quiet as if she had something on her mind the evening before. But what could it be? She knew of nothing that could be worrying a little girl of eight years old so much.

Mother anxiously waited for lunch time when Mary would be home, and breathed a prayer that Mary wasn't ill at school.

Then came lunch time, but there still seemed to be a question in Mary's eyes as she looked at mother. All through lunch her mind seemed to be some place other than on her lunch. As she finished with her milk she looked up at Mother and timidly began, "Mother, yesterday when our pastor gave an invitation at the close of his sermon I felt so funny and it seemed as if something was telling me to go on up to the pastor and give him my hand."

"Why didn't you go?" mother gently asked. "Because—my—because—Oh Mother, I don't know why." Mary seemed so distressed mother prayed for words to comfort and help her to understand more about the ways of the

"Very well, dear." The busy needle was at work again.

Lester tore outdoors to play nosily with Sport and make himself believe he was having a fine time, while Mother folded away the poor little report and waited.

She did not wait in vain. It was bedtime "I can't go, Mother. It wouldn't be honest and I am honest, if I do act mischievous in school. I did deserve it—Teacher was fair. I've whispered and played instead of studying, but I don't think I'll ever forget again. I'm going to be the best boy in the whole world after this." And Mother held him close and said, "I knew my boy could be trusted to tell the truth, and he hasn't disappointed me."

The party rode away the next morning without Lester. He tried to be brave and cheerful but the ordeal was a hard one, and Lester never forgot it, for it did him much good in spite of the hardness—or perhaps because of it.

In the evening, when the pleasure-seeker had returned, the little figure crept again to Mother's room. "It's been pretty hard," said a queer, choky voice, "but I'm glad."—Christian Advocate.

Lord. Then she thought of a little boy in the Bible that God spoke to one night.

"Mary, when I speak to you, you can hear me with your ears and you know it is me speaking don't you?"

"Yes," replied Mary with a puzzled look. "If I told you to bring me a pencil, you would bring it to me without a question, wouldn't you?"

"Yes, Mother," answered Mary, "but what has that got to do with the queer feeling, had?"

Putting an arm around Mary, mother said "Mary when I speak to you, you hear me with your ears and you do the things I ask you because you love me and want to help me; but the most important One of all speaks to your heart, and when you hear Jesus speaking you should open your heart and let Him come in to make your heart pure, then you will love Him and want to work for Him. Do you understand dear?"

"Yes, I believe I do," Mary said with brighter look on her face. "Mother, I think was Jesus speaking to me yesterday, but wasn't sure then."

"Mary, there was a little boy that the Lord spoke to in the Bible. Get your Bible and read how he answered when the Lord called him."

"Where will I find it?" Mary eagerly asked. "You will find it in the third chapter, first Samuel. You can read it while I finish dinner and tell me how the boy answered the Lord."

Before mother had finished Mary came running "Oh, Mother, I answered Jesus just like the little boy answered the Lord and now Jesus is inside my heart and it feels so good."

(Continued on page thirteen)

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in postage stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted or publication in THE FREE WILL BAPTIST.

### Rev. Harry L. Mitchell



Death came to Rev. Harry L. Mitchell of Birmingham, Alabama, in March 1953. He was a loyal and faithful servant of the Lord having pastored and done evangelistic work in the Cahaba Association of Free Will Baptists near Birmingham for the past 14 years. Mr. Mitchell had served as moderator of his association a number of times and was selected at the last State Convention to serve as some Mission Director of Alabama. He was elected to the Board of Trustees two years ago and had served as chairman of the Board. He was well known and loved by all Free Will Baptists in Alabama.

Mr. Mitchell had suffered a short illness prior to his death, but thought he had recovered from it. He had planned on going on a preaching tour and had several appointments to fill at the time of his death. He was getting his car out for a trip while Mrs. Mitchell was closing the house. When she stepped out to the car she found him sitting under the steering wheel dead. He had suffered a heart stroke and died suddenly.

Funeral services were conducted by the Rev. W. H. Ryland of Eldridge, Alabama, assisted by the Rev. R. P. Ritch of Birmingham. His remains were laid to rest in the beautiful cemetery of Elmwood in Birmingham. Many of his friends from over the state of Alabama attended the funeral and the floral offerings were beautiful and plentiful.

We feel that Alabama has lost a great, loyal servant of the Lord, one that will be missed in our entire state work. We trust that our loss will be heaven's gain, and that he is gone with Christ to reign.

REV. W. H. RYLAND  
Eldridge, Ala.

"Who is king of your life—the Lord Jesus or old Satan?"

### Mrs. J. P. Overbee

On January 11, 1953, our heavenly Father in his infinite wisdom and tender mercy, called Mrs. Margaret Overbee to her heavenly reward. She was only 32 years old at the time. She was a good wife and mother, but we want to say to those who weep, "Weep not as those that have no hope." Margaret was a faithful member of Spring Hill Church, Goldsboro, North Carolina, and of the Woman's Auxiliary. Her place was always filled when she was able to attend, and she is missed so much.

She leaves to mourn their loss, a husband; two little girls, Joyce and Judy; her mother and father; and a host of relatives and friends.

Her funeral was conducted from Spring Hill Church by her pastor, Rev. J. C. Varnell; her former pastor, Rev. J. Walter Stanley; and Rev. Wade C. Goldston, with a large crowd of friends, relatives, and loved ones attending. She was laid to rest in the family plot under a beautiful mound of flowers to await the morn.

It's the true white lily  
That comes like a dove,  
To bring the glad story  
We all long to hear;  
"He died to save us,  
Be of good cheer."

It's the true white lily,  
The flower we love best;  
For it brings to our memory  
Loved ones at rest.  
It speaks of our Saviour  
Who died on the cross,  
That he who believeth  
Shall not be lost.

Respectfully submitted,  
MRS. B. H. WOODARD  
MRS. J. A. ALLEN, SR.

### Mrs. M. J. Davenport

On January 6, 1953, the Lord took from our midst my dearly beloved mother, Mrs. Mary Jane Craddock Davenport. Mother had been in failing health for the past four months, during which time she lived with me, near Plymouth, North Carolina.

For the past seven years she had attended Mt. Tabor Free Will Baptist Church near Cresswell, North Carolina, very faithfully. Even after she came to live with me, as long as she was able to go, she attended Union Chapel Free Will Baptist Church near Plymouth.

She was born on September 20, 1883, making her stay on earth 69 years, 3 months, and 17 days.

Mother leaves, beside myself, to mourn their loss, five sons, 13 grandchildren, two great-grandchildren, and a host of friends. Funeral services were conducted at the graveside by the Rev. L. E. Ambrose, assisted by the Rev. Russell Mayhew.

Written by her loving daughter,  
MRS. JAMES H. MILLER

### 'Was That Somebody You?'



FROM CARTER, the evangelist, told this in one of his messages: While he was holding meetings in a Pennsylvania town, a young man who had formerly lived next door to the parsonage committed murder. The whole community was stirred. Mr. Carter and the pastor obtained permission to visit the young man in his cell. After telling him his own story of conversion in a prison, Mr. Carter and the pastor succeeded in leading him to Christ.

Then the newly-saved man addressed the pastor and sadly said, "To think I lived next door to you for months and you never told me anything about Jesus until I came here! If you only had, I probably never would have become a murderer."

Are we overlooking any close-by opportunities?—*Evangelical-Messenger.*

## FOREIGN MISSIONS

(Continued from page five)

part of the Foreign Mission Board. I read each report with much interest and then try to pass it's contents on to the church.

Satilla Church had gone on the budget system when I began as pastor last October. The grand total of the 1953 budget is \$4500.00, with \$202.50 designated to Foreign Missions.

It seems that this total is a little high for the church, however, it was set as a grand mark for the church to reach through faith. We are striving to reach this goal through bringing our tithes and offerings unto God's storehouse upon the first day of the week, believing that this is God's given method for financing His kingdom's work.

The designated apportionments are being paid monthly as the church is able to pay with the larger amounts being paid in the fall due to the most of the constituency being farmers.

I am one hundred per cent for a full-time secretary-treasurer. Surely, the need is great enough, and we must be strong enough, and God must be big enough, for us to have a full-time leader in this department. Also, I believe that we all appreciate our Foreign Mission work enough to provide the necessary means to make this possible.

Cordially and faithfully yours in Christ,  
J. E. WILKS

## WHEN JESUS SPEAKS

(Continued from page twelve)

now, it doesn't feel queer at all."

With tears in her eyes and rejoicing in her heart, mother kissed her little girl and said, "Let's hope and pray that many more boys and girls will read the story of Eli and Samuel this very day and then will open their hearts to Jesus and listen when He tells them the things they can do to help Him."



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Auxiliary Workshop

The Auxiliary Workshop of Cumberland District Woman's Auxiliary met at Goodspring Church, Pleasant View, Tennessee, March 28, with a good representation from ten churches. There were only three churches in the Cumberland District Woman's Auxiliary which were not represented, these being Ashland City, East Nashville, and Bethel.

The theme of the meeting, "Be Wise—Standardize," was effectively brought out by each church present, presenting a program on specified points of "The Standard of Achievement." These programs were very inspirational and helped each auxiliary member present to get a greater vision of what there is to be accomplished in our work.

At noon a bountiful lunch was served in the basement of the church which was enjoyed by all, and the fellowship with one another.

In the afternoon session, Mrs. Jerry Wilfang brought an interesting message on her experience in Cuba, and urged that we, as women of the auxiliary, can do the ministry of prayer and to look on the fields and get a vision of what needs to be done; then with the help of the Lord, we will go forward.

Mrs. Lorene Miley conducted a contest on "Our Standard of Achievement Chart," which was helpful to all.

Our District Auxiliary President, Mrs. Sublett, expressed her thanks and appreciation for the increased attendance and co-operation at this workshop and urged that our next one be far greater than this.

MRS. MARVIN WALKER, Reporter  
Joelton, Tenn.

## Hull Road Auxiliary Reports

The Woman's Auxiliary of Hull Road Church, Snow Hill, North Carolina, held its regular meeting March 20 in the home of Mrs. P. L. Barrow with Mrs. Ada Barrow and Mrs. Fernie Jones as joint hostesses. There were 25 members present and one visitor.

The program was presented by Mrs. Royce Hill. She completed a discussion of the book, "Will a Man Rob God?" by Ralph Cushman.

During March the members of the auxiliary visited the sick; distributed trays, baskets, tracts, cards for the aged, sick and needy; did evangelistic and social service work.

A special appropriation of \$10.00 was made to be applied on a Cuban mission home.

Mrs. Carl P. Barrow is president of the auxiliary.

## Cuban Roof Fund

### An Appeal to North Carolina Women

About \$200.00 has come in on the fund to put a new roof on the missionary home in Cuba. Another \$300.00 is needed. Please send in your donation on this to Mrs. M. A. Woodard, Treasurer, N. C. Auxiliary Convention, as soon as possible. Each auxiliary is being asked to send as much as you can so that we can get the fund ready as soon as possible.

MRS. L. E. BALLARD, President

## Shady Grove Auxiliary Reports

The Woman's Auxiliary of Shady Grove Church, Morrisville, North Carolina, held its April meeting at the Fellowship House. There were 22 members and 2 visitors present. The meeting opened with the singing of "There Shall Be Showers of Blessings," followed with prayer. Mrs. Marie Carpenter gave the devotional, "The Light of Truth—Shines on Stewardship."

The business session was presided over by the president, Mrs. Edna Hoyle. \$5.00 was sent to our missionaries, the Willey's in Cuba, to be used toward a new roof on their home. It was voted to enclose \$1.00 in the birthday cards sent to the aged ministers and widows. The vice-presidents gave their reports. Mrs. Joe Haas gave a study course on "Stewardship." Mrs. Gladys George gave a report of the training meeting held at Selma. This was followed by a report of the Auxiliary Convention of the Western District. The meeting closed with prayer by Mrs. Pattie Ferrell.

Delicious refreshments were served by the hostesses, Mrs. A. S. Sykes and Miss Reda Crabtree.

MRS. E. P. HILDEBRAN,  
Publicity Chairman

## Greenwood Pre-Easter Services

The Woman's Auxiliary of Greenwood Church, Camilla, Georgia, held its regular pre-Easter week of prayer by meeting each night at different homes throughout the week of March 30.

On Monday night we met at the home of Mrs. Boyd Huts. The president opened the meeting with song, Scripture reading, and prayer. The program chairman then brought a message, telling of the work in Cuba and of our missionaries there and their needs. Most everyone present took part in a chain of prayer for this cause.

Tuesday night we met with Mrs. W. Sharp, with Mrs. K. V. Shutes in charge. She brought us a good message on the missionary and their work in India. This was followed with prayer for the work in India.

Wednesday night we met with Mrs. L. Lamb, with Mrs. G. T. Harvey in charge. She opened with song, Scripture reading, and prayer. She spoke on the great need of Africa and the mission work there. A chain of prayer was offered for them.

Thursday night being prayer meeting time at the church, we met there. Mrs. C. J. Harvey was in charge of the program. After the devotions she told us about our gifts to missions and how we should give. She stressed the point that our church and denomination should give more. The service closed with prayer that we might give more for missions.

Friday night we met with Mrs. G. T. Harvey, with Mrs. K. V. Shutes in charge of the program. After a song, Scripture reading and prayer, Mrs. Shutes told us of our responsibility to God and how we should come to him completely surrendered and tarry for a new ministry of power. This was followed by offering for missions, receiving \$12.00. The meeting closed with a chain of prayer.

Our attendance was rather small for the week due to so much sickness in our community. Some of our regular members were in the hospital. But we are thankful to God for such good services as we always enjoy there.

MRS. C. J. HARVEY  
Program Committee

## New Testament 'First's

1. The first message at Christ's birth was missionary message (Lk. 2:10).
2. The first coming of Christ was a missionary work (Luke 4:18-21).
3. The first disciple, Andrew, was the first missionary (John 1:41).
4. The first prayer Christ taught men was a missionary prayer (Matt. 6:10).
5. Christ's great reason for Christian love was a missionary reason (John 13:35).
6. Christ's great reason for unity was a missionary reason (John 17:21).
7. The first message of the risen Lord was a missionary message (Matt. 28:10).
8. The first command of the risen Lord. His disciples was a missionary command (John 20:21).
9. The first apostolic sermon was a missionary sermon (Acts 2:17, 39).
10. Our Lord's last words on earth were missionary command (Acts 1:8).
11. The second Coming of Christ is to hastened by missionary work (Matt. 24:14).
12. And the last words of the departed Saviour should have first place in the lives of His followers (Matt. 6:33).

—Andrew Murray

All Christian ministry and efforts, whether in words, deeds, or influence, should lead to strength and growth in Christian graces. There must be in evidence before our efforts can produce fruits to Christ's honor and glory.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Building the Church At Ephesus

(Lesson for May 3)

Lesson: Acts 19:8-10; 20:17-27.

Golden Text: I Corinthians 3:11.

### The Heart of the Lesson

#### Introduction

When Paul first came to the city of Ephesus the Jews were friendly toward him. For months he continued to preach in the synagogue. But because some of the Jews were hardened, and believed not, but spake of that way before the multitude," Paul left the synagogue and set up his work in a school house. In this place, Paul held daily meetings with great success for two years. His farewell address of Paul to the elders of the church is especially personal. He is out to leave for Jerusalem from which he will go as a prisoner in chains to Rome. Perhaps, Paul did not have time to return to Ephesus so he sent for the elders to meet him at Miletus which is a distance of some thirty miles from Ephesus. Because of existing conditions Paul had the feeling that this would be the last time that he would ever see these elders on this side of death.—The Bible Student (F.W.B.)

#### The Temple of Diana

The opening verse of this chapter tells of Paul's arrival at Ephesus. The city of Ephesus to which Paul came, was the capital of the Roman province of Asia. It was situated on the river Cayster, about forty-five miles north of Smyrna. It is said to have been built by an Amazon lady, as early as the sixth century B.C. It was a fine city noted for its commerce and also for its heathenish and idolatrous practices. It was noted for its famous temple of Diana, which for its size and grandeur was accounted one of the seven wonders of the world. Its length was 425 feet, width 220; and it had 128 marble pillars, 60 feet high. Some of these were beautifully carved; the rest were polished. All the provinces of Asia contributed to its building, and we are informed that it took 200 years to complete its construction. Models of the temple and the statue were made to be carried off as charms or to be placed on exhibition in houses (vs. 24). The city of Ephesus was steeped in idolatry; it was idol minded. Many people lived at Ephesus, who were quite wealthy and also were influential. It was a great center for the missionary enterprise to which Paul was called and dedicated. To succeed in this city great spiritual power was needed, and it was here the ministry of Paul was accompanied with extraordinarily great power.—The Bible Expositor.

#### Additional Truths

1. Plain and bold Gospel preaching is sure to incur the resentment of those who are hardened through wilful unbelief (Vs. 8, 9).
2. One who dares to preach the whole Gospel will find more liberty in a lecture hall than in many churches today (V. 9).
3. It is a good thing for believers to be separated from those who blaspheme the Gospel of Christ (V. 9).
4. The life of a slave for Christ is always a challenge to those who observe it (Vs. 18, 19).
5. The Gospel ministry is a ministry of preaching and teaching, both in public and from house to house (V. 20).
6. The Gospel of repentance toward God, and faith toward our Lord Jesus Christ is indispensable to the salvation of the Jews and of the Gentiles (V. 21).
7. Those who are sure of what the will of Christ is should obey it, even in the face of bonds and afflictions (Vs. 22, 23).
8. The importance of life itself is incomparable to the joy that comes from faithful obedience to the Gospel ministry (V. 24).
9. Those who preach the whole counsel of God are not responsible for blood of those who perish (Vs. 26, 27).
10. Paul's campaign provoked opposition. Fortunately Satan is not omnipresent, but he does succeed in getting somebody, everywhere, to do his dirty work.

—The Bible Teacher (F.W.B.)

11. A new form of opposition developed; business became alarmed. In Ephesus, it was not the chamber of commerce which objected to Paul's work, but the silversmiths. The chamber of commerce was more farsighted than the silversmiths. They knew that Paul's work was a great advantage to business; that employees who belonged to this sect were doing excellent work and proving themselves dependable, and that customers were easier to deal with and noticeably honest. But the silversmiths were right; every Christian preached against the use of idolatrous jewelry and souvenirs. Satan is still using the same method.—Selected.

12. Christianity helps honest business in at least two ways, but people who are engaged in the liquor traffic, gambling or prostitution are sure to start trouble when a revival starts on a large scale, as in a city the size of Ephesus or Chicago.

#### 13. Things to note in the study of this lesson:

1. Paul's leaving Corinth and going to Ephesus.
2. His two years of ministry in Ephesus.
3. Paul's purpose in holding a conference with the elders.
4. His zeal and faithfulness to preach the gospel in Ephesus.
5. Paul's closing exhortations to the elders who were leaders of the Ephesus church.

—Advanced Quarterly (F.W.B.)

## II. THE LESSON ILLUSTRATED.

### The U. S. Revival-Born.

America while becoming a mighty nation, relied upon great Revivals of religion. The United States has been pre-eminent a land, of Revivals. It was conceived in a Revival.

The men and women who passed through the Puritan Revival in England became the progenitors of our nation. These people, their souls vitalized with spiritual life, came to the new world for the purpose of enjoying a fuller expression of the divine power that they had come to possess through the Puritan awakening. Thus the American Republic was born in a Revival atmosphere.

Then with the passing of the years, hardship gave way to prosperity. Privation gave way to plenty. Conditions improved among the colonies. The people became lax and less concerned about spiritual matters. There was a drift away from God. A period of disintegration followed. Every department of colonial life economic, political and otherwise began to reflect this weakening of the spiritual foundations.

Fortunately there developed another wave of evangelism in the middle part of the eighteenth century resulting from the faithful preaching of the Gospel of the Lord Jesus Christ. It was this Revival that saved the colonies in their infancy.

Historians refer to this mass movement toward God as, "The Great Awakening."

This Great Awakening found the colonies disunited. It gave them a spiritual unity, without which, they could not have resisted the pressure of these days from the outside. Political union, the framing of the Declaration of Independence, and the writing of the Constitution—these things never could have taken place, had it not been for the Great Awakening. Historians agree at this point.

I am saying, without fear of successful contradiction, that this Revival which swept the colonies in the middle of the eighteenth century was directly responsible for the writing of the Constitution of the United States in the year 1787. Had that Revival not occurred, the Constitution would not have been written.

—The Defender Magazine.

## A Useful Monosyllable



PURGEON one time remarked, "Learn to say 'No.' It will be of more use to you than to be able to read Latin." "No" may reveal character, and so may "Yes," and character is of more importance than any learning.

Too often what "they" do and what "they" invite us to do is decisive. But people who are controlled by the acts of others are weaklings and largely good-for-nothing to the Kingdom of God. It is the men and women of decision who dare to say, "As for me and my house, we will serve the Lord," who pull heavenward. It is better to say "No" and stand alone if necessary than to say "Yes" to evil though the world applaud and the favors be showered upon us. Character is better than the praise of men.—Selected.



# Vacation Bible School Supplies

## "LIVING WITH JESUS"

### DIRECTOR'S MANUAL

A complete, new Director's Manual gives invaluable information for the most effective use of the 1953 V. B. S. Uniform Lesson series, "Living With Jesus."

New directors and experienced leaders both will find this Director's Manual indispensable. There is a helpful introduction, with pointers on how to begin, selecting your workers, publicity, the worship program, refreshments, etc., to aid in conducting the school. There is a complete closing program for the entire school. Also there are daily worship programs described in detail, with introductory remarks, song suggestions, complete stories, and step-by-step outline.

No. 9120.....Price, 50c.

### TABLE-TOP PICT-O-GRAPH

Brand-new classroom-size Pict-O-Graph set, "Homeland of Jesus," correlated with the new V. B. S. Uniform series. Complete with cardboard easel, 8 1/2 x 11-inch suede-covered basic ground, and 8 sheets of over 100 full-color suede-back figures to make 10 lessons. Also manual complete with instructions and Bible story for each lesson.

No. 9137.....Price, \$1.25

### TEACHING PICTURE SET

Twelve beautifully colored pictures, size 10 x 12 inches, for classroom use. A picture is provided for each lesson, plus an extra one for review at the end of each week.

No. 9136.....Price, \$1.25



### For JUNIOR and TEEN-AGE GROUPS

**TEACHER'S MANUALS.** Capable writers have drawn on their extensive V. B. S. experience to provide choice teaching material for use with these two important age groups. Each manual offers a wealth of program help for each day of the 10-lesson course. Complete with stories, games, class projects, etc.

**PUPILS' BOOKS.** Each of these books are in fascinating workbook style to gain and hold your pupils' attention. The "Junior Pupil" has 32 pages of quizzes, puzzles, codes, etc. Open end, like a notebook, the "Teen-age Pupil" will interest the 12-14-year-olds with its Bible hunts, quizzes, and things to do.

**ALSO**—Plan to use the Table-Top Pict-O-Graph set in these classes.

### Order by Number

No. 9127. Junior Teacher.....	45c.
No. 9128. Junior Pupil.....	30c. each; 10 for \$2.50
No. 9129. Teen-age Teacher.....	45c.
No. 9130. Teen-age Pupil.....	30c. each; 10 for \$2.50
No. 9137. Table-Top Pict-O-Graph.....	\$1.25

### RETURNABLE

### Sample Kit

Examine actual copies of manuals in this new course. Kit contains five teacher's manuals and five pupil's workbooks (Nursery, Beginner, Primary, Junior, and Teen-age), plus the Director's Manual, a sample picture from the Picture Set, and a partial sheet from the Table-Top Pict-O-Graph Set.

Order  
No. 9131... **\$3.75**

— ORDER FROM —

# FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Durham, N.C.

APR 29 1953

Durham, N.C.



**IN THIS  
ISSUE**

• D. L. MOODY'S CALL TO THE MINISTRY.....D. L. Moody  
"I THIRST".....W. A. Dail  
SOUND DOCTRINE.....W. A. Carnett

• AYDEN, N. C.  
APRIL 29, 1953  
Vol. 68 No. 17



# The Mail Box

## APPRECIATES WOMAN'S AUXILIARY DEPARTMENT

"We enjoy and think you do a fine work in the Woman's Auxiliary Department. Always like to hear of what other auxiliaries are doing and the fine work of the Free Will Baptist paper."—Mrs. Winston Sweeney, Bristol, Tenn.

【●】

## THANKS, FOR JOB WELL DONE

"I am more and more pleased with the appearance, style, and contents of our Free Will Baptist paper. Thank you for a good job well done and thank you for even greater improvements in the future."—Rev. C. F. Bowen, Nashville, Tenn.

【●】

## A BIBLE COLLEGE STUDENT WRITES

"I noticed in April's issue of THE FREE WILL BAPTIST an article on 'Constructive Criticism.' I want to add my two cents' worth to this and say that I agree with Mrs. Velma Brunson in both her criticisms. But especially do I emphasize that I like the 'new look' of the front cover; congratulations on its improvement.

"In complimenting the improvements I want to also mention an additional improvement that I think can be made. This consists in the printing of the name. I like to see the name of a denomination printed entirely in equal letters. This is not particularly because of denominational pride, though I admit I do have some. Yet, it seems that people misunderstand so often unless that method is used. Having seen other denominations who have a part of their name Free Will Baptist, I've noticed they would print that in big letters and add the rest of their name in tiny, almost invisible letters. It seems that they are ashamed of their name and would rather be another denomination than the one they are. Now I am sure that is not the case with our Free Will Baptist, but I wonder if some do not misunderstand, for I have heard many call our paper 'The Baptist.' It is not that! It is THE FREE WILL BAPTIST."—A Bible College Student, Nashville, Tenn.

【●】

## PARENTS OF MRS. CALVERY WRITE

"Greeting in the name of our Lord Jesus. We want to say that we enjoy THE FREE WILL BAPTIST and look forward to its arrival each week. We especially enjoyed the article awhile back by Wesley Calvery, from Cuba, as we have the happy privilege of being the parents of his wife, and our prayer is that God will use them in a great way, and that thousands will find Jesus through the influence of their ministry."—Rev. and Mrs. Austin Mullen, Saffell, Ark.

【●】

Little things come daily, hourly, within our reach and they are none less calculated to set forward our growth in holiness than are the greater occasions that occur but rarely. Moreover, fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love.—J.N.G.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



## Pure Fruit Juices for the Punch

## VACATION BIBLE SCHOOLS

Are you planning for a Vacation Bible School this summer? If not, you will miss an opportunity that can not be duplicated.

In the two short weeks of VBS, the pupils get instructions equal to almost a year in the Sunday school. And the concentrated day-after-day study, with emphasis on salvation, often results in a large number of decisions for Christ.

The purpose of the VBS is not to fill the heads of pupils with memory verses from the Bible. This is important, true; but the prime purpose is to lead the child to a definite acceptance of Christ as his Saviour and make a few portions of Scripture living and real to him.

In planning your VBS, first, you will want to choose a director. This should be some capable person who is willing to spend time in planning and working for a successful school.

Then the other helpers must be selected—teachers, pupils for recreation, secretaries, etc. Every worker is important and should be selected with care.

Decide on the dates for your school. Probably two weeks right after school is out are best, since the weather is usually better, and vacations usually start later. So prefer to conduct VBS later in the summer after vacations are over. Determine what dates will be best for your particular area.

The literature for the VBS should be selected and purchased as early as possible. This will give the workers an opportunity to become familiar with it before the opening of the school. Your own Free Will Baptist Press has a supply of good literature to aid you in your school.

# D. L. Moody's CALL to the Ministry

Never give up your legitimate business and go into the work of the Lord unless you are called by the call. But every one is called to be a disciple. Men and women who work ten or twelve hours a day can work for Christ after their day's task is over, and some of the best Christian workers are those who toil hardest during the day. God never sent a man and the work failed. Heaven-sent men never fail. Did you fail in the Baptist fail? Did not Stephen finish his work? His shining face has come down the ages to us. Moses was sent to God. Moses was not Mr. Nobody. Me might have been King David or Lord Moses if he had stayed in Egypt. Moses had power without a title.

As I was thinking this morning before daybreak of my last sermon with you, I thought of the call which God gave me to leave my occupation six-and-thirty years ago. I confess I could not keep back the tears. Instead of being in the wilderness, as Moses did for forty years, I have been called to work in the hardest field. Everything beckoned me to remain in business. I had a widowed mother, whom I ought to help support. My business was prosperous for those days. I had no education. I could not put a sentence together properly. I did not have a friend who would not call me to give up my business. But louder and stronger came the call. I gave up my business, and people called me crazy; but thank God that look that stand when I did.

When I thought this morning of the two men who have stood on this platform within twenty-eight hours and have testified to the saving grace of God—those men who were converted in Baltimore sixteen years ago, one now a preacher of the Gospel, and the other a detective who has been working for God ever since his conversion—I said, "Thank God I entered the work! I would not change my position for any throne on earth." If I had lived up millions what would they amount to when compared with being a co-worker with God?

I will tell you how I got waked up on this subject and came to a decision. I had a large Sunday School in Chicago with twelve or fifteen hundred scholars. I was very much pleased with the numbers. If the attendance at it was up I was pleased; but I did not see a convert. I was not looking for conversions. There was one class in a corner of the large hall made up of young women, who caused more trouble than any other class in the school. There was only one man who could

## As Told by Himself

ever manage that class and keep it in order. If he could keep the class quiet, it was about as much as we could hope for. One day this teacher was missing, and I taught the class. The girls laughed in my face. I never felt so tempted to turn anyone from Sunday School as I did those girls. I never saw such frivolous girls. I could not make any impression on them. The next day the teacher came into my store. I noticed that he looked very pale, and I asked what was the trouble. "I have been bleeding at the lungs," he said; "and the doctor tells me that I cannot live. I must give up my class and go back to my widowed mother in New York State." As he spoke to me his chin quivered and the tears began to flow. I said I was sorry, and added: "You're not afraid of death, are you?" "Oh, no, I'm not afraid to die, but I shall soon stand before my Master. What shall I tell Him of my class? Not one of them is a Christian. I have made a failure of my work."

I had never heard anyone speak in that way, and I said: "Why not visit every girl and ask her to become a Christian." "I am very weak," he said, "too weak to walk." I offered to get a carriage and go with him. He consented, and we started out. Going first to one house and then to another, that pale teacher, sometimes staggering on the sidewalk, sometimes leaning on my arm, he saw each girl, and, calling her by her name, Mary or Martha, or whatever it was, he asked her to become a Christian, telling her that he was going home to die and that he wanted to know that his scholars had given their hearts to God. Then he would pray with her and I would pray with her. So we went from house to house. After he used up all his strength, I would take him home and the next day we would go out again. Sometimes he went alone. At the end of ten days he came into the store, his face beaming with joy, and said: "The last girl has yielded her heart to Christ I am going home now; I have done all that I can do and my work is done."

I asked when he was going, and he said, "Tomorrow night." I said, "Would you like to see your class together before you go?" He said he would, and I asked if he thought the landlady would allow the use of her sitting

room. He thought she would. So I sent word to all the girls, and they all came together. I had never spent such a night up to that time. I had never met such a large number of young converts. The teacher gave an earnest talk and then prayed, and then I prayed. As I was about to rise I heard one of the girls begin to pray. She prayed for her teacher and she prayed for her superintendent. Up to that time I never knew that any one prayed for me in that way. When she finished another girl prayed. Before we arose every girl had prayed; what a change had come over them in a short space of time. We tried to sing, but we did not get on very well,

*"Blest be the tie that binds,  
Our hearts in Christian love."*

We bade one another "Good-by," but I felt that I must see the teacher again before he left Chicago and so I met him at the station, and while we were talking one of the girls came along and then another until the whole class had assembled. They were all there on the platform. It was a beautiful summer night. The sun was just setting down behind the western prairies. It was a sight I shall never forget. A few gathered round us—the fireman, engineer, brakemen and conductor of the train, and some of the passengers lifted their windows as the class sang together:

*"Here we meet to part again,  
But when we meet on Canaan's shore,  
There'll be no parting there."*

As the train moved out of the station the pale-faced teacher stood on the platform of the carriage, and, with his finger pointing Heavenward, he said: "I will meet you yonder"; then the train disappeared from view.

I went to business next day; but I could not get interested in my work. I had tasted something better. What a work had been accomplished in those ten days. Some of the members of that class were among the most active Christians we had in the school for years after. We had a blessed work of grace in the school that summer; it took me out of my business and sent me into the Lord's work. If you hear God calling you today into His work, do not leave this building until you have decided to respond to the call.—*The Christian and Missionary Alliance*, 1899.



# SOUND DOCTRINE

## The Material Creation

By Rev. W. A. Carnett



**T**HE AMAZING UNIVERSE. The world in which we live is a marvelously interesting part of an exceedingly vast, complex and intricate universe. Powerful telescopes have pushed back the horizons until the magnitude of things now known stagger the imagination. Stars up to 400 times as large as our sun, and giving forth thousands of times as much heat have been discovered. One star in Orion would include our sun and all the intervening space between the sun and the earth and continue out as far as Mars in a single solid flaming mass. Another star cloud in that constellation is so vast that a beam of light would take 26 years to cross it travelling at the speed of 186,000 miles per second. Some stars are known to be so remote from the earth that it would take their light millions of years to reach us even though travelling at that incredible speed. Our earth is relatively small compared with most heavenly bodies.

There are many mystifying and awe-inspiring wonders in our own world too, however. Think for a moment of the beauty of the rose, the near approach to intelligence of such tiny creatures as ants and bees, the engineering skill of the beaver, the life cycle of the butterfly and countless other marvels. No one can gaze long at the gigantic mountain crags with their rugged snow-crested spires and not be impressed with something akin to awe. How well did David form the words which all of

us experience when he said, "Day unto day uttereth speech, and night unto night sheweth knowledge" (Psa. 19:2). If our ears and our spirit are in tune with God we can hear His voice in every place. Everywhere we turn God has left evidence of His handiwork.

**THE EVOLUTIONARY THEORY.** Elaborate attempts have been made by some scholars to discredit the Genesis account of creation. By using millions or even billions of years in the process some have claimed that all we now behold is the result of chance. Practically no reputable scientist now subscribes to the hypothesis of things originating by themselves by chance. It is contrary to reason to account for the design in creation without believing in a Designer; to admit the marvellous conformity to law throughout the universe without believing in a Lawgiver who is Sovereign over all; to recognize the unmistakable evidence of a plan and not believe in a Planner; and to acknowledge the fact of Providence without knowing instinctively that a superior Intelligence directs the course of things. Then too, the origin of life, even in its most rudimentary form is an insoluble mystery apart from a Life-giver. And to account for thought and conscience apart from God requires more credulity to remain in unbelief than it does to believe God.

**THE ONLY SATISFACTORY ANSWER.** With majestic serenity the Bible says, "In the be-

ginning God created the heaven and earth" (Gen. 1:1). However, the Bible was not written to tell us "What makes the heaven go, but to tell us how to go to heaven," someone has aptly remarked. The origin of the material creation is specifically attributed to Christ in Col. 1:16, 17. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by Him; and He is before all things, and by Him all things consist." While this assertion gives us the most satisfactory answer for the origin of things, its primary purpose is to show the pre-eminence of Jesus Christ exalted above all things. Indeed, this is the fundamental basis of the Scriptures, and the true object of redemption. No one having a wrong conception of Christ can have a right idea of the creation. "For it pleased the Father that in Him (Christ) should all fulness dwell" (Col. 1:19). (Through Christ, spoke and worlds were born by His Divine fiat came sun, moon and stars, light and spiritual being; in short all things. His power governs all and upholds all. The material creation excites our deepest admiration for it magnifies and exalts the Creator. Whose loving hand has caused all these things to be, and yet so condescends as to place us in dominion over the works of His hand in this world.

## Loving With A Loveable, Loving Love

Selected by Rev. Rufus Hymen

Lord, I have heard that Thou art love and that love is of God. I want to love everything. I already love the sea with its salt spray and foaming billows. I love the valleys and the steep approach of their either side. I love the flowers, birds, and animals. I love even the snows and the black clouds which carry rain, also the sun and the palefaced moon.

There are some men and women that I love and I would like to say I love you, oh God, but how can I until I love all you love? I want to love them that hate me. I want to love the stiff-necked ones who ride in fine

autos and wear costly clothes, eat sumptuous fare, and rank head and shoulders above me socially. Though they speak not to one of my estate, let me speak AT them and love love them.

I want to love that blear-eyed, red-nosed, brown-chinned, liquor-soaked dope fiend as he staggers by me. I do not wish to love him because he is all the above mentioned, but in spite of it I want to see and love his soul.

I want to love that thin-clad, short-gowned, bobbed-haired, opera-painted, stencil-eyed, lipstick-sticked piece of humanity, not because she is a flapper, but because she is some mother's prodigal girl who has a soul and needs a hand.

I want to love that one, if there be any, who


watches me with an eye of envy, the one who misunderstands, the one who misrepresents the one who would falsely accuse.

Oh, Father, you must help me if I am to help everyone even as you have loved and helped. If I love only those that love me, what grace have I? Do not even the publicans love the same? Let me love with a loveable, loving love until the Holy Three, Faith, Hope, and Charity, abide with me.

The darkness of the night is becoming more dense as the morning hastens on. Keep your heads uplifted, watching and waiting for the Lord's soon Return.—R.

# "I THIRST"

BY REV. W. A. DAILEY

N John 19:28, Jesus saith, "I thirst." This expression made by Jesus has been overlooked in this world. At that time, Jesus was on the cross and his enemies were still persecuting him, desiring to see him put to death.

The Romans had not allowed the Jews to give anyone to death without their permission; the chief priests were obliged to take Jesus before the Roman Governor, Pontius Pilate. He refused on three occasions to sign the declaration consenting to his death, and said, "I find no fault in him." Then Pilate went and washed his hands, but he did not wash his heart. Jesus was very humble in all of the trial and all the while as he went through the hours of persecution. At last the high priest stood up and commanded him to say whether he was the Christ or not. He answered, "Thou hast said; nevertheless I say unto you: hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In this expression, Jesus proved himself clear of all accusations, and even at this hour he was thirsting for the souls to be redeemed by his power. When Jesus said I thirst, he had in mind nothing greater than a cup of cold water. When he used the expression "I thirst," they gave him a sponge filled with vinegar, mingled with gall, and when he had tasted thereof, he could not drink. I have often wondered if the same condition does not exist today. Are we not guilty of offering the Christ vinegar, mingled with gall, and letting him die with thirst? We read in Matthew 5:6 these words: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Therefore, before we can accomplish anything, we must give us growth in righteousness, we must have that desire and thirst before we can be led.

It was a great pleasure to me to hear two great speeches recently at the North Carolina Missionary Conference. One was delivered by Mrs. Thomas Willey, one of our missionaries in Cuba. As I listened to her speak, it seemed that I could see the Christ on the cross, thirsting for someone to carry the Gospel into all the world. As I looked over the congregation, I could see the tears falling from their eyes, with a thirst to do something about it. Jesus said, "I thirst." The second speech was delivered by Rev. J. B. Bloss, chairman of the National Home Mission Board. He brought a very inspiring message concerning the need of home mission work. He pointed out very clearly that there were several states in the Union that did not have a Free Will Baptist church. And I personally know that there are several counties in North Carolina, that do not have a Free Will Baptist church. I have often wondered if this fact is not true that while

the Christ is thirsting we are offering him the vinegar, mingled with gall. He did not drink it then neither will he drink it now.

Jesus said, "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matthew 25:42, 43). In these verses we see great opportunities in which we have failed to comply with. We need more churches and more consecrated preachers. Our Home Mission Board needs one-hundred and fifty-thousand dollars at this time. It is strange to know that we have people in our own state that has never heard a Free Will Baptist preacher preach. No wonder Christ said while hanging on the cross, looking out over the crowd that persecuted him, "I thirst." As he looked out, he saw his mother and said, "Mother, behold thy son." I have seen some very sympathetic cases in which mothers have been forsaken and turn-

ed from the doors of their children, but Jesus said, "I thirst."

I wonder sometimes if the spirit of Christ does not live in the hearts of some old people who have been forsaken by the world. Jesus died in a forsaken manner, and yet, he was so thirsty for the souls of man that he said, "Father, forgive them for they know not what they do." At this time, the soldiers which were crucifying him must have thought they were doing the right thing. We read in Proverbs 16:25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This is a pitiful condition for any man to be in, but God has said, "My spirit shall not always strive with man." And my prayer is that we shall not offer the Christ vinegar and gall, but we shall present unto him our bodies a living sacrifice. Every saved person should have a desire and thirst for lost souls. James said, "Ye are the light of the world, and ye are the salt of the earth." He also said, "Let your light so shine before men that ye may glorify your father which is in heaven."

The responsibility of every Christian person should be a light that shines from the inward part to the outward world. God has no other way to speak to the world only by the holy spirit through the person. We are the only beings that God has made to do sacrifice and service.

## The Church of the Living God

BY DR. WILLIAM CULBERTSON  
*President, Moody Bible Institute*

When the Lord Jesus Christ ascended to the right hand of the Father, He left on earth the nucleus of an institution of which He had made the amazing declaration: "... the gates of Hades shall not prevail against it" (Matt. 16:18). Though it has not spread as it might have, though its constituents are not without fault, though it has been torn by inward and outward strife, this living organization abides and shall abide until in glorious victory it is brought to its consummation.

Do men oppose it? It is guaranteed the ultimate triumph by the Son of God Himself. Do men scorn it? It has in its hands the only solution to the deepest needs of men. Do men criticize its inconsistencies, its failures? Despite its faults, it remains the greatest and most constant force for righteousness in the world.

This institution, this organization, this organism is "the Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). The building of God, the body of Christ, the bride of Christ, the Church of the Lord which He purchased with His own blood—these are the scriptural descriptions of this vast and wonderful company.

To this body is given the privilege of being the repository of the truth. The Holy Word of God is in its custody. It did not create the Sacred Scripture; God using holy men did that. The Church's privilege was to point out the Scriptures which God had inspired. To say

that the fixing of the canon of the holy writings is to make the Church superior to them is to miss the point. As Martin Luther pointed out, such an assertion is the same as maintaining that since John the Baptist said, "Behold, the Lamb of God," he is therefore superior to the Lord.

The Church of the living God should not be confused with any earthly church. The visible Church, the denominations, the local assemblies of believers are not necessarily the Church of which we are speaking. You can be a member of a church, of a denomination, of an assembly without having been born again (John 3:3). Even the best church cannot guarantee you salvation on the basis of membership on its roll. But you cannot be even the weakest believer in the Lord Jesus, provided you are really trusting Him, without being a member of the invisible Church which is composed of all true believers, whatever their earthly denomination.

### *The Church—Its Foundation*

"... upon this rock I will build my church" (Matt. 16:18). What rock? Weak, vacillating Peter? So to speak shows ignorance of the text, of the rest of the Scriptures, and of man. Not without true insight have our translators capitalized the word "Rock" in many

(Continued on page eight)



# NEWS NOTES

## VIRGINIA CHURCH ORGANIZED

On Wednesday, February 27, 1953, a new Free Will Baptist Church was organized in the city of Norfolk, Virginia. The charter remained open until April 12 for charter members with a total of 65 persons desiring to become members of this church. On Saturday, April 18, the Tidewater Association of Free Will Baptists accepted this church into its association.

The church solicits the prayers of all Christians of the denomination for its growth and progress in the Lord's work.

Rev. Daniel J. Merkh, Lynnhaven, Virginia, is pastor of the church.

## CANTON, N. C., REVIVAL

Rev. Roy Rikard, pastor of Crumpton, North Carolina, Church, has just closed a great revival at the Canton, North Carolina, Church. It was the best revival the church has had in several years. There were a good number of professions and several were added to the church. Also during the revival there was a record attendance in Sunday school, 222.

Since Rev. Milton Hollifield began his pastorate of this church in August, 1952, the church attendance has practically doubled. Payments on the new parsonage are ahead of schedule, and hopes are to soon pay this debt off and build a new church to accommodate the increasing crowds.

## SPRING REVIVAL AT RICHMOND

A spring revival will begin at the Richmond, Virginia, Church, 5210 Monument Avenue, Sunday, May 3, and continue nightly for two weeks, ending Sunday, May 17. Rev. D. C. Dodd, Promotional Secretary of the denomination, will return to Richmond for the meeting after having served as the evangelist at the organizational meeting of this church a year ago. Services will begin each evening at 8 o'clock with emphasis on evangelism. Rev. Louis H. Moulton, pastor, will conduct the song service.

## ROCKY MOUNT CHURCH OBSERVES HOME-COMING

Sunday, May 3, the First Free Will Baptist Church, Rocky Mount, North Carolina, will observe its second annual home-coming celebration with many wonderful things to thank and praise the Lord for. Rev. R. P. Harris, pastor of the church, announces that the services will be well attended and a good program has been arranged.

Rev. D. A. Windham, Greenville, North Carolina, will be the guest speaker at the 11 o'clock hour. The afternoon services will fea-

ture charcoal drawings and sketches, special music, and talks by former pastors. Dr. Leonard Earl Harris of the Harris Conservatory of Music will be present and will play the organ as well as sing.

Since October, 1952, the church has moved along in great strides. A new heating system and a new, large Hammond Organ have been installed. The Sunday school rooms are in the process of being completed and the material is on the premises to do this job. The Sunday school has gained from twenty to thirty members in attendance and is still increasing. Ten young people have recently made public their profession of faith in the Lord Jesus and will be baptized the fourth Sunday afternoon in April.

All former pastors, members, and present friends of the church are invited to take part in the home-coming celebration. A picnic dinner will be served on the church lawn after the morning worship services.

## ALABAMA FREE WILL MISSION WORK

At Krafton, Alabama, (Mobile County) there are a few families who are trying to establish a Free Will Baptist church in that town. The families of Brothers L. B. Mitchell, Morrell, Whitman, and Forrester have rented an old store and are trying to hold services there. Rev. Coleman of Alma, Alabama, is serving as pastor.

Rev. H. A. Pitts of Winfield, Alabama, expects to put up a tent there sometime in May, and hopes to be able to increase the interest to the extent that a building will soon be in progress.

If you know of any Free Will Baptists living in or around Mobile County who are not associated with a church, please have them get in touch with either L. B. Mitchell, 215 11th Avenue, Chickasaw, Alabama, or Rev. Teddy I. Moody, Route 5, Box 271-P, Spring Hill, Alabama.

## APPELMAN CRUSADE

Much activity of an evangelistic nature is expected in the area of New Bern, North Carolina, during the latter half of May. Already plans are forming to make the Hyman

## COMING EVENTS

May 3-10—National Family Week  
May 10—Rural Life Sunday  
May 10—Mother's Day  
May 24—Pentecost  
May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 14—Flag Day  
June 21—Father's Day

Appelman "Crusade for Christ" campaign, the biggest of its kind ever held in eastern North Carolina.

Rev. J. R. Davidson, local pastor and general chairman of planning, has named twenty sub-chairmen to handle various phases of activity. Davidson says he expects the number of church people participating in planning, prayer groups, and rendering other services to number near 1,500.

Dr. Appelman, noted religious author and widely publicized evangelist, ranks high among revival leaders of this time including Bill Graham, Dr. Charles Fuller, and many others. He is the holder of five degrees and a former college professor. At the time of his conversion, he was a wealthy attorney at law in Chicago, Illinois.

At present, Dr. Appelman is holding an evangelistic crusade in Portland, Oregon, similar to the one he will open in Kafer Stadium, New Bern, May 17 to continue through May 31.

## PROGRESS IN MOREHEAD CITY CHURCH

The little Free Will Baptist Church of Morehead City, North Carolina, has grown to the extent that the members are looking for a bigger place to worship in.

In 1952 the largest attendance in Sunday school was 137. So far this year the largest attendance has been 171. The school has several classes, but only five classrooms, two classes meet in the auditorium. April 12, 27 attendance awards were awarded by the Sunday School. Miss Molly Baker received her fifth year bar for perfect attendance along with fifteen others receiving their fourth, third, second, and first year bars. The other eleven who had only one or two Sundays absent again them, received Bibles.

Since Rev. Noah Brown came to the church in October, 1952, as pastor, he has seen two souls come to the Lord for baptism, two letters, and six awaiting baptism. The church has a membership of 159 and is growing every day.

The church has a Brotherhood which started out with five members, but now has grown to 36 members. Their primary interest is in the saving of lost souls. Also the Brotherhood helps anyone in need of hospital care, food for the families, etc. Mr. Bill Moore, president of the organization, solicits the prayers for the group that they may grow greater for the kingdom of God.

Mrs. Simpson, president of the Woman's Auxiliary, and the other ladies are doing a fine work in the church. The different circles of the church meet once a week and the auxiliary meets once a month. At this time the reports for the month are combined. They support the Co-Labor Band which includes foreign missions, home missions, and our college. They also support the orphanage and other needy places.

Mr. D. F. Jones, Jr., is director of the Free Will Baptist League which is doing a good job. The league is growing right along with the church and Sunday school. This is the training unit of the church. All the organizations of the church are working for one goal to help build the kingdom of God so that a may be saved.

SSION WORK IN SOUTH MISSISSIPPI  
 v. J. T. Quick writes that he moved from  
 City, Alabama, last October to begin mis-  
 sion work at Richton, Mississippi. He is  
 serving three churches, one of them half  
 time, with the help of the Home Mission Board  
 and Brother Lonny Walley, chairman of the  
 board.

On Easter Sunday, April 5, services were  
 held in the home of Mr. Joe Conway. After  
 the service a new church was organized, Bethel  
 Free Will Baptist Church, with eight charter  
 members. They were: Mr. and Mrs. Joe Con-  
 way, Mr. and Mrs. Leroy Shows, Mr. and Mrs.  
 John Conway, Mrs. M. A. Conway, and Mrs.  
 Annie Segrest. Joe Conway and Leroy Shows  
 were ordained as deacons, Marion Conway as  
 church clerk, and Mrs. Leroy Shows as church  
 treasurer. Rev. J. T. Quick was called as pas-  
 tor.

On Sunday night, April 26, a revival began in  
 the church with Rev. Johnny Britton, a con-  
 victed Catholic from Birmingham, Alabama, as  
 evangelist. The services are being held  
 under a brush arbor on a lot donated to the  
 church by the Masonite Company of Laurel,  
 Mississippi, and plans are to build a church on  
 the lot in the near future. Any donation on  
 the building will be appreciated if you feel so.  
 Just send your donations to Rev. J. T.  
 Quick, Route 1, Richton, Mississippi.

All who read this are asked to join in prayer  
 for this group of people for the success of  
 the church and for their work to glorify the  
 Father. Master.

#### WHITE RIVER LEAGUE RALLY

Sunday, April 12, was League Rally Day for  
 the White River Association of Arkansas. This  
 is the first rally of the year, and everyone  
 had a wonderful time singing and worshipping  
 the Lord. The rally was held with Mt. Har-  
 mony Church, Saffell, Arkansas.

Five leagues were represented: Allen Chapel  
 League, Batesville, Opal Sturch, president;  
 Mt. Saffell's Chapel League, Sandtown, Warren  
 Grubbs, president; Ballew's Chapel League,  
 Grubbs, J. W. Blanks, president; Mt. Har-  
 mony League, Saffell, George Neely, president;  
 and Coffman League, near Portia.

Four programs were presented throughout  
 the day with each league participating. Special  
 features for the day were too numerous to  
 mention.

Ministers present were: Revs. L. C. Doyle,  
 Herman Lewis, Ray Watkins, J. W. Blanks,  
 Ernest Elms, Austin Mullen, and one visiting  
 minister, Rev. Hays of Black Rock.

The star soloist, Shirley Sue Robins of Bates-  
 ville, was absent this meeting which was re-  
 tarded very much.

The host church, Mt. Harmony, wish to  
 thank every one for their co-operation in mak-  
 ing this a great rally day. The next rally will  
 be held October 11, at Ballew's Chapel Church  
 near Grubbs, Arkansas.

#### FLORIDA CHURCH

Piney Grove Church, Chipley, Florida, has  
 just concluded a successful revival. Rev. Dan-  
 on C. Dodd was the evangelist. The meet-  
 ing began April 12 and continued through  
 April 17. There were 39 decisions for Christ

and 22 additions to the church. Rev. C. A.  
 Huckaby is the pastor.

On April 19 a union baptismal service was  
 held at beautiful Blue Lake near Chipley.  
 Churches taking part in the service were Chip-  
 ley, Lovewood, Cottendale, and Piney Grove.  
 The ministers participating were Rufus Hyman  
 and C. A. Huckaby.

#### RAMM WINS MOODY AWARD

Dr. Bernard L. Ramm, professor of philo-  
 sophy at Bethel College and Seminary, St.  
 Paul, Minn., is winner of the Moody Press  
 Bible Institute and Seminary Textbook con-  
 test. The contest which closed Dec. 30, 1952,  
 was sponsored by Moody Press, Chicago, in  
 order to promote the writing of new textbooks  
 for Bible institutes and seminaries.

The Rev. Fred H. Wight of South Pa-  
 dena, Calif., is the second place winner.

Dr. Ramm was awarded \$1,000 for his  
 manuscript, "Protestant Christian Evidences."  
 It will be published next fall in time for Bible  
 institute and seminary classroom use during  
 the fall semester, Kenneth N. Taylor, Moody  
 Press director, said.

Mr. Wight's manuscript, "Manners and Cus-  
 toms of Bible Lands," will also be issued in  
 the fall.

#### RALEIGH, N. C., REVIVAL

Revival services are continuing at the Ra-  
 leigh Free Will Baptist Church with Rev.  
 Wayne Smith of Swannanoa, North Carolina,  
 as the evangelist. The meeting will close on  
 May 8th. Rev. Herman Harsey, pastor, ex-  
 tends a welcome to all. Song service begins  
 at 7:30 p. m.

#### PLEASANT GROVE HOME-COMING

Pleasant Grove Free Will Baptist Church,  
 Pikeville, North Carolina, will observe its an-  
 nual home-coming, Sunday, May 3. A very  
 interesting program has been arranged for the  
 day, consisting of Sunday school, morning  
 worship, picnic lunch, church conference, and  
 special music throughout the day.

All past members, pastors, and friends are  
 urged to attend and enjoy the fellowship to-  
 gether.

Rev. R. N. Hinnant of Micro, North Caro-  
 lina, is pastor of the church.

#### NEW STORE HOURS

In order to give our friends and customers  
 better service we have set up the following  
 schedule for our book store and office to remain  
 open:

7:30 a.m. to 5:30 p.m. Mon. through Fri.  
 9:00 a.m. to 12:00 noon, Saturday

Our purpose in making this change in sched-  
 ule is to give you more time during the day to  
 shop for your Church and Sunday School  
 supplies.

#### LOWLAND REVIVAL

Rev. T. O. Tery, pastor of Warden's Grove  
 Church, Lowland, North Carolina, will begin  
 a revival in his church, Monday night, May  
 4, at 7:30 o'clock, continuing through May  
 15. Special prayer services will be held each  
 evening. The public is cordially invited to  
 attend these services.

#### BALLARD ELECTED FIELD WORKER

Rev. L. E. Ballard of Ayden was elected  
 field worker for the North Carolina State  
 Convention-Institute last week at Cramerton.  
 Mr. Ballard will work on a half-time basis  
 until funds are available for full-time work.  
 Mr. Raymond Sasser, President of the con-  
 vention, says that 100% more money came in  
 for the Unified Program this year than last and  
 it is hoped that money will soon be available  
 for a full time field secretary.

All officers and directors of the convention  
 were re-elected. The convention had so many  
 invitations for the 1954 meeting that the de-  
 cision was left with the Executive Committee.  
 The convention showed an increase in every  
 department. Eighteen churches that had never  
 represented at the convention were present  
 this year.

#### SHORT ITEMS

President Eisenhower told a Masonic group  
 in Washington recently that under his moth-  
 er's direction he read the Bible through twice  
 before he was 18.

Evangelist Billy Graham announces that  
 lately he has been directing his sermons more  
 to Christians. He has not departed from his  
 objective of reaching the unconverted and still  
 stresses salvation in each message, but he feels  
 that more emphasis should be placed on how  
 Christians should live.

Representative Louis C. Rabaut (D-Mich.)  
 has introduced a bill in Congress to authorize  
 the use of the motto "In God we trust" on pos-  
 tal cancellations.

Reliable statistics show that there are sixty  
 bootleggers with Federal permits in thirty-  
 eight dry counties in Arkansas, and three hun-  
 dred ninety-four of them in thirty-seven wet  
 counties. This means simply that wet areas  
 in Arkansas have between six and seven times  
 as many bootleggers as dry areas.—*National  
 Voice.*

One Saturday night a Kansas City minister  
 telephoned each family listed in the church  
 membership roll. As each person lifted the  
 phone receiver, he heard this message: "This  
 is the voice of conscience. Tomorrow is Sun-  
 day." The next day the attendance at this  
 church was three times the average.—*Clipped.*

Graceville, Florida, will become the new  
 home of the Baptist Bible Institute, now known  
 as the Trade School of Religion and located in  
 Lakeland, Florida. The ministerial school  
 will be built on 160 acres just outside the city.

An Associated Press dispatch stated that  
 President Eisenhower was reported by callers  
 as looking none too favorably on the Revised  
 Standard Version of the Bible. No reason was  
 given, though the callers reported that he en-  
 joys the King James Version.

Southern Baptists increased their giving to  
 missions last year by almost one-fourth. Money  
 contributed for all mission causes totaled \$45,-  
 822,830 or 23 per cent above the 1951 figure.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *How can Christ be present with His followers everywhere throughout this age and at the same time be present at God the Father's right hand in His resurrected, glorified human body where He acts as our advocate?*—D. Kiser, Newport, Tennessee.

**ANSWER:** Christ is a divine person. One of the divine attributes is omnipresence; therefore Christ is present everywhere at all times. Jer. 23:24, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?" said the Lord."

The Scriptures assign Him divine titles:

1. *The Lord Jesus*—Acts 4:33, "And with great power gave the apostles of the resurrection of the Lord Jesus; and great grace was upon them all."

2. *The Word*—John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

3. *The First and the Last*—Rev. 1:17, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."

4. *Alpha and Omega*—Rev. 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last."

5. *I Am*—John 8:58, "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

On page 65, in Dr. William Evans' *The Great Doctrines of the Bible* we find the following: "Matt. 18:20—'For where two or three are gathered together in my name, there am I in the midst of them.' He is with every missionary (Matt. 28:20, 'Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.'). He is prayed to by Christians in every place (I Cor. 1:2, 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours'). Prayer would be a mockery if we were not assured that Christ is everywhere present to hear. He fills all things, every place (Eph. 1:23, 'Which is his body, the fulness of

him that filleth all in all'). But such an all pervading presence is true only of Deity."

Even though Jesus' earthly activities before His death were limited to what could be performed in a human body, when He was resurrected and possessed a glorified body though yet on the earth, He could go in and out while the doors were fast. He could also vanish out

## The Church of the Living God

(Continued from page five)

verses (cf. Deut. 32:4, 15, 18, 30, 31). The metaphor of the Bible is that God is the Rock. The hymn writer is right: "The Church's one foundation is Jesus Christ her Lord." Or, to slightly change the figure: "... the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 2:20).

### The Church—Its Mission

While the Church has a vital concern in the welfare of man, and while it may use many methods in order to gain a hearing for the Word of life, it has not been left on earth with its major duty to educate, to civilize, to reform the world. It is not even the responsibility of the Church to convert the world. The purpose man-ward of the Church's presence in the world is that it may witness to the Lord Jesus Christ. By God's grace, wisdom and power the Church is to gather out from among the Gentiles a people for His name (Acts 15: 14), and to be used of God in taking the message of salvation to those who comprise the remnant according to the election of grace (Rom. 11:5). In this Church believing Jews and Gentiles are made one in Christ. The commission of the Church is to take the gospel to every creature.

### The Church—Its Future

The Church looks forward to a blessed consummation. It is to occupy until the Lord come. At His coming the Church—both those who have died in the Lord and those who are alive—will be caught up to meet the Lord in the air. Corruption then will put on incorruption; mortality will put on immortality. It is also true that every believer must face the judgment seat of Christ (II Cor. 5:10; I Cor. 3:10-15). This judgment does not have to do with salvation, but with service. Oh, the

of the disciples' sight, etc. Now that He glorified and at the Father's right hand, He present here in the person of the Holy Spirit John 16:13-15, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it to you." Hebrews 6:20, "Whither the forerunner is for us entered, even Jesus, made high priest for ever after the order of Melchizedec." Ephesians 4:10, "He that descended is the same also that ascended up far above the heavens, that he might fill all things." See I Thess. 10:12-13; Acts 3:20-21.

This all is a mystery therefore we are called upon to understand it in all details but only to receive it by faith and await Christ's coming for a full comprehension of it. I Cor. 13:12, "For we now see through glass, darkly; but then face to face: now we know in part; but then shall I know even as also I am known."

surpassing privilege of the joy of casting crowns at His blessed feet. And then, a then will be fulfilled that wonderful Scripture "that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus" (Eph. 2:7).

Are you a member of this Church? There is no salvation apart from membership in the Church. It is entered not by human merit but by rites of religion, but by personal faith in the Lord Jesus Christ who died for our sins and rose again for our justification. Having entered the Church you have the privilege of membership in a local church so that you may be of mutual help and so that you may work together take the message of the gospel to the world everywhere.—*American Tract Society*.

## Insanity!

Selfishness is insanity. We heal it by being crazy about the welfare of all people passionately devoted to the complete salvation of all mankind. David Livingstone sought sanity bringing light to Africa and in the passion of his appeal to make others light torches in the darkness of his black wilderness. It was thoroughly insane for him to watch ship lift anchor and move slowly over the distant horizon, when he could have sailed back into the jungle with those black men to whom he had given his promise. This was blessed insanity—the kind that keeps the world from going crazy.—*Upper Room Pulpit*.

Secure not thyself in the conceit of bringing forth evil fruit. A Christian is defined by mere negatives.

He who falls into sin is a man. He grieves at it is a saint. He who boasts of it is a devil.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105.)

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalms 139:7)

A long time ago I read a book entitled, "Practice in the Presence of God." At that



time I did not realise what I was reading, or what is meant by the doctrine of the Omnipresence of God. All our doings are in the presence of God. There is no fleeing from Him. That has been tried by so many. Adam and Eve "Hid themselves from the presence of the Lord God amongst the trees of the garden."

"And the Lord God called . . ." God was present.

"But Jonah rose up to flee unto Tarshish from the presence of the LORD." God was there also, for He sent a great wind; He prepared a great fish to swallow up Jonah; He heard Jonah as he prayed from the belly of the whale; He spoke to Jonah the second time, there is no getting away from the presence of God. "Am I a God at hand, saith the LORD, or am I a God afar off?"

"Can any hide himself in secret places that shall not see him? saith the LORD. Do not fill heaven and earth? saith the LORD." (Isaiah 23:23, 24.)

People are still trying to free from God because they are not willing to follow and obey Him. Sin causes us to try to hide from God. Sin makes us fear the wrath of God. Sin makes us ashamed of ourselves in the presence of God; we do not want to be seen by Him. We will but realise that whatever we do, God sees us; whatever we say, God hears us; and wherever we go, God is there. The Psalmist continues:

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

"If I say, Surely the darkness shall cover me; even the night shall be light about me." (Psalms 8 and 11)

All these passages from God's Word should make us happy to know that God is everywhere at all times. But He is not there only to see the evil things we do and say, but even there shall thy hand lead me, and thy right hand shall hold me." (Verse 10) Praise God for His watchful eye, and for His leading and holding hand. If we have God with us, we need have no fear of man or devil. The Bible is full, from beginning to end, of God's assurances to us of His continual and constant presence. Let no one try to walk through this life alone. Without God there will be great trouble, misery and ruin.

(Continued Next Week)

## A Neglected Virtue

Forgiveness was recently termed "the virtue we profess to believe, fail to practice, and neglect to preach."

We live in the midst of an epidemic of hate, and our great problem is the removing of this hate by the strategy of forgiveness. This forgiveness springs from love and must be at the very center of our faith. Forgiveness is not a mere sentiment but clear-eyed realism. Our own forgiveness depends upon our forgiveness of others. The only petition in the Lord's Prayer which has a condition attached is the one on forgiveness. God cannot forgive us if we maintain an unforgiving attitude toward others. Neither can we worship God if we are unforgiving.—*Covenanter Weekly*.

## Win the Boys

Every town has its lost boys. Your town has. Perhaps your home has. Lost to God! Lost to hope! Lost to Heaven! Why does not the knowledge of the condition of our boys alarm, arouse, and send us almost breathlessly to the rescue? *Lost!* Shall this be their eternal condition? It need not be. It should not be. It must not be! Arouse ye! Christian fathers, mothers, brothers, sisters, teachers, pastors, friends! Boys lost! Let the cry be sounded out. Let it echo through your soul until you are aflame with zeal to save them. They can be found! They can be saved! To the rescue! To the rescue!—*The Epworth Herald*.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## WHAT GOD DOES WITH OUR SINS

Psalm 32:1

### Introduction:

David had sinned. He had committed adultery with Bathsheba. To hide his sins, he had caused Bathsheba's husband, Uriah, to be killed. Then God sent his servant, Nathan, to preach to David. Upon hearing Nathan's message, David confessed his sin and repented and God forgave him.

Psalm thirty-two was written by David after God had forgiven him. It is a Psalm of joy over sins forgiven, the voice of experience teaching, a red lantern of warning hung over this tragedy in the life of David. Just as the first Psalm gives a picture of the blessed man's character, this Psalm gives the basis of that character.

In the first two verses of this Psalm, David uses four words to describe his wrong. All four of these words are fraught with meaning.

I **Transgression** has reference to a trespass. Perhaps, David was thinking of his treatment of Uriah. A transgression not only means a trespass upon the rights



## Winning Souls

Someone asked Dr. Lyman Beecher, in his old age, "What is the greatest of all things?" The sturdy veteran replied, "It is not theology; it is not controversy; it is saving souls." He had been the king of the American pulpit; but, as he looked back over his noble career, he felt that the greatest good that he had accomplished was in leading guilty and polluted souls to their own Saviour.

David Brainerd, one of the most celebrated of our missionaries, while he was laboring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I

awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God."—*Clipped.*

Some men pride themselves on being true to conscience, but they are careful to see to it that conscience is under their personal control.

The law of variety which shines in the earthly exhibition of Christianity will shed its fascinations over Paradise and lend its zest to the services of heaven.

Though a hundred crooked paths may lead to temporary success, the one plain path of honesty alone can lead to lasting fame and the blessings of posterity.

of someone else, but it also denotes rebellion against God. God forgives transgression.

II **Sin** denotes a missing of the mark. Perhaps, David was thinking of the law that God had given through Moses, and of how far he had missed the mark. God covers sin with the blood of Christ.

III **Iniquity** refers to corruption or the moral inequalities and injustices caused by wrong. David must have been thinking of the parable Nathan had told him, and of how unjust he had been to poor Uriah. God does not charge to our record those injustices brought to Him in repentance.

IV **Guile** bespeaks fraud, deceit and craftiness. Likely, David was thinking about the effort he had made to cover his sins: how he had brought Uriah home, how he had gotten Uriah drunk, and how, finally, he had Uriah placed where he would be killed. The "blessed man," the man forgiven, the man whose sin is covered, is the man "in whose spirit there is no guile."

【●】

### The Death of Saints (Ps. 116:15)

1. Christians sleep in Christ (I Thess. 4:14; I Cor. 15:18).
2. Is blessed and is a gain (Phil. 1:21; Rev. 14:13).
3. Is full peace and faith (Is. 57:2; Heb. 11:13).
4. The Lord is with His saints in death (Ps. 23:4).
5. By death we enter into Christ's presence (II Cor. 5:8).
6. We receive the crown of life (II Tim. 4:8; Rev. 2:10).
7. Saints enjoy the company of angels (Luke 16:22).
8. They will live again (Dan. 12:2; John 11:25, 26).

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"Search the scriptures; . . ." John 5:39.

Dr. William Lyon Phelps, noted educator, said, "I thoroughly believe in a university education for both men and women: but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible." There must be a reason for a statement like this coming from such a great man. Perhaps he read the quotation from Isaiah 8:20, "If they speak not according to my word it is because there is no light in them."

With all the things that have been said about the "New Bible" (and I do not accept it as the Word of God), yet it has been a help to some of our people; they read the grand old Book and the new Book more than ever before to ascertain the difference between them so that they can defend the old. I have nothing to say against this kind of reading, but if they had read the Bible more often it wouldn't take so much last minute searching.

I sometimes believe that God's Word is read more to see what it doesn't teach than to learn the fundamental doctrines. If every minister would study the book to be a better soul winner and not try to equip himself against some hair-splitting theory, God would have a better staff of workers.

I never look at a road map to find out the roads which do not lead to my destination, but rather, I search for the right path. It is possible to come close enough to God that some of these little derailers will be lifted.

One should not believe something just because he has always been taught that it is the truth. Yet, when one has been taught something so long and so earnestly that it has become a part of him, he should not give it up without good and sufficient reason.

## God's Standing Challenge

The power of prayer has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—J. Hudson Taylor.

# Notes and Quotes



BY J. C. GRIFFIN

## MORE ABOUT HELL-FIRE

In a previous issue of THE FREE WILL BAPTIST I wrote concerning or quoting from my book, "Hell or Endless Punishment of the wicked." At that time I used the question asked by the no-hellish concerning God's children: "Will God punish his children in a hell?" If you did not read it, I hope you will take the issue up and read the quotation. After, you can order the book from the Free Will Baptist Press, Ayden, N. C., for 15c and the whole message on hell as preached in sermon and later revised. This book will help you to ward off the argument of the Russittes who do not believe in eternal punishment of the wicked. Today I am again quoting from this book, the topic:

## HELL AND THE LAST DAYS

"We are told that in the 'last days that a living away' or apostasy will take place. (Tim. 4:3-4, 'For the time will come when they will not endure sound doctrine; but after their own lust will they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.' Jude 17th and 18th verses read: 'But, beloved, remember ye the words which were spoken before of the apostles our Lord Jesus Christ: how that they told us, there should be mockers in the last time, who should walk after their own ungodly lusts.' Those who mock at the 'Incarnation' and the 'Trinity' will take warning or had better. Read 2 Thess. 2:10-12 which reads thus: 'And will the deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believe not the truth, and have pleasure in unrighteousness.'"

Jesus tells us that 'He is the truth.' The truth says that the wicked shall 'go away into everlasting punishment.' I believe Jesus. Give Him praise and His Word. He says, "Thou heaven and earth pass away, my word shall not pass away."

Pastor Russell and his followers contradict Luther, Calvin, John Bunyan, the Wesleys, Arminian, Morgan, Moody, and all of our early fathers in the plain Word of God.

All reformers, all evangelists, and all the scholars of the past were clean off the track according to this great man. . . . If you do

believe in everlasting punishment just now the doctrine of 'no-hell and no everlasting punishment,' and you will find out when it is too late to repent. For whosoever resisteth the Word of God resisteth the power of God. Rom. 13:1-2 reads thus: 'Let every soul

be subject unto higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.'"

Just a part of the quotation under the caption below has been given: get the book and read the rest.

## HELL CAST INTO THE LAKE OF FIRE

"Many people in this day of apostasy believe that 'the grave is hell.' I find some who think that 'We catch our hell here in this life and that there is no suffering hereafter.' But I am sure that these people do not understand Revelation 20:13, 14: 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.' Now if we were to admit that 'the grave is hell' what would one profit if he were in the grave? We use the word 'grave' as these deluded people and read, 'And death and the grave were cast into the lake of fire.' What becomes of the grave? It is 'cast into the lake of fire.' Who are in hell at this resurrection? The wicked dead. How do we know? We go back and read the 4th, 5th, and 6th verses of this chapter, (Rev. 20): 'And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' " This quotation is Bible, believe it or not. The "no-hellish" do not believe what the Bible teaches, therefore, they cannot endure sound doctrine. (See 2 Tim. 4:1-4.) The doctrine of hell is preached by the Lord Jesus; the Russellites and their cousins do not like the doctrine—it is sound—it is eternal—no getting out—no dying out—the fire never goes out. Back to my booklet:

"Get these words, 'ON SUCH THE SECOND DEATH HATH NO POWER.' Then read again verse 14, 'AND DEATH AND HELL WAS CAST INTO THE LAKE OF FIRE. THIS IS THE SECOND DEATH.' So you may call the 'grave' hell, but what have you gained if you are in your 'hell' when the wicked dead are raised? The apostle Paul writes: 'For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming' (1 Cor. 15:22, 23). If you want to be in the first resurrection, you must be 'born again.' You must become Christ's in spirit. Rom. 8:9 tells us, 'Now if any man have not the Spirit of Christ, he is none of his.' In the light of these Scriptures no one should be deceived. Again let me say, 'If there is a heaven for the righteous, there is an eternal punishment for

the unrighteous.' As heaven endures so does the punishment of the wicked.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day' (2 Thess. 1:7-10).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless' (2 Peter 3:14)."

My booklet will tell you more about hell and the endless punishment of the wicked; get you a copy. The "no-hell" believers do not like it. The Devil is against it I am sure, but I love to aggravate the Devil.

At the time of this writing (April 13), I am preaching at Little Bethel Church in Florence County, South Carolina. I am rooming in the home of Brother and Sister C. V. Ward, a mighty good place to live. We find that God's people everywhere are just like home-folks. There is a common interest, the salvation of the lost and the reviving and strengthening of the believer. At this writing we have had only one service; God was in that with great power. The preacher got a blessing and the congregation manifested a happy state.

Pray for your old servant. I will soon round out a half century of knowing the Lord as my personal Saviour, and can say: "Everyday with Jesus is sweeter than the day before." Help me all you can to make my writings and my preaching better. I will appreciate your help. If you are helped by my efforts, let the editor know it, also drop me a line. This is the only way that I get. WHAT? ANSWER—Your word of APPRECIATION.

## Stability of Character

HOW many Christians have to lament their proneness to vacillation! They are so easily led away, at least in heart; they deplore their heart-wanderings, their littleness of love.

Entire consecration strikes at the root of these evils, and there is no other way of having them cured; any other mode of cure is but slightly healing over the wound, while the disease rankles beneath. But when Christ takes entire possession of the heart, erects His throne, and casts out His enemies, then the believer can sing with the Psalmist, "O God, my heart is fixed, my heart is fixed, I will sing and give praise."

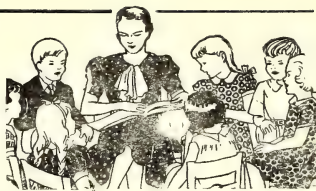
There is, then, no hankering after forbidden objects; but his language is, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple."—Jane Scott



# STORIES

—FOR OUR—

## BOYS and GIRLS



### How the SIGNBOARD TALKED



ULIA, oh, Julia!" called a pleasant voice.

Julia Anderson looked up from the rose bush where she was cutting large red roses to see three of her schoolmates standing at the gate. Her face brightened.

"Oh, hello!" she said gaily.

"Say, Julia," said the tallest one, "we're going over to Uncle Jim's for the day—come and go'long."

"Isn't it a most wonderful day?" said another, "just great for a three-mile walk, so cool and sunshiny."

"It'll be great to gather daisies in the field. Uncle Jim said the lower meadow was a regular daisy field—just beautiful when they all nod in the wind together—not much use for hay any more. Come on—get your hat and go with us."

Julia looked her delight at the pleasant prospect, then her face clouded.

"But it's Sunday. I always go to Sunday School. What would my teacher say?"

"She would be glad to have you have some fun if she's any kind of a teacher," spoke up Tilly Belmer who had not yet contributed to the conversation. "I don't know—" said Julia very thoughtfully.

It was early—quite early—but the Andersons were early risers. Julia, after having completed her little tasks had gone out to pick a bouquet for Miss Reynolds, her Sunday School teacher. Julia had never missed since Christmas. She was working for a perfect record for the year. True, it was optional with Tilly whether she went or not, because her parents were indifferent to religion and church, but Julia was different.

"Come on, Julia, it's such a pretty day and the trees are so shady. Uncle Jim's going to have a chicken dinner, too. He said he'd give us a ride on the new pony he gave Cousin Charlie."

"But my record," said Julia. "I haven't missed a Sunday since—"

"Oh, you haven't any record to break—start again next Christmas!"

"Yes, and we don't always have such days, either," said Tilly.

"And we don't have many invitations from Uncle Jim, either," said Janie Newberry, the first speaker. "Come on. It will be such fun."

It seemed a long time to the three waiting girls while Julia, with puckered brows, argued

with her conscience. Presently her face cleared—"Guess I will—just this once, I can begin again." She ran to the house with her bouquet and gave it to her mother who was very surprised.

"I'm going with the girls to Jane's Uncle Jim's, Mother, I'll be back some time this afternoon. You may have my bouquet," and handing the flowers to her mother, and kissing her good-by she got her hat and joined the little group of pleasure seekers.



### Going to Sunday School

ANNA L. DYER

Everybody at our house

Goes to Sunday School,

For we love it, not just 'cause

That's a family rule.

Some folks go to parks and swings,

Some folks go to beaches,

But on Sunday we will do

As our Bible teaches.

For we've Jesus in our hearts

And He helps us to

Spend our Sundays as we should.

Is He helping you?

—L. & L. Primary Paper.

### A Schoolboy's Morning Song

The best of our days we'll give unto Jesus,

And ere the fair skies of life's morning be dim;

In His Blood we now trust, which from sin's bondage frees us,

And hallows the morn of our lives unto Him.

He gave us *His* best, when He died to redeem us,

And all our rich blessings, His hands still bestow;

We will yield Him ourselves, ere the wary world claim us.

For all unto Him, and His service we owe.

—Little Overcomers.



For a time it was cool and pleasant though Old Sol began to pour out his hot wrath. Julia felt dragged. Her head ached, but worst of all her conscience nagged at her. The going was not nearly so much fun as she thought it would be. The other girls were tired and cross. Julia wished she were home and getting ready to meet Miss Reynolds with the bouquet.

Silence had come between the girls. The pace had grown slower as the sun beat down and each step was like lifting a stone. The girls had gone almost two miles when, presently, as they turned a bend in the road they came in sight of a little old-fashioned church standing under the trees. In front, and near the road, staring right at them in bold letters was a sign "*Where Will You Spend Eternity*." Julia stopped, looked and stared. The girls had gone on ahead. Tilly turned and saw Julia standing called out: "Come on, Julia! What are you staring at? Seein' things?"

But Julia did not move. She read and read the sign, then began to cry.

"I'm not going on. I'm going home," she called back, turning her head so the girls wouldn't see the tears.

"You can't go home. You don't know the way," said Janie.

"I'm going anyway and God will help me find the way—I'm going home," and in spite of entreaties Julia turned back with a rapid pace. The girls watched for a few minutes then went on.

For some reason Julia wasn't so tired after she turned back. Her heart was lighter as her conscience wasn't talking so much and her feet were not so heavy. The nearer home she came the faster she walked and the lighter her step became until she found herself running like the wind. Just about ten minutes before the last bell for Sunday School she again surprised her mother by bursting through the door into the kitchen where Mrs. Anderson was fixing the beautiful bouquet of roses.

"Oh, Mother, won't you give them to please for Miss Reynolds? I promised her to take them to her—and will you please give me a nickel, too, while I change my dress and shoes? I don't want to be late."

Away Julia ran as fast as she could up the stairs to her room. Presently she returned. Taking the roses she ran as fast as she could the few blocks to the little village church—just as the bell rang she slipped into her seat. Her face was flushed with heat and fatigue as the tear traces could be seen by the piercing eyes of Miss Reynolds as Julia handed her the beautiful bouquet.

"Why so tired and those tears?" Miss Reynolds whispered behind the great nodding roses. Julia told her story in detail. "I couldn't get past that signboard, Miss Reynolds, it talked so hard to me and it seemed to get bigger and bigger, like a big gate, couldn't get by, I just had to come back. I'm so glad my record isn't broken." With a sigh of relief Julia sat back into the rest seat in the cool, cheery classroom.

"And I hope your record won't be broken, Julia; I hope you will find a signboard at every temptation corner you come to, which speak as 'hard' as that one."

And that was the day Julia Anderson stayed down the right road.—*Juvenile Pleasure.*

# - Department of Foreign Missions -:-

## The Missionary Spirit

M. W. BOUTH

**T**HE toils of the day were over, and we were retiring for the night. I looked across the room to where my friend was standing. Suddenly she raised her eyes and spoke:

"Well, I'm sorry for anybody who is *not* a missionary," she said. I wish you could have seen the face and heard the tones as she uttered those words.

I asked, "How long have you been on the field?"

"Twenty-two years," she answered.

"And you live here alone?"

"Yes, here alone, yet *not* alone."

I looked around the room where she was standing; not one stick of furniture that was not absolutely necessary. In one corner stood a cupboard, roughly made from an old packing case.

In another corner stood the plainest of tables; on the floor of mortar were two coir mats, and standing on one side of the room was a charpai—just rough pieces of wood fastened together, and then the string drawn mysteriously across; this made the bedstead for my friend the missionary.

There were two other rooms in this wee house, one that served for dining, drawing room and anything else you like to use it for; and a tiny room beyond where "prayer is wont to be made." The prayer room is completely furnished with two mats and a stool to stand the lamp upon; nothing else is needed. There is a daily prayer meeting in this wee room, a prayer meeting for all; the all consists of two men and their wives and children, an old woman and her grown-up daughter (the latter tried to instill a little knowledge into the heads of the wild children about); all these are converts. There are also the Bible woman and her two little girls and a little blind boy named Samuel. It is about Samuel I want to tell you. He lived away in a village some distance from here. The missionary went to tell the glad tidings, but no one wanted to hear and they made no secret of it; she was driven out by men waving their sticks at her. At that time little Samuel was not called Samuel but Rajnath; his father was a Brahman, and this gave a distinction to the little chap. By and by his father died, and the wife and laddie lived on in that same village; he had sore eyes, and yet no one seemed to care, no one seemed to see that neglect would bring a sad calamity on that young life.

One day the missionary went again. She had been away for some time, and during her absence the boy's mother had died; little Rajnath was still wandering about, quite homeless now. Blind, hungry, and naked, save for a little loin cloth. He would feel about and gather up leaves for fuel for a man of the village, and for this he would get a few pieces thrown out to him; his mealtimes came but once a day.

The missionary has had her meeting at last,  
(Continued on page fourteen)

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

42 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Cuban Missionary Writes

April 13, 1953

Apartado 27

Pinar Del Rio, Cuba

Dear Friends in Christ:

The Lord is blessing us greatly here in our work in Cuba. The longer we stay the more we see the need of the country. Also we can have more of the results of the work that our missionaries have done here.

Cuba is a very pretty country and the people are very friendly to us, but they need the gospel. There are still many places where the gospel has not yet been preached. I trust that the Lord will be able to use us during our stay here.

Last Sunday, I went with one of the boys (from the school) to his mission field. We crossed the mountains on horseback to reach the place where the service was to be held. It is impossible to get a car to the place. I

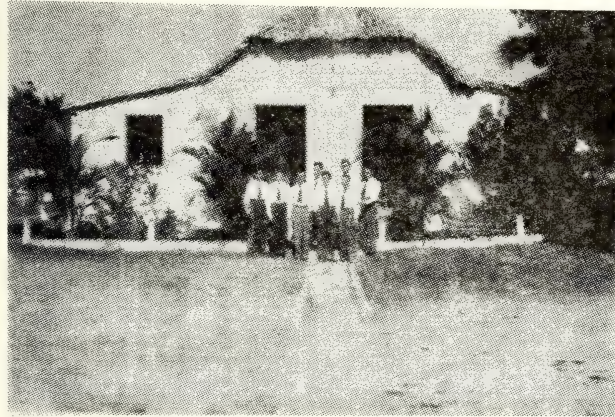
saw some of the most beautiful scenery I had ever seen in my life. We spent the day visiting some of the homes and had services that night. The only light we had was a carbide lamp but it was a very good light. There were about 75 people present for the service and I gave my first testimony in Spanish. I was glad I could let the people know that I was a Christian. Most of the people in the service did not know Jesus Christ as their personal Saviour.

Enclosed you will find a picture that we took with the camera which you gave to us. We certainly appreciate having a good camera to capture some of the things that we see. We plan to send more later.

May the Lord use this picture and this letter to inspire you to pray more and to give more, that others like these may hear the gospel.

In Christ,

WESLEY CALVERY



A picture of the Chapel at the Cuban Bible College where Benito, a graduate from the Bible College, Nashville, Tennessee, is pastor. The boys are students at the school here.

## From the Field

April 6, 1953

Rev. Raymond Riggs

42 Victor Avenue

Highland Park, Michigan

Dear Brother Riggs:

I have received your very interesting letter and enclosure as of April 1, and appreciate very much your sending me a copy of your designation. We shall certainly join with you in prayer that the Lord may have His own will in this step. I think it is very strategic and fortunate for your board that you are taking this step at this time because I am sure that with the great spread of your churches across

America and the vast potential that is there, that it deserves your full time and promotion and stirring up of interest.

I am sorry that you will not be at our convention in Cincinnati, but do wish you traveling mercies and a wonderful time with the Willeyes and others in Cuba. The Lord bless you down there. We will look forward to meeting both Rev. Wilson and Rev. Smith at our convention.

Cordially yours in Christ,

CLYDE W. TAYLOR

*Executive Secretary*

Evangelical Foreign Missions Association



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## West Bristol Auxiliary Reports

The Ladies Auxiliary of the West Bristol Free Will Baptist Church of Bristol, Tenn.-Va., is doing a fine work in the Lord's service. At the monthly meetings we keep aware of the need of the triumphant movement of the Gospel and a vision for lost souls. The auxiliary tries to fill the needs on our home-fields and prays constantly for our mission efforts around the world.

We had two meetings for the month of March and at the last meeting we had twenty-three present. After the devotion we have a sale of different articles that the women donate themselves. This brings in a lot of money and our people cooperate in helping and making the auxiliary one of the finest.

Our church recently bought new pews and church furniture, put in a new floor, and wainscoting, all which amounted to over six hundred dollars and the Auxiliary certainly has done its part in the financial needs in this matter. During the progress of all this they had bake sales, rummage sales, and other different ways in which to raise money. They plan on sponsoring a Vacation Bible School this year and by God's help mean to do greater and mightier things in His service in the future.

MRS. WINSTON SWEENEY, *Secretary*

## Pocahontas, Arkansas, Auxiliary Meets

The Woman's Auxiliary of the Pocahontas, Arkansas, Free Will Baptist Church met Monday night, April 13, at the home of Mrs. Mary Jane Wiley with Mrs. J. Reford Wilson serving as co-hostess. Twenty-nine members, six new members, and five visitors were present.

In the business session presided over by the president, Mrs. Earl Smith, plans were made for our Daily Vacation Bible School. It will begin June 1 with Mrs. J. Reford Wilson as superintendent and Vernola Tucker as secretary. A nomination committee was appointed to make nomination for next year's officers. The committee is: Mrs. Hazel Earley, Mrs. Ruth Swan, and Mrs. Lorene White. The treasurer was authorized to send \$13.00 to the organ fund to meet the rest of Arkansas' quota on the new Hammond Organ at the Bible College. We had contributed \$10.00 to the organ fund prior to this. We received \$9.00 from the quilting project. Our sealed jar was opened and we netted \$18.92 from the gift exchange and free will offering that we had carried out during the past two months. Our dues were \$8.75 and our Co-laborer Band offering was \$6.42.

The regular monthly program "The Light of Truth-Shines on Stewardship" was used. Mrs. Mary Miller was in charge of our Bible Study. Mildred Jackson discussed "The Ownership of God," and Opal Phillips, "The Stewardship of Man." Virginia Hogan sang "He'll Say Well Done." Discussing "The Divine Plan of Support," Pauline Starr; "Why Tithe," Jean Wilson; and "The Reward of Faithful Stewardship," Esta Fowler. The poem, "If," was given by Thelma Counts.

The hostess and co-hostess served delicious refreshments of cokes, sandwiches, and homemade cookies.

## NOTICE Auxiliary Women!

In order that the articles you send for this department may be printed without too much delay, we advise that you mail them to Rev. F. B. Cherry, Editor, Free Will Baptist Press, Ayden, North Carolina, instead of to me as some of you do. Perhaps many of you may have felt neglected because your article did not appear as soon as you thought it should. This delay is caused by sending to me the matter you want printed. Please make your reports brief and to the point, together with any news that would be encouraging to others. May the Lord bless all of you and may we work and pray together until the Master comes or until He calls us home, that His Name may be exalted and glorified, and that His Gospel may be preached to every creature.

ALICE E. LUPTON, *Editor*

## Foreign Missions

(Continued from page thirteen)

and as she leaves a man goes up to her and says, "If you want to do a good work, take that little boy away."

At first she could scarcely believe her ears; did the man mean it? Was this to be the first fruits of that heathen village, she wondered? Her heart was full as she wended her way back to her Bethel. That night there was special prayer for guidance at the little prayer meeting.

A few days after found the missionary back again at the same village, this time to take away God's gift to her. To look at, it was not worth much—a little lad with sightless eyes and emaciated body; his worldly goods consisted of a filthy loin cloth, nothing more, but in that despised body there lives a human soul, a soul that Jesus came to save.

"Will you come with me?" said the missionary to the boy, and he immediately stretched out his hand in the dark, and felt the gentle touch of a hand stretched out to save; he

grasped it, and left forever the life of a Hindu. Arriving at the mission house a warm welcome awaited him, each doing his and her best to welcome this wee stranger. He had never had such kindness: only hard words and starvation had been his lot for many a day. Why were they so kind? Then he was told of Jesus who loved him and who sent His servant to take care of him. Is it any wonder that his heart opened and he very soon found himself trusting Jesus?

The missionary gave him the name of Samuel, and somehow one's thoughts go off to that other little Samuel who heard the voice of God and responded, and we are praying that this little blind boy saved from Hinduism may grow up and minister unto the Lord and his own people. The missionary is out telling others the same old story of Him who is the great rest-giver, and they listen now, and best of all some are coming out to follow Him, leaving all for His dear sake.

I look into the face of my missionary friend and I see a deep joy written there; she lives here some distance away from any other European, glad to be trusted in such a lonely field, for she ever lives and works and prays as "seeing Him who is invisible." To be with her is to feel strengthened, and to hear her tell of the people she loves to teach is an inspiration, and somehow there seems to be Another standing near and He is saying, "Go and do thou likewise," and I answer, "Yes, Lord, Amen." What do you say?—*Bombay Guardian*.

## Great Men on the Bible

BY DR. W. ROY STEWART, *President*  
CLARKSVILLE SCHOOL OF THEOLOGY  
Clarksville, Tennessee

John Selden: "There is no book in the universe, upon which we can rest our souls in a dying moment, but the Bible."

Sir William Blackstone: "Upon two foundations, the law of nature and the law of revelation depend all human laws."

Thomas Erskine: "No man ever existed who was more impressed than am I, with the truth of everything connected with the Christian faith."

Joseph Story: "Let us cling with a holy zeal to the Bible, and the Bible only, as the source of our religion."

John McLean: "For many years my hope for the perpetuity of our institutions has rested on Bible morality and the general dissemination of Christian principles."

Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper."

Senator John Sherman: "I appreciate the Bible as the highest gift of God to man. It is the assurance that our life does not end with death, and is the strongest incentive to honorable and charitable deeds."

Justice David J. Brewer: "No book contains more truths or is more worthy of confidence than the Bible; for none brings more comfort to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter or death easier or less sad."

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Paul Under Guard In Rome

(Lesson for May 10)

LESSON: Acts 28:14-31.

GOLDEN TEXT: Romans 8:28.

### I. THE HEART OF THE LESSON.

#### INTRODUCTION

When Paul had returned from his third missionary journey, he had been mobbed in Jerusalem by a group of fanatical Jews. A captain who had learned, through Paul's nephew, of a plot to assassinate the Apostle, hurried Paul off to Caesarea. There he remained in prison for two years.

When Paul saw that he could not get a fair trial there because of the fanatical Jews, he appealed to Caesar. The governor at Caesarea, Festus, sent him under guard to Rome for trial. On the journey from Caesarea to Rome, the Apostle suffered shipwreck. The story of this wreck is recorded in Acts 27:9-28:13. After being stranded in Melita about four to six months Paul made his way on to Rome to stand trial before Caesar. The lesson today tells the story of his arrival in Rome.—*The Bible Student* (F.W.B.)

#### POINTED TRUTHS

1. Even though they are strangers in the flesh, the disciples of Christ are all brethren in Him (Vs. 14, 15).
2. Distance is a minor obstacle to those who are in pursuit of the desire of their hearts (V. 15).
3. An explanation might be necessary lest our purpose be misconstrued by those who do not know (Vs. 17-19).
4. Chains are honorable when they are endured for the hope of Israel (V. 20).
5. Quite often false reports are not nearly so wide-spread as the accused might suspect them to be (V. 21).
6. Sometimes mere sects may deserve strong and severe opposition, but the Cause of Christ never (V. 22).
7. The Law and the Prophets furnish unimpeachable proofs of the claim that Jesus is the Christ (V. 23).
8. To preach the Gospel to all men is the initial obligation of the Great Commission (Vs. 30, 31).—*The Bible Teacher* (F.W.B.)

#### ADDITIONAL TRUTHS

1. When Paul returned from his third missionary journey and reported to the church in Jerusalem all that God had wrought among the Gentiles by his ministry, they glorified God (Acts 21:17-20). But they were concerned because many of the Jews which believed had heard that Paul had taught all the Jews which

were among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after their customs (vss. 20-26). To pacify these brethren, James and the elders persuaded Paul to join with four men and take upon himself a Jewish vow that involved a Jewish sacrifice in the Temple.

"Compromises are seldom successful. Good men may give bad advice and take false steps. The short road to victory is ever steadfast adherence to principle." — *Whitlaw*.

2. Paul's imprisonment did not sour him or make him discouraged. He saw a providence in his position. This was God's will for him. He calls himself "the prisoner of Jesus Christ" (Eph. 3:1). He believed that if God so willed it not all the chains and soldiers in the Roman empire could hold him. It is true that while he was here in prison his ministry was limited. We have here an illustration of the difference between the grace and the government of God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). We are restored into the fellowship of God. But our sin may have occasioned certain consequences that have permanent effects. A man might get drunk and have an accident that broke some of his bones. If he sincerely repented of his evil, confessed to God, he would be forgiven; but he would be lame for the remainder of his life. That is the government of God.—*Bible Expositor*.

#### 3. Things to note in the study of this lesson:

1. Paul's interest in meeting with the brethren at Puteoli.
2. The interest shown by other Christians going to meet Paul at Appii Forum.
3. Paul allowed to stay in a private house and to receive visitors.
4. His preaching to the Jews who came to him.
5. The effect that his gospel ministry had on the people.—*Advanced Quarterly* (F. W.B.)
6. Some storms at sea, such as in Jonah I and Acts 27.
7. Incidents about snakes as in Numbers 21 and Acts 28.

### II. THE LESSON ILLUSTRATED.

#### TRUE GREATNESS

An American businessman and his wife were visiting in London. As they entered Westminster Abbey the wife asked the verger, who was guiding them, this question:

"What tomb here is most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the verger's reply.

Verily the last shall be first. The man who sought to bury himself in Africa is the most sought now among the great dead of Britain's famous men.—*Moody Monthly*.

Someone has said that parents name their

sons after Paul the preacher, and their dogs after Nero who was the Roman emperor at the time of our lesson.

#### CHRISTIAN SYMPATHY

The world is full of people who are weighed down with discouraging circumstances. For many it seems that the sun which once arose with such promise to them has set forever. They are alive, it is true, and are going about their duties but their hearts are craving the sympathy of true friends. After a two years' imprisonment at Caesarea, Paul was put on board ship to be taken to Rome. He was in charge of a centurion whose good will he had won. When they stopped at Sidon, this centurion gave Paul permission "to go unto his friends to refresh himself." It may be that his long imprisonment, the dangerous voyage before him, and the uncertainty relative to his treatment at Rome, depressed and wearied him in his soul. What is so refreshing in such circumstances is to find friends who are sympathetic!

"Sympathy is two hearts tugging at one load," said Charles A. Parkhurst. True sympathy is usually born in sorrow. Said Henry Giles, "The capacity of sorrow belongs to our grandeur, and the loftiest of our race are those who have the profoundest sympathies, because they have had the profoundest sorrows." The world hungers for compassion—sympathy. Often we can do nothing but sympathize—suffer with the distressed—but, oh, how it helps. A rural pastor relates this experience: "A poor mother on a mountain farm met my pastoral visit by bursting in tears, and saying, 'Oh, somehow I felt just as if you would come to-day, I have so many trouble and problems that I want you to help me about!' Then she told me things that were beyond my wisdom to solve, and how just a little more of the dull burden would mean insanity. I was alarmed at the fool I must appear, for I did not know what to say. At length she surprised me by saying, 'You have settled my problems so nicely. You have given me just the help which I needed!' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved."

States another: "We often do more good by our sympathy than by our labors. A man may lose position, influence, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing without which life becomes a burden—that is human sympathy." Let us sympathize with burdened hearts now and let them know that we are helping them with their loads. "There are no more bitter tears shed over graves than those for words left unsaid and deeds left undone."

—*The Missionary Worker*.

Train your eye to watch for other's needs, to read another's woe. Train your soul to sympathy and your hand to helpfulness.

The majority of Christians do not give a penny, a prayer or a thought in a year to the advancement of Christ's cause in the world.



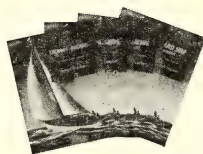
# SAILING WITH CHRIST

## Full 10 Day Vacation Bible School Course



**SAILING WITH CHRIST** is new and different! With this unusual course your Vacation Bible School can live in an exciting nautical world this summer. All through the day in this two weeks' course, ONE theme will prevail—"Sailing with Christ" in Bible stories, worship services, music, handiwork—even the games. One theme for the whole school, adapted to the separate programs and materials of each department—Beginner through Junior High, and for that reason it is ideally suited to either the small or large school. Examine these pages carefully, and prayerfully, and see what "Sailing with Christ" has to offer for your Vacation Bible School program this summer.

Cost per Pupil, Only 20 Cents



### Items Included In This Course Are:

1. Skipper's Guide .....	\$ .45	8. Junior Handbook "Anchors Aweigh" .....	.20
2. Beginners Teacher's Handbook "With Jesus By the Sea" .....	.45	9. Junior High Handbook "Aboard Ship With Christ" .....	.20
3. Primary Teacher's Handbook "Bible Ships" .....	.45	10. Beginner "Build-Up" Poster—Visual Aid .....	1.00
4. Junior Teacher's Handbook "Anchors Aweigh" .....	.45	11. Primary "Complete-a-Picture"—Visual Aid .....	1.00
5. Junior High Teacher's Handbook "Aboard Ship With Christ" .....	.45	12. Junior "Come-Alive Map"—Visual Aid .....	1.00
6. Beginner Handbook "With Jesus By the Sea" .....	.20	13. Junior High "Gospel of John"—Visual Aid .....	.04
7. Primary Handbook "Bible Ships" .....	.20	14. Poster .....	.15

— ORDER FROM —

# FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST



**MOTHER'S DAY SUNDAY, MAY 10 •**

Ayden, North Carolina  
Volume 68

May 6, 1953  
Number 18



# The Mail Box

## CHANGE OF ADDRESS

"Please announce that my address has changed from Camilla, Georgia, to 341 Fourth Avenue, N. W., Cairo, Georgia. I broadcast daily over radio station WGRA, 1300 on the dial, at one p. m., Monday through Friday."—Rev. K. V. Shutes

【●】

## I AM CONFUSED

"I have been preaching for the Free Will Baptists for the past twenty years and I love more and more the doctrine of our great denomination. I have always stood and fought for progress, often against obstacles, but lately as I read the FREE WILL BAPTIST I am becoming a little confused. I find that our people approach the greatest business in all the world from a negative standpoint, that is, we are AGAINST everything instead of being FOR something.

"We are against the NEW BIBLE; we are against our ministers affiliating with Ministerial Alliances; we are against people with money; we are against Councils of Churches; in fact we are against EVERYTHING according to what I read.

"Why are we against the Revised Standard Bible? What we hear most is that it does not support the Virgin Birth. I defy any one to prove this. Some say that the National Council of Churches has it copyrighted. This is not true.

"I have yet to find one criticizing person that really knows what he is talking about; only what some come-outers have said. Personally, I do not like the form in which the New Bible is printed but since I am not a scholar of Greek or Hebrew I am not in a position to criticize. I have been told that it was near a hundred years before the KING JAMES VERSION was accepted.

"I have served as President of the Ministerial Alliance of the fine city of Tulsa, Oklahoma, and counted it an honor for a Free Will Baptist to be elected to this office. I did not serve in this capacity to be seen of men, but to show that the First Free Will Baptist Church of Tulsa was not here for what we could GET, but to SERVE our community.

"We are anxious for people with salvation and money to unite with us. It takes salvation to be able to live a Christian life and it takes money to keep the work of the Lord in progress.

"I believe that the Free Will Baptists, as a denomination, will go farther by standing FOR something and letting the world know that we DO than by advertising that we are against EVERYTHING and stand for NOTHING.

"I regret, from the bottom of my heart, the fact that the Free Will Baptist Bible College has taken a stand against the new Bible. If there are individuals who are against it, that's all right with me, but if they do not know for sure what they are talking about then I would say, 'Let us not confuse our students.'

"We have too big a job to do to waste our time dealing in the negative. Let us try the POSITIVE approach for awhile by studying and comparing the different Bible versions, by getting first-hand information about Church Councils and Ministerial Alliances and using only Free Will Baptist preachers in our pulpits, teaching our people the doctrine of Free Will Baptists. Those who call themselves undenominational, when used in our pulpits, will tear down what we have worked long and hard to establish.

"I BELIEVE IN MY DENOMINATION, I AM NOT TAINTED WITH OTHER DOCTRINE!"—John H. West, Tulsa, Okla.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



BY LETTER TO POLITICAL POWERS,  
WE CAN ENCOURAGE TEMPERANCE

## BUSHEL OF DIAMONDS

The striking saying of Billy Sunday will find heart response in many hearts: "Mothers and teachers of children fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down and take their place."

The poet Wallace recognized the importance of a mother's training and influence when he said, "The hand that rocks the cradle is the hand that rules the world."

It has been rightly said that behind every great man there is a great mother. Napoleon was a great man in history, but behind Napoleon there was a mother, a woman of intellect and force of character. The mother of Sir Walter Scott was poetic. The mother of Doddridge, the English minister who wrote hymns, taught his Bible stories as she drew pictures of them in the sand before the fireplace. Someone has wisely said, "When God wanted a great man, he first made a great mother."

The eminent preacher, Richard Cecil, of London tells us that when he was a youth he tried to his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that.

The mother of Daniel Webster influenced her husband to sell their old homestead that they might devote the proceeds to the education of their two boys. This act of self-sacrificing love and parental solicitude has already and will forever affect the American nation for good.

# Mother's Day Miracle

BETTY ASHLEY, almost sixteen, stood before the bathroom mirror applying more rouge to her already rosy cheeks. Then she proceeded to make use of a lipstick. She was proudly surveying her reflection, when her twin brother, Bob, peeked his mischievous, grinning face in the open door.

"Preparing for a war dance, my pretty Indian maiden?"

Betty coolly ignored him, arranging her dark curls.

"Say, Miss Stuck-Up!" he retorted. "Can't you speak to a gentleman?"

"Gentleman!" Betty snapped. "I might—there were one around!" Holding her head high, she sailed majestically out of the room, pushing her brother aside.

Bob—preparing for his morning shower—said to himself, "Whew—was she ever high-hat! Dressed fit to kill! Wonder what Mom'll say? He doesn't go for facial decorations."

He was right. Mom did not. She heartily disapproved of her daughter's modern ways. She found the task of raising two fatherless children a difficult one. If only Jim were alive! She was thinking seriously of marrying again. Alvin Reynolds was a splendid man, but the children bitterly opposed him or stepfather.

"Betty, you look like a million dollars!" exclaimed Fern Davis, a sophomore classmate.

"Thanks, old dear," Betty smiled. "I wish my mother agreed with you. She had five fits his morning!"

"Yeah?" Fern replied. "Doesn't approve of war paint, eh?"

Betty shrugged her shoulders. "It's a terrible sin—to hear her tell it. Don't know what she *could* say if she knew I smoked."

Mrs. Ashley was unaware of many things which her children were doing. She would have been grief-stricken had she known what they were doing on the sly. For years she had been a member of the First Street Church, faithfully taking her twins to Sunday School. When they reached the age of fourteen, they refused to attend. However, her interest in the prominent church began to fade, when a new minister came to occupy the pulpit. He scoffed at the old Bible truths which she had always heard, and she left the church.

It was a lovely Sunday morning in April. Mrs. Ashley, out for a long walk, was saying to herself, "I should be in church, I suppose, but oh, I wish I knew of an old-fashioned church!"

Some time later, she saw an attractive new structure with many automobiles parked in front. She heard singing—strains of "Jesus Saves." The Gospel Tabernacle—oh, yes, she had heard about this peculiar church! The singing—she paused a while to listen—it was wonderful!

R. J. WILKINS

An automobile drove up and parked. A well-dressed couple stepped out. George and Mary Andrews! Did they attend *this* church? Before she hardly knew what had happened, Mrs. Ashley found herself seated with the Andrews' in the crowded congregation. She greatly enjoyed the service—so much so that she chose the Gospel Tabernacle as her church home.

Bob and Betty were indignant. The idea of Mom attending *that* church! They argued, pleaded and threatened, but all in vain. The happy widow had found her church and her Saviour. Earnestly she besought the Lord to rescue her precious boy and girl from the snares of the devil.

It was Friday, and the following Sunday was Mother's Day. Bob and Betty were on their way to school. "What'll we give Mom? I suppose we'll *have* to give her something," Betty remarked indifferently.

"Yeh—we always have," Bob replied. "She'd like a plant, wouldn't she?"

"That'll be okay, only—" Betty shrugged her shoulders—"she'll probably tote it down to her precious church!"

The superintendent addressed the school assembly that morning, giving a talk on mothers. He was loved and respected by the entire student body, and a very attentive audience listened to his message. Many were doing some deep thinking. He concluded with an earnest appeal for everyone present to attend a Mother's Day service in their mother's church, urging them to sit with their mothers, if they were fortunate enough to have them living on this earth.

"Hey, you twins!" hollered a girl's voice. "Wait up a minute!"

"Yeh, we want words with you," added a boyish voice.

Bob and Betty, leaving the school, turned to see Jack and Margery Andrews trotting up the walk behind them.

"How'd you like the speech this morning?" demanded Jack.

"Fine!" Bob and Betty said together.

"Then you're going to church Sunday with your mother?" Margery asked.

"Why—I—we hadn't decided," Betty stammered. "Are you going? Say, what church does your mother attend?"

Jack blushed, and Margory looked embarrassed as she answered, "Why—the Gospel Tabernacle."

Bob and Betty glanced at each other in surprise.

"Well, well!" exclaimed Bob finally. "That's the same church Mom attends!"

Mother's Day Sunday dawned clear and beautiful—a lovely morning for a country hike. However, the Ashley twins and Jack and Margory had decided it would not look well to let their mothers go to church without them on Mother's Day, so had agreed to surprise them by accompanying them.

Mrs. Ashley was clearing the breakfast dishes when Betty spoke. "Mother, we've decided to accompany you to church." Her mother's heart skipped a beat. A cup nearly dropped from her trembling hand. God *did* answer prayer!

"Take it easy, Mom," Bob smiled; "Kind of knocked you off your pins, huh?"

"Yes, be calm, Mother," added Betty. "This is Mother's Day—we figured we *had* to go today, but we won't again!"

"Of course not!" Bob laughed.

But Mom thought otherwise. She *knew* God was working.

"Maybe not," she smiled. "We'll see."

Bob and Betty glanced around them. Such a crowd! Of course, none of their friends would be there—except Jack and Margory—so they thought. Why, there sat Esther and Neall! There was Paul, Virginia—did they attend *this* church?

A young people's choir sang with enthusiasm; then a young and smiling evangelist was introduced. His subject was "Unbelieving Young People and Praying Mothers."

Bob and Betty never knew just how it happened, but after the sermon, they were kneeling at the church altar, while the choir sang softly, "Mother's Prayers Have Followed Me." All around them were other young people, weeping. What a service!

On the way home, Bob suddenly announced, "Say, Mom, I've been thinking I need a father to look after me, and Mr. Reynolds would suit me first rate!"

"Me, too!" put in Betty, slipping a loving arm around her mother.

Mom's eyes filled with tears again. Her cup of joy overflowed. The day of miracles past? Hardly! This Mother's Day was filled with them!—*Gospel Herald*.

Don't place upon the stranger the responsibility of getting acquainted with you at your church.

No man has religion who loves his own church alone.



# DIVINE DELIVERANCE

**N**O one will ever know why I did this." Those were the words found penciled on a block of wood by a sixteen year old youth of Prestonburg, Kentucky, after he had committed suicide. This incident, and others similar, is duplicated hundreds of times every day. What is the trouble? Is there no way out? Is there no deliverance? Mankind, bent low with the difficulties of life, has tried to face the storms of life alone, but he has miserably failed. All too few have learned that God, and God alone, is the Great Deliverer. Let us learn from this message that God is ever mindful of His people and is able to deliver them from every difficulty of life.

The imprisonment of Peter was the problem which faced the early church. Many of the leaders had already suffered death and every attempt was being made to put down the fast growing movement. Another leader, James the brother of John, had already been slain and now Peter was in prison.

Peter was a saint, but Peter was in prison. Does this not speak to you and me that even the saints of God have "dark places" in life? The Apostle Paul experienced them and we can certainly expect them. Annie Johnson Flint in her poem *What God Hath Promised*, has well expressed the thought.

*God hath promised skies always blue,  
Flower-strewn pathways all our lives through;  
God hath not promised sun without rain,  
Joy without sorrow, peace without pain.*

*God hath not promised we should not know  
Toil and temptation, trouble and woe;  
He hath not told us we shall not bear  
Many a burden, many a care.*

Peter was in prison, and had every reason to believe that he would be slain the next day, but he knew a rest—a rest that was in God. Peter was sleeping. He was sleeping profoundly and calmly, because he felt himself in the hands of an Almighty Father who would order everything for the best. The interior rest amid the greatest trials, which an assured confidence like that enjoyed by Peter can confer, is something marvellous and has not been confined to apostolic times. Our Lord's servants have in every age proved the same wondrous power. I know of course that criminals are often said to enjoy a profound sleep the night before their execution. But then habitual criminals and hardened murderers have their spiritual natures so completely overmastered and dominated by their lower

REV. BILLY A. MELVIN

*"Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him." ACTS 12:5.*

—IMPRISONMENT OF PETER

—INTERCESSION OF SAINTS

—INTERVENTION OF GOD

material powers that they realize nothing beyond the present. But persons with highly strung nervous powers, who realize the awful charge impending, cannot be as they, specially if they have no such sure hope as that which sustained Peter. He slept calmly here as Paul and Silas rejoiced in the Philippian prison house, as the Master Himself slept calmly in the stern of the wave-rocked boat on the Galilean lake, because he knew himself to be reposing in the arms of Everlasting Love, and this knowledge bestowed upon him a sweet and calm repose at the moment of supreme danger. A repose which the fevered children of time know nothing.

It was a serious problem that faced the early church, but they knew how to deal with it. What was the solution? Simply the intercession of the saints. They could have gone to the officials, perhaps, and pleaded with them to release Peter, but they chose to go to God in prayer.

"Prayer, earnest prayer, was made of the church unto God for him." And evidently, from the place in which that fact is stated, it is intended that we should say to ourselves that it was "because" prayer was made for him that what came to pass did come to pass. It is not jerked out as an unconnected incident; it is set in a logical sequence. "Prayer was made earnestly of the church unto God for him"—and so when Herod would have brought him forth, behold, the angel of the Lord came, and the light shined in the prison.

Alexander MacLaren in his *Expositions of Holy Scripture* has this to say about the prayer of the church: "It is the same sequence of thought that occurs in the eighteenth Psalm, 'My cry entered into His ears; then the earth shook and trembled'; and there came all the magnificence of the thunderstorm and the earthquake and the divine manifestation; and this was the purpose of it all—'He sent from above, He took me, He drew me out of many waters.' The whole energy of the divine nature is set in motion, and comes swooping down from highest heaven to the trembling

earth. And of that fact the one end is one poor man's cry, and the other end is his deliverance. The moving spring of the divine manifestation was an individual's prayer; the aim of it was the individuals deliverance. A little water is put into a hydraulic ram at the right place, and the outcome is the lifting of tons. So the helpless men who could only pray were stronger than Herod and his soldiers, his chains, and his gates. 'Prayer was made, therefore all that happened was brought to pass, and Peter was delivered.'

The problem, then, which faced the early church was the imprisonment of Peter and it was met by the intercession of the saints. God intervened and Peter was delivered.

It is interesting to note that when God intervenes all human precautions are useless. Peter was led past all the obstacles—"the first ward," and the soldiers at it; "the second ward," and the soldiers at it; "and the third gate that leads into the city," which was no doubt bolted and barred. So regardless of what our fate in life may be, and though our difficulties may mount before us as a great mountain, let us remember that God, the Great Deliverer, is able to deliver us.

In answer to the prayers of the saints, God sent an angel to lead Peter to safety, but when the angel came into the cell look how slowly and leisurely, he went about it. "Put on thy shoes." He had taken them off, with his girdle and his upper garment, that he might lie the less uncomfortable. "Put on thy shoes; lace them; make them all right. Never mind about these two soldiers; they will not awake. Gird thyself; tighten thy girdle. Put on thy garment. Do not be afraid. Do not be in a hurry; there is plenty of time. Now, are you ready? Come!" It would have been quite as easy for the angel to have whisked him out of the cell and put him down at Mary's door; but that was not to be the way. There was an element of leisureness throughout the entire deliverance.

Why? Because Omnipotence is never in a hurry, and God, not only in His judgments but in His mercies, very often works slowly, as becomes His majesty. "Ye shall not go out with haste; nor go by flight, for the Lord will go before you; and the God of Israel shall be your reward." We are impatient, and hurry our work over; God works slowly; for He works certainly. That is the law of the divine working in all regions; and we have to regulate the pace of our eager expectation so as to fall in with the slow solemn march of divine purpose in regard to the providences that affect us individually.

Because God works certainly, we can always expect our deliverance to be complete! The angel conducted him through one street to assure him that he was really free and secure him from bewilderment, and then departed. The Apostle thereupon sought out the well-known center of Christian worship "the house of Mary the mother of John, whose surname was Mark," where stood the upper chamber, honoured as no other chamber had ever been. There he made known his escape, and then retired to some secret place where Herod could not find him, remaining there concealed till Herod was dead and direct Roman

(Continued on page ten)

## My Mother

ELSIE DIXON

Every year our government sets aside a day,  
This year as usual it comes in the month of  
May.  
We must first learn to love our Christ as no  
other,  
But today is the day to honor our mother.

My mother left me when I was very small,  
Strange, but God knew best of all.  
I learned to trust my Christ as no other,  
But this is a day to honor my mother.

Sometimes my task was long and tough,  
And I often thought I had done enough.  
I would look to Christ as no other,  
And this is a day to honor my mother.

Life is like a mountain railroad, with a wild  
engineer,  
I often felt like I needed her very near.  
I turned to Jesus as no other,  
And this is a day to honor my mother.

I love my friends, I love my foes,  
But how much a mother loves, nobody knows.  
I learned to love Jesus as no other,  
And this is a day to honor my mother.

Someday I am going to ride in a cloud,  
When I see mother I will shout very loud.  
I want to see Jesus if no other,  
And this is the day I will honor my mother.

## Mother's Day

BEATRICE WALKER WALLACE

Today we're glad to remember,  
Today we praise her dear name;  
For our mother bears our burdens,  
Shares our griefs, and eases our pains.  
She is it who guides our footsteps,  
Molds our lives into what they are;  
Thus she rises today in splendor,  
Wearing a new shining star.

In this world of joy and trouble,  
Where there's love and there is hate;  
Mother best does guard the threshold  
By her keeping of the gate.  
She best, who did for us travail,  
Endows us to higher things  
With a faith that does not waver,  
Loving kindness she brings.

On this day we honor mother  
With the flowers all in bloom.  
All our thoughts center around her—  
How she loves the dear old home.  
How she prays and how she labors,  
How she gently leads the way,  
Giving us a hope eternal  
As we trod the narrow way.

## Mother of Mine

(TUNE: *Now Is The Hour or Cleanse Me*)

RALPH A. BOWEN

Mother of mine, I miss your dear, sweet face.  
Though things have changed here; you, time  
can't erase.

It's sweet to know, that you're in heaven fair,  
And someday, with God's help, I'll meet you  
there.

This flower, white, I'll wear to show you've  
gone  
To be with Jesus, there upon His throne.  
Your prayers, it seems, I hear them linger still;  
Oh, God! forbid that I forsake Your will.

Mother of mine, oh how I grieved you so—  
Your brow was wrinkled, and your steps were  
slow.

If I have caused you pain along life's way;  
Mother, forgive me now, I humbly pray.

When life is o'er, and my last race is run;  
When I hear Jesus say, "My child, well done."  
Happy I'll be, once more at mother's side;  
There with the Saviour ever to abide.

## Spring Without 'Mom'

JESSIE MILLS

Spring breezes has swept muddy clouds away,  
Showers has washed the sky of winter gray;  
And again crickets chirp and call at twilight,  
And nights are balmy with warm starlight.

Yes, spring has come with her magic touch—  
Changing the universe so much, so much.  
But there is a mist, a veil of gray,  
Making me a stranger unto a spring day.

Yes, it is spring, and yet my heart still  
Knows only icy, winter's ghostly chill.  
My heart knows only cold, sleet and snow,  
Where spring breezes cannot hope to blow.

For you were spring all year through;  
Warmth and love and sunshine too.  
It was spring when you bade me goodbye  
And left me with a winter sky.

Somewhere in that vast and blue forever,  
Someone must have loved you even better;  
And I would that He would brush away  
The chill of heartbreak that is mine today.

## THE MOTHER'S TRUST

"They shall take to them every man a lamb, according to the house of their fathers, A LAMB FOR AN HOUSE. It is the Lord's passover. The BLOOD shall be to you for a token upon the houses where ye are: and when I see the BLOOD, I will pass over you" (Exodus 12:3, 11, 13).

Beneath the blood-stained lintel I with my children stand;  
A messenger of evil is passing through the land.  
There is no other refuge from the destroyer's face;  
Beneath the blood-stained lintel shall be our hiding place.

The Lamb of God has suffered; our sins and griefs He bore;  
By faith the blood is sprinkled above our dwelling's door.  
The foe who seeks to enter doth fear that sacred sign;  
To-night the blood-stained lintel shall shelter me and mine.

My Saviour, for my dear ones I claim Thy promise true;  
The Lamb is "for the household"—the children's Saviour too.  
On earth the little children once felt Thy touch divine;  
Beneath the blood-stained lintel Thy blessing give to mine.

O Thou who gave them, guard them—those wayward little feet,  
The wilderness before them, the ills of life to meet.  
My mother-love is helpless, I trust them to Thy care!  
Beneath the blood-stained lintel, Oh, keep me ever there!

The faith I rest upon Thee Thou wilt not disappoint;  
With wisdom, Lord, to train them my shrinking heart anoint.  
Without my children, Father, I cannot see Thy face;  
I plead the blood-stained lintel, Thy covenant of grace.

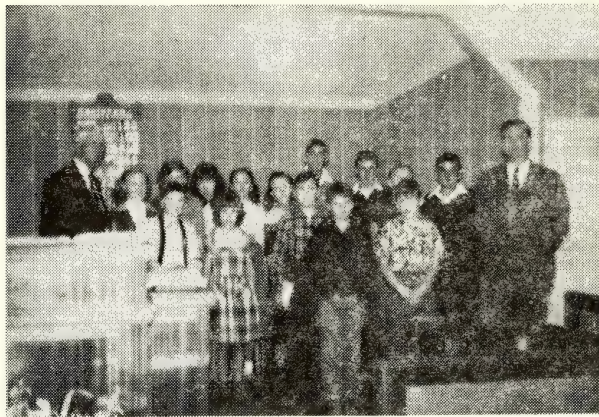
Oh, wonderful Redeemer, who suffered for our sake,  
When o'er the guilty nations the judgment storm shall break,  
With joy from that safe shelter may we then meet Thine eye,  
Beneath the blood-stained lintel, my children, Lord, and I.

—Selected.



# NEWS NOTES

## LEAGUE STUDY COURSE GROUP



The Intermediates and Juniors in the above picture are students of Ruth's Chapel Church, Route 5, New Bern, North Carolina, who completed a course of study of the League Manual taught by Rev. T. O. Terry, Cove City, North Carolina, during the month of February. The

attendance was small for the course, but results can be seen in the league work of the church.

Rev. J. C. Griffin, pastor of the church, can be seen at the left of the picture. Mr. Terry is shown at the right.

### NEW STORE HOURS

In order to give our friends and customers better service we have set up the following schedule for our book store and office to remain open:

7:30 a.m. to 5:30 p.m. Mon. through Fri.  
9:00 a.m. to 12:00 noon, Saturday

Our purpose in making this change in schedule is to give you more time during the day to shop for your Church and Sunday School supplies.

### FELLOWSHIP SUPPER SCORES AGAIN!

The first fellowship supper for the Sunday schools of the Pee Dee District was given at White Oak Church, Bladenboro, North Carolina, Friday night, April 10, at 8 o'clock.

A very large crowd attended. A most delicious and beautiful supper was served by the ladies of the church; all food being donated by them. Funds collected went to White Oak to help pay off the debt of the church.

A truly inspiring and helpful meeting was conducted by Rev. Walter Jernigan; following the calling together of the meeting by the temporary chairman, Mr. Haze Pait.

At the beginning of the meeting the following officers were elected for the period of one year:

Chairman, Mr. Haze Pait, Oak Grove; secretary, Mrs. Herbert Scott, Oak Grove; treasurer, Mr. Mayo Brown, White Oak.

Committeemen: Mr. Harry Pate, White Oak; Mr. Willie Bryan, Oak Grove; Mr. Woodrow Byrd, Mount Olive; Mr. W. D. Brown, Mount Calvary.

Committeemen for the remaining three churches of the district—namely: Beaver Dam, Cypress Creek and Bethel; who were not represented were to be elected at a later date.

Problem presented by Mr. Woodrow Byrd: "How to get the people of his community to attend church more regularly." Reply given by Mr. Haze Pait.

Problem presented by Mr. Harry Pate: "How to persuade the congregation to remain for preaching." Reply given by Mr. Walter Jernigan.

### COMING EVENTS

May 3-10—National Family Week  
May 10—Rural Life Sunday  
May 10—Mother's Day  
May 24—Pentecost  
May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 14—Flag Day  
June 21—Father's Day

Also a very thorough discussion by different members of the congregation on the responsibilities and obligations of the parents and teachers to our Sunday schools.

The meeting closed with these thoughts:

To send a card to an absent member is to gain a regular member; to make a personal visit to a neglectful member is to make another rung up the ladder for your church; to check the rolls and get the parents to Sunday school is to assure full classes; "as the parents do the children will follow."

To those churches who have not as yet organized a fellowship supper for your county or district: You'd better hurry or you'll "miss out."

The next supper for the Pee Dee District will be held at Oak Grove Church, Route 2, Bladenboro, North Carolina, the second Friday night in June.

### FOUR ORDAINED IN ARKANSAS MEET

Four ministers were ordained at the quarterly meeting of the Social Band Association in northeast Arkansas March 29. Those ordained were Glynn Campbell, Robert Garrett, J. W. Russell and Wayne House.

Fifteen churches were represented at the meeting which was held with the O'Kean Church. In the election of officers Rev. J. Reford Wilson was chosen moderator; Rev. Carl High, assistant moderator; Mrs. Leora High, clerk; and Mrs. Francis Ragsdale, assistant clerk.

The next quarterly meeting will be held with the Arbor Grove Church May 29-30. Sermons will be brought by Rev. Henry Pauley and Rev. B. S. Forrester.

### CALIFORNIA CONFERENCE

The California Ministers' and Deacons' Conference was held March 29 at the Taft Church. Rev. J. L. Waltman, Turlock, reported "a full house and a wonderful day in the Lord." Rev. L. H. Reddick is pastor of the host church.

### FT. SMITH, ARKANSAS, REVIVAL

The Walnut Street Church in Ft. Smith, reported 31 professions of faith during a revival held there in March. Rev. Fred Huckleberry was the evangelist and Rev. Doyle Dipboye is the pastor.

### SOUTH CAROLINA ORPHANAGE REPORT

Below is the quarterly report for January, February, and March from the Free Will Baptist Home for Children, Turberville, South Carolina. Julius B. Vause is superintendent.

#### CASH RECEIPTS

South Carolina Conference	\$586.45
Farm Cash Sales	525.85
Beaver Creek Conference	17.87
Eastern Conference	20.00
Central Conference	33.63

Total	\$1,183.80
Free Will Baptist Singing Convention	\$ 92.66
Florence County Singing Convention	10.00
Total	102.66

#### MEMORIAL FUND

Mrs. Mary J. Turberville, Lake

# SOLDIER OF THE CROSS



MR. LEVI HILL

The oldest active member of Hull Road, North Carolina, Church is Brother Levi Hill, who will be 85 years old May 16. It would be hard to find a man more completely devoted to his church than Brother Levi. Each Sunday morning he is found teaching the Adult Bible Class, a position he has held for approximately 60 years. At 11:00 a. m. he sings in the choir. At one time he served as organist of the church. On Wednesday nights he is a regular attendant at prayer meeting. During the week one is likely to find him counting the money received in Sunday school and church, for he is treasurer of both. Formerly he was the clerk of Hull Road. In addition to his local church, Brother Hill has been active in other phases of church work. He has served on the Board of Trustees of the W.B. Orphanage, Middlesex, N. C., for the past 20 years. In recent years he has served on the Central Conference Mission Board and the Board of Directors of the F.W.B. Press, Ayden, N. C.

In civic affairs Brother Hill has been a loyal

citizen. In 1923 he served in the House of Representatives of the N. C. State Legislature. As a farmer, he has been active in the work of the Farm Bureau since it was first organized. In the Farmers' Mutual Fire Insurance Association he has served on the State Executive Board and held the office of Secretary-Treasurer in Greene County for about 15 years.

Many people of the Arba community remember Brother Hill as their school teacher. Today they respect him for the orderly and thorough way he conducted his classes.

In 1899 Brother Hill was married to Miss Edith Herring. There is no doubt that the Arba community is today a better community because of the Christian influence of this home.

Brother Hill says that he is often asked about his receipt for old age. He answers by saying: "I have always tried to obey the laws of the country and the laws of God as laid down in the Bible." Where could one find a better rule for life?

Mrs. Julius B. Vause, wife of superintendent Vause, in making a plea for a Mother's Day offering says: "There could be no more appropriate day in the entire year on which to think of the children in our various institutions and to make a special offering for their support. Mother's Day has been established as a day for exalting and honoring our mothers. This is quite fitting and it is a challenge to mothers and would be mothers to rededicate themselves to the holy vocation of motherhood. I dare say its observance promotes Christian motherhood.

"On Mother's Day we naturally send gifts to our mothers or try to remember them in some special way to show our love and gratitude. However, there are many boys and girls here and in other children's homes whose mothers are dead. Also some of them have lost their fathers and they feel that they have been deprived of normal affections and love. There are multitudes of children whose parents both live, but who cannot or will not make a home for them. These children are all the more in need of sympathy, understanding, love, and care.

"Will you on Mother's Day show these children that they have a warm-hearted, Christian friend who will never forsake them? Also that you take these words of Jesus seriously: 'In as much as you have done it unto one of the least of these, ye have done it unto me.'"

## CALIFORNIA ASSOCIATION MEETS

The Center Association of Free Will Baptists of California will meet with the Calway Church May 14 and 15, 1953.

## MOONEYHAM IN MISSISSIPPI

Rev. W. S. Mooneyham of Sulphur, Oklahoma, is conducting a revival in Columbus, Mississippi, April 27-May 3. Rev. J. D. O'Donnell is pastor at Columbus.

## MT. MORRIS HONORS MOTHERS

Mount Morith Church, 5½ miles south of Hamlet, North Carolina, will honor all mothers of the church on Mother's Day, May 10. A special service has been arranged for the 11 o'clock hour and all mothers are urged to attend. Rev. Angus Prevatte, pastor of the church, will be the speaker for the occasion.

## HARRISON REUNION

The descendants of the late Parrott and Penninah Harrison held their annual family reunion Sunday, April 26, at the home of Mrs. May Rouse of the Dudley Community in Wayne County, North Carolina.

After attending services at their respective churches, the relatives gathered for a one o'clock feast. The weather being perfect for the occasion, dinner was served outside under the trees. The table was most bountifully spread with many delicious dishes.

Thanks to the heavenly Father for His many blessings were most graciously offered by Rev. N. Bruce Barrow. After dinner was over, some time was spent visiting and becoming re-acquainted.

At three o'clock in the afternoon, they  
(Continued on page fourteen)

City	\$ 50.00
Young Men's Class, Lake City	
Baptist Church	200.00
Presbyterian Men's Bible	
Class, Lake City	12.00
Methodist Hut Bible Class,	
Conway	50.00
Rev. A. L. Williams,	
Hemingway	5.00
Thomas Lundy, Conway	25.00
Marlie Jones, Hemingway	25.00
Total	312.21

DISBURSEMENTS	
Food	\$107.12
Salaries	750.00
Office Supplies	4.25
School Supplies, Hot Lunch	152.49
Building Supplies	224.62
Laundry-Household Supplies	62.75
Drugs	40.14
Insurance	45.36
Farm, Seed, Machinery,	
Repairs	377.30
Live Stock Purchased	251.85
Fuel and Lights	107.91

Total Receipts for Quarter \$1,648.67

Total Disbursements for Quarter \$2,123.79



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Does the Scripture teach that when Jesus comes to rapture the church that only the Christians will be looking for Him and that they only will see Him? If so where are such Scriptures to be found? Please explain in detail.*

—Dewey Kiser, R. 4, Kingsport, Tennessee.

**ANSWER:** I believe that the Scriptures do teach that the church which is set forth as the body of Christ in I Cor. 12:12-31—every member of it—will be looking for Christ and see Him; yes, see Him, not as they have heretofore seen other persons and things, but see Him as He really is. I Cor. 13:12, “For we now see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” I further believe, that since this is the occasion when we Christians acquire from Him our new bodies which are to be like His own glorified body, we shall behold Him with them before we see anything else. See Luke 12:34-46 (verses 39, 40, “And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”) Also Matt. 12:29. See I Thess. 5:2-10 (verses 2-5, “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”) When we put together the thought of these passages with that found in Matt. 24:36-41 (verses 38, 39, “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”) It seems quite clear that the watchful will be looking forward to and will see Christ at His coming. I take it that those who are not watchful are those who are not born again. I think, however, that there will

be many who profess to be Christians that will not see Him. There is no doubt but many of them will be members of some local church though not of the true church or the body of Christ. There is another group, that in a sense of the word, are waiting for their Jewish Messiah, namely, the orthodox Jews. These are those, I think, set forth in Matt. 25:36-41 as the five foolish virgins, while the true church is the true church is the class of believers consisting of both Jews and Gentiles that are characterized in the five wise virgins who have the Holy Spirit that is symbolized by the oil which is in their lamps and which the foolish virgins do not have. The true church is shut in with Christ to feast at the seven years’ banquet or marriage supper of the Lamb while the Jews are shut out in the night of the great tribulation or the time of Jacob’s trouble. They will not, I think, have any opportunity to see Christ any more until He comes with His saints or at the end of the tribulation when the Jewish remnant have emerged from that terrible time of trial and testing the Bible speaks of as being that, when gold is tried in the fire. See Matt. 23:27-39 (verse 39, “For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”)

In Acts 1:11 (“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”) The angels make promise to the gazing disciples that “this same Jesus will so come in like manner as ye have seen Him go into heaven.” That, I think, means that since only His believing followers saw Him depart from this earth they only will be those to see Him when He comes to unite them with Himself. Though upward of five hundred believers saw Him at one time after His resurrection, yet there is no account given anywhere of one unbeliever having seen Him once after this time. And there is not one single Scripture in the whole Bible that says when He comes for the saints or the church any one except those caught up will see Him for both of these expressions are used in conjunction with the perusal. See 2 Peter 3:12, 13; Mark 13:32; Acts 1:7; Luke 12:35, 36; Matt. 24:42, 44.

When He comes with His saints all shall see Him, Rev. 1:7; Matt. 25:31-32; 2 Thess. 2:8; Luke 18:8; 2 Thess. 1:7-10. It is quite

easy for the ordinary Bible student to confuse Christ’s coming to the air for His saints with that of His coming with these same saints perhaps seven years later, when He asserts His authority and at the Battle of Armageddon defeats Satan’s forces headed by the Antichrist. The former event says nothing of Christ coming to the earth but only makes clear that He will come to the air to meet His own; He will, these Scriptures say, “come as a thief in the night,” for the purpose of taking His own from the chaotic condition to be with Himself. Ev runs its awful course during those terrible days. This period of evil is shortened that all flesh may not be destroyed. That shortening is done by Christ’s coming back to the earth. At this time His feet rest upon the Mount of Olives and all the whole host of heaven accompany Him with all the splendor and majesty God’s power can set forth. This will be more wonderful than human language can express, but nothing like this will be displayed to the sin cursed world while Antichrist is going rampant and Christ comes for His saints for the purpose of saving them from “the hour of trial.” The saints will be taken out before Satan or the Antichrist is even aware of what is taking place. When He comes to the earth, He shall overcome the earthly system of cruel government; break every vestige of earthly power; put Antichrist, the false prophet, and Satan into the bottomless pit for a thousand years; and rule the whole earth for a thousand years with a rod of iron. See Rev. 20:1-7.

## Appreciated Mother

The real mother is a very remarkable woman. Her mind is busy all day thinking and planning for the needs of her family. Her hands are busy, too. Her thoughtfulness for others is worthy of great respect. It is a pity that so many children, and some folks who are no longer children, do not realize sometime, perhaps not until she is gone, and then it is too late to tell her how she was appreciated for her thoughtfulness and care.

Mother is the one person in the family who carries on the interests of all, and carries them all the time. Whether the children be few or many in the home, every one has a big place in her heart. She is particularly kind and helpful to the one who may be afflicted. Mother is the one who does not work by the hour. No union could ever fix the number of hours for her day’s work. When her attention is needed, whether by day or by night, she gives it, and gives it without thought of compensation.

Every child in the home should try to be responsive to Mother’s appeals for order, for attention, for obedience, and for service. Isn’t she the very best mother in all the world? If she is, then you should study and work to make her burdens light, her heart happy, and her life the richest possible blessing to other lives.—Selected.

What preacher can get inspiration looking into a lop-sided aggregation of feathers, ribbons, beads, sticks, straws, corn-tassels and thistle-down on the heads of the women of the congregation.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

(Continued from last week)

From Gray and Adams' Bible Commentary I pass on to you the following article, which has been a blessing to me, with the hope and prayer that each one who reads it may know that God is ever present:



"At one time," said Luther, "I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know?' she replied. 'God in heaven is dead.' 'How can you talk such nonsense, Katie?' I said. 'How can God die? Why, He is immortal, and will live through all eternity.' 'Is that really true?' she asked. 'Of course,' I said, still not perceiving what she was aiming at; 'how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die.' 'And yet,' she said, 'though you do not doubt that, yet you are so hopeless and discouraged.' Then I observed what a wise woman my wife was, and mastered my sadness."

As Luther, we may often become disgusted with ourselves and discouraged because of the evils about us. We may act as though God had died and all good had ceased to exist. At such times we need a good wife or some other force to jolt us out of our lethargy, and make us know the presence and power of the living God.

We would do well to make the following poem by W. H. Burleigh our constant prayer, because it will surely keep us close to God:

*"Lead us, O Father, in the paths of right;  
Blindly we stumble when we walk alone,  
Involved in shadows of a darksome night,  
Only with Thee we journey safely on.*

*"Lead us, O Father, to Thy heavenly rest,  
However rough and steep the path may be,  
Through joy or sorrow, as Thou deemest best,  
Until our lives are perfected in Thee."*

How we need the Divine guidance in the way of righteousness for these dark days. Man's only infallible Guide is God. He can guide us only when we follow close to Him. Let us all, who profess to be His children, practise "The Presence of God" daily—momently, for He is a living, seeing, hearing, leading, merciful, loving, and ever present God Who is concerned with every problem of every one of His children.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

## The Church

The church is never a place, but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not *where* you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man; no sanctuary of God but the soul. It is a greater wrong to defame the humblest of God's saints than it would be to fire a cathedral; the former is sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will. Never lower the divine ideal—that on earth man alone is the habitation of God.—*Selected.*

## Kill the Spider

An old deacon who used to pray every Wednesday night at prayer meeting always concluded his prayer the same way: "And, Lord, clean all the cobwebs out of my life." I think you know what he was talking about. The cobwebs—those things that ought not to have been there but had gathered during the week. Well, it got too much for one fellow in the prayer meeting, and he heard the old deacon one time too often. So when the old man made that prayer, the fellow jumped to his feet and shouted, "Lord, Lord, don't do it! Don't do it! Kill the spider!" Beloved, that's what needs to happen.—*Gospel Herald.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### ABRAHAM—THE FRIEND OF GOD

Genesis 12:1-10

#### INTRODUCTION

Beginning with the 10th verse of the 11th chapter of Genesis and concluding with the 10th verse of the 25th chapter, we have the whole history of Abraham, the friend of God; and while other important persons such as Sarai, Hagar, Lot, Pharoah, Abimilech, Isaac, Rebecca, and even Melchisedec, appear in these chapters, Abraham plays altogether the prominent part, and aside from Melchisedec, the High Priest, is easily the most important person, and the most interesting presented in this inspired panorama. It may be of interest to say that Abraham lived midway between Adam and Christ, and such was his greatness that the Chaldeans, East Indians, Sabeans and Mohammedans all join with the Jew in claiming to be the offspring of Abraham; while it is the Christian's proud boast that he is Abraham's spiritual descendant.

The problem is to set Abraham's history before you as to make it at once easy of comprehension and yet thoroughly impress its lessons.

#### I The Call and the Covenant (Genesis 12:1-8)

Did you ever stop to think of the separations involved



# Divine Deliverance

(Continued from page four)

law and authority were once more in operation in Jerusalem.

So what seemed an almost impossible task was accomplished. Peter was delivered because of the intervention of God. You and I, as we live from day to day, will face grave difficulties in life. Some of them may be great and some may be small, but in every one of them let us remember that in our God we have a sure Deliverer. One day two men were riding along in an automobile and as they traveled along the highway, a storm came up. Dark clouds were forming rapidly in the sky, and a stiff wind was blowing. In the midst of the approaching storm, one of the men

happened to see a little bird perched on the limb of a tree singing merrily. Turning to the other man he asked, "Do you know why that bird can sing so merrily in the face of the storm which is approaching?" "No," replied the other man, "Why is it that the bird can sing so merrily?" "Because he has wings and can fly above the storm," was the reply. You and I who are in Christ have wings, and when the storms of life would beat upon our souls, we can throw back our heads and sing, because in God we have a sure Deliverer and, in Him, we can soar above every storm and difficulty of life.

Unhappiness is the hunger to get. True happiness is the hunger to give.

in this call?

- A. It meant a separation from home. "From thy father's house."
- B. It involved separation from kindred. "And from thy kindred."
- C. It involved separation from the Gentiles. Abraham was separated from the Gentiles of Chaldea by distance, and the Gentiles of Canaan by circumcision.

## II. God's Covenants

As this call required three separations with their sacrifices, so its attendant covenant contained three promised blessings.

- A. "I will make of thee a great nation."
- B. "I will . . . make thy name great."
- C. "In thee shall all the families of the earth be blessed."

## III. Abraham's Obedience and Blunders

- A. His obedience was prompt (Genesis 12:4).
- B. In his obedience Abraham was steadfast.
- C. Abraham's obedience was inspired by faith.
- D. Abraham blundered, but Abraham's few blunders cannot blacken his beautiful record.

"A holy life has a voice. It speaks when the tongue is silent and is either a constant attraction or a continued reproof." Put your ear close to these pages of Genesis, and if Abraham does not whisper good to your heart, then be sure that your soul is dead and you are yet in your sins.

—Adapted from a sermon by W. B. Riley.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"Thou shalt not raise (receive) a false report . . ." Exodus 23:1.

I believe that the word "raise" in Exodus 23:1 can be interchanged to receive; because in the Bible whisperers and listeners are condemned alike. Miriam was stricken because she whispered against Moses, and Aaron was condemned with her because he received the whisperings.

The gossip and the talebearer are the devil's right hand buddies, they have done more to wreck churches and blight characters than any other four enemies of the Lord.

There is a question in my mind as to which is the worst, the one who tells a tale or the one who gladly accepts it. If you are in doubt about what you hear on an honest person do not receive the gossip as you know it is true.

It is not possible that one can so live that he would never be the victim of scandal, even Jesus Christ, the greatest, had scandalmongers in His day, they called Him the false one, but in face of all criticism He proved Himself better than His destroyers.

There are several ways to eliminate those who jeopardize the character of good people: first, when one brings a questionable tale to you, take him or her by the hand and lead them to the one in question, that will stop that one. Second, if you know something good about the one held in question, just mention that good that you know, and most of the time that will put the tattler on the run.

Since we cannot live above scandal, let's so live that the general public will have as much confidence in us as they have in those who spend their time talking about others.

A woman entered the pastor's study, her facial expression indicated guilt. She said, "Pastor! I have sinned against my best friend, I told a lie on her that will ruin her good name, what can I do?" The pastor looked at the woman without moving his eyes, and said, "Take a bag of feathers and walk one mile throwing the feathers on either side of the road, and when you get to the end of the mile turn and walk back gathering up every feather. The guilty one rang out in thundering tones; 'Pastor, I can't do that; it would be impossible.'" Then the pastor answered in the tenderest tone of love, and said; "My dear friend, it is the same way with your problem, it would be as easy to find every feather, as it would be to gather back those hurtful words that fell from your lips."

# Notes and Quotes



BY J. C. GRIFFIN

## MOTHER'S DAY

May the 10th is Mother's Day. Did you know that Mother's Day in 1931 was on May the 10th? Well it was. Yes sir, Mother's day 23 years ago came on May the 10th.

AN EDITORIAL IN THE FREE WILL BAPTIST IN 1931

"Next Sunday, May 10, is the day when the white roses will be worn in remembrance of deceased mothers and red in remembrance of living mothers. Volumes might be written about mothers and then much more might be said. When we think of heaven and its attractions that are waiting us, next to seeing the living in His glory and giving Him all honor and praise for what He has done for us, and resting a wondering eye at the beauties that surround us; will not the next attraction be the smile of that loving mother looking upon us? We remember hearing some years ago a song like this: 'Mothers In Heaven, Don't You Want To Go?' Of course we cannot picture the joys of heaven; but is it not a sweet, ennobling thought to thing of meeting mother in at land of pure delight?

"Does not the memory of mother picture us something of the love of God toward the human family and for us? She went through the valley and the shadow of death to give us our earthly life. Christ went through the dark valley that we might have life through Him. Who cared for us when we were helpless creatures, sang sweet lullabies to us, kissed us good night and watched over us with an eagle's eye of loving care through long weary hours of night and day through our infancy? Does not God give His beloved sleep?"

"Behold he that keepeth Israel shall neither slumber nor sleep." "The eyes of the LORD are upon the righteous, and his ears are open to their cry."

"We think of the Lord as all powerful and wise as a Father; but does he not have also a motherly quality, hovering over us more tenderly than a young mother with her first babe? We read in the sacred Scriptures of protected mothers like Sarah, Rebekah, Rachel, Leah, Miriam, Deborah, Hannah, Esther, Ruth, Elizabeth, Mary (the Mother of our Lord), Eunice, Lois, Lydia, Dorcas, Priscilla, and others. And besides these we have many others of modern days like the mother of Washington, Napoleon, McKinley, and hundreds of others. Each of those named above heroines blazed the pages of history; but there are myriads of great and good women whose names are not written on the pages of history, but their names are written in the Lamb's Book of Life. Our Mother was not a Susana Wesley, who stirred England, or a Fanny Crosby or a

Hellen Keller, the later two being blind, whose writings influenced thousands to higher living; but our mother was the quiet, loving Christian mother, like thousands of others who are the ground work of our civilization, the hope of the nation, and the throng that are making joyous the courts of heaven by their quiet unostentatious lives, and the tender loving care they are exercising over their children. Mothers who are real mothers are like to those that we have referred to above; and the greatest curse that can befall our land is a generation of mothers, who know not God, but whose lives are given over to the follies of the present day, those who are lovers of pleasures more than lovers of God. May we well pray for mothers who have the fear of God before their eyes. Mothers who rather see their children good than worldly and noted." This editorial was written by Elder E. T. Phillips and appeared in the issue of THE FREE WILL BAPTIST of May 6, 1931.

The writer of the editorial as quoted above was always mindful of that dear mother of his and often spoke of her wonderful love and care. He himself was a man of God who could attribute his success largely to his mother. Praise God for GREAT MOTHERS.

## MY OWN DEAR MOTHER

Twenty-three years ago I could wear a red rose with pride in honor of that dear, sweet black-eyed little mother of mine. She was so sweet and tender. I remember very well how she would go into that old, cold room, for it was cold in the winter and our heat was a fire-place which warmed a small part of the old open dwelling that you could see the stars often through the top; for it had no ceiling only what was called a "loft." Wide boards layed edge to edge, but after the shrinkage you could see through the cracks, and then when the shingles slipped, which were home made you could easily see through. Yes, I was reared poor; often put to bed after eating sorghum molasses and home-made wheat bread with a little butter. But thank the dear Lord, mother and father were Christians and really knew the Lord. But I have rambled some what away from mother. After supper, father would read the Bible and prayer, then mother would get us off to bed. She would tuck the cover (some old people would say "kivver") well. We were tucked away with a kiss and a word like this, "Be quiet now and go to sleep." No other person in the world could not have said those words with the tenderness as mother did. It was just a part of her motherly love.

This year I will have to wear a white rose instead of the red one that I wore years ago; but a white rose is so much like her. She is clothed today in the whiteness of the righteousness of Jesus Christ. It will not be many years, mother, before I shall see you and as the late Elder Phillips said, "After I have seen my Lord and looked at a few of the wonders, I shall look you up and we will have a joyful meeting." Father will be there, grandmother, and a number of my loved ones, my first companion and I shall look up the good mothers that I have seen and in whose homes I have had Christian fellowship. Yes, there will be great joy.

I am closing this message with a poem that was placed on the front page of THE FREE

WILL BAPTIST in the year of 1931 as a Mothers Day poem.

"My Own Sweet Mother's Face"

## HEAVEN

When I think of heaven's blessings  
And the glittering, golden street,  
And the pearly, tinted portals,  
Where the saved of earth shall meet;  
I forget the glowing glories  
And the grandeur of the place,  
For I'm looking, longing, seeking,  
For my own sweet mother's face.

## HOME

When I wander back in mem'ry;  
When my fancies backward roam;  
When I picture all the blessing  
Of my long-lost childhood home—  
There amidst the sacred memories  
That surround the old home place;  
Not a one calls forth the heart thrill,  
Like my own sweet mother's face.

## MOTHER

Oh, my mother, how I've missed you  
As I've walked the path alone!  
Could I feel the tender touches,  
Of your hand upon my own,  
All the world seem the brighter;  
I'd be strengthened for my place  
Could I have the loved assurance  
Of my own sweet mother's face.

C. J. S. in *Christian Standard*.

"Blessed Assurance Jesus Is Mine." Jesus and Mother walked together here on earth, I am following and will get up with them when this race is done.

A hope for all our readers a "REAL HAPPY MOTHER'S DAY."

•

## MINISTERS AND CLERKS OF NORTH CAROLINA

Dear Friends:

I do not want to burden you with a long letter, but as we approach the month of May, which is officially designated as orphanage month, we hope that your thoughts will turn toward your seventy-five boys and girls who are dependent upon you for support. I wish that I might be able to shake your hand and thank each of you personally for all that you have done for us. That is impossible, however, so I will use this letter to simply say, "Thank you." Won't you please remember the orphanage during the month of May with an offering from your church or from other individuals who would like to have a part in the training of our boys and girls who are looking to us for a spiritual guidance?

Please see that this letter is read and ask the people to make as generous an offering as you can for the orphanage during the month of May.

With every good wish to you and yours,  
I am,

Very sincerely,  
S. A. SMITH  
Superintendent



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A PRESENT FOR MOTHER'S DAY

ELEANOR HAMMOND

**T**EDDY paused in front of the Variety Store window. He was not much interested in chinaware as a rule, but the white elephant teapot in the middle of the display fascinated him. The elephant was a quaint chubby creature. His up-curved trunk was the spout of the teapot.

"I know Mother would like that elephant," Teddy thought. "I wish I could give it to her for a Mother's Day present."

But the price mark on the white elephant was "\$1.00." Teddy had exactly one dime in his possession at the moment.

"I wonder how I could earn ninety cents before next Saturday," Teddy meditated. He racked his brain for some way to make the necessary money.

Sometimes old Mrs. Parker paid him a dime for splitting her a box of kindling—but she was not likely to want nine boxes of wood split in the next few days.

Teddy walked toward home, thinking. Dandelions twinkled and winked at him from the lawns and parkings. The grass was growing long in front of the Parker house, he noticed. It gave him an idea.

"Wouldn't you like me to mow your lawn for you, Mrs. Parker?" he inquired of the old lady.

Mrs. Parker peered at the grass over her spectacles. "It does look as if the lawn needed mowing," she agreed. "I'll pay you fifty cents, Ted, if you'll cut it next Monday."

"Next Monday?" That was the day after Mother's Day. Teddy's heart sank. "Wouldn't you like the grass cut today?"

"I haven't the money today. My son doesn't get his pay till Saturday night," Mrs. Parker said. "But I'll be glad if you'll cut it Monday."

There were some other lawns on Spruce Street that would look better for mowing. Teddy tried Mrs. Milton's—but Mrs. Milton was away from home. He asked old Mr. Morley, who was pottering round in his front yard. Mr. Morley looked at Teddy hard and shook his head.

"Didn't you ever hear about 'charity beginning at home,' young fellow?" Mr. Morley asked tartly. "I can't say your home lawn is any recommendation of your work as a gardener!"

Teddy felt abashed. He glanced up the block. Well, maybe the lawn in front of his

own house was rather shaggy. "I've been pretty busy," Teddy said lamely.

Mr. Morley grunted. "Those garden beds of yours would be better for some weeding," he said as Teddy left.

The home place didn't look very neat. Still, Teddy wanted to buy that elephant teapot for Mother's Day. He knew his mother would like it. And Grace, his sister, had dropped the old teapot and broken the spout so it didn't pour very well any more. If he were to earn enough money in the next few days to buy the present for his mother he would hardly have time to bother with the home lawn and flower beds.

Nobody seemed to want a lawn mowed or any kindling chopped. Teddy spent the time until dinner trying to get a job in the neighborhood, but he had no success. He went to bed feeling discouraged.

"I guess I'm not going to have a thing for Mother on Mother's Day," Teddy thought gloomily.

It was all the more exasperating because Grace was acting very mysteriously about her gift for their mother. Grace had earned some money caring for the Clark twins while their mother went downtown shopping. She told Teddy she was going to buy something "ever so cute" for Mother's Day.

"I've got to have something for Mother—" Teddy told himself.

Maybe Mr. Boggess who kept the Variety Store would like a boy to run errands for him. The idea seemed like an inspiration. Teddy stopped in the shop that afternoon on his way from school and applied for a job running errands.

"There isn't much doing through the week," Mr. Boggess said. "But come back Saturday. Saturdays I'm pretty busy sometimes. Maybe you could do errands for me on Saturday."

Teddy glanced at the white elephant teapot as he passed the window. The funny fat animal with its up-curved trunk looked as if it were laughing at him. Teddy drew a long sigh. He went on toward home thinking about the elephant.

"I see you haven't mowed your lawn yet." Teddy jumped as old Mr. Morley's tart tones struck on his ears.

He mumbled something about "not having time yet" and hurried on toward home.

The yard did look pretty untidy. Teddy remembered his mother had said something recently about wishing he would mow the lawn and weed the rose beds.

"I'll cut the grass next week!" Teddy thought absently. "After Mother's Day."

He was going to earn that money in the meantime. How could he do it? Where could he find some odd jobs?

Teddy sat down on his own front steps and

stared in front of him, waiting for an inspiration. No inspiration seemed to come. He tried scratching his head without results. A robin chirruped from the clematis vine on the front porch. Tip, the terrier who loved next door, came racing across the yard with a bone in his mouth. He dropped the bone and sniffed at Teddy. But Teddy was too busy thinking to play with the little dog.

Grace came out of the house with her coat and beret on. She paused to play with Tip for a few minutes. They raced round the house together, Tip barking and leaping and Grace laughing.

"That's all, Tip," Grace said finally. "I have to go down to the Avenue to buy something! She giggled mysteriously. She felt in her pocket. Then her face changed suddenly.

"Oh, Teddy, I've dropped a silver dollar out of my pocket!" she wailed. "Do come and help me find it. It must be in the grass some where."

Teddy joined in the search. "Where did you drop it?" he asked.

"If I knew I'd go there and pick it up," Grace told him. "Oh, dear, I have to be over at Clark's at four! I'll give you a quarter, Teddy, if you'll find my money!"

Teddy hunted up and down the yard for some time. He wanted to help Grace. Besides, a quarter would be something toward his Mother's Day present.

The dollar did not come to light. "Oh, dear! I'll have to go!" Grace moaned. "Do keep hunting, Ted. It was a silver dollar—a bright new one." She hurried away toward the Clark's house.

"Maybe if I ran the lawn mower over the grass I'd find that dollar," Teddy thought. A silver dollar ought to show up if the grass were shorter.

Teddy brought the mower. He ran it back and forth across the lawn. Back and forth the grass flew and the lawn became an even green surface, almost like a green velvet carpet. Teddy thought.

Suddenly there was a click! The silver dollar had struck the mower blades. Teddy grasped it happily and ran indoors to telephone Grace the good news. Grace directed him to put the money into her bureau drawer.

"I'll give you the quarter I earn this afternoon when I come home," she told Teddy.

Teddy skipped outdoors again. Well, any how, he had earned a quarter. His eyes felt on the half cut lawn. It looked even worse than before—half mowed and half uncut.

"I suppose I'd better finish it," Teddy decided.

The lawn looked so much better when it was finished that Teddy decided he would weed the rose beds. Then the front walk needed sweeping. The vine on the porch needed tying up. It was dinner time when Teddy had finished—but the yard looked like a different place.

"Well, it looks as if you could clean up your yard when you put your mind to it," old Mr. Morley remarked as he walked past. "You can come and cut my grass tomorrow if you like. I'll pay you fifty cents if you'll put my lawn in as good order as this one."

Teddy gave a small sigh of delight. He would have enough to buy that elephant teapot. Fifty cents for cutting the Morley grass

and the quarter Grace had promised him—surely he could earn another quarter running errands for Mr. Boggess Saturday.

But when Teddy arrived at the Variety Store early Saturday morning and looked in the window—he stared at a blank space where the white china elephant had stood. As he looked, Mr. Boggess moved a large Chinese vase to the empty place. Teddy hurried inside.

"Is — is the elephant gone? Have you sold it?" Teddy asked breathlessly.

"Why, yes, I sold it to a young lady last evening," Mr. Boggess said. "No, I haven't another one in stock. That was the only one I had."

As Teddy trudged up and down the suburban streets delivering packages for the Variety Store, his heart felt heavier than the bundles. Mr. Boggess had promised him fifty cents for his morning's work—but what was the use of the money now? The white elephant teapot was gone. Teddy couldn't think of anything else he wanted to give his mother. Of course, he might get her a box of candy or some initial handkerchiefs. But such gifts seemed flat and uninteresting compared to the elephant teapot.

Teddy walked slowly home at super time. He had money in his pocket but nothing new in the windows he passed on the avenue seemed the right thing to buy for his mother. His father was going up the front walk as Teddy reached home. He slapped Teddy on the shoulder.

"I'm certainly pleased with this clean looking yard, son," he said. "I suppose it's a Mother's Day present for Mother? I don't

believe you could have given her anything she'd like better."

"A Mother's Day present?" Suddenly Teddy felt rather foolish. "I suppose Mother would like a clean yard," he said.

"Like it!" His father laughed. "She'll like it better than half a dozen presents you could buy for her. Your cleaning things up so well without being asked will mean a whole lot to her."

Teddy glanced round. "There are some more things I can do to the yard. I will make it a Mother's Day present, Dad," he said. "A real one! I'm going back to the florist shop to buy a pink rose bush to plant in that middle bed where the daffodils are all gone now. I guess Mother will like that."

"I think your present is wonderful, Teddy!" his mother exclaimed next morning, when Teddy led her out to view the completed garden. "I love pink roses—and I love the way you've made everything so clean and tidy."

"I'm going to keep it this way right along, Mother," Teddy promised. "That's part of the present."

His mother's appreciative smile made him feel good all over—so good that he didn't mind a bit that when his mother unwrapped the tissue paper package Grace had placed beside her breakfast plate she found the elephant teapot inside. Teddy laughed happily.

"I'm sure glad it was you who bought it, Grace," he told her. "I wanted to give it to Mother but you got ahead of me. I'm glad she got it after all." He really was, too.—*Lutheran Boys and Girls.*

year and tonight we will meet together for Bible study and prayer. Just to think that eight years ago the Germans were living here and all up and down this beach you can still see the cement fortifications put in by the Nazis lest the Allies invade Holland. But today there are many flags waving and the tulips are blooming and all seems so beautiful. God certainly made a wonderful world, but why is it that men won't turn to Him?

Tomorrow our annual Dutch Conference begins. The Queen Mother Wilhelmina will take part in the Conference on Sunday night. Then I will go for a meeting in Copenhagen enroute to Stockholm where we will have our largest Conference of the year.

It is good to have the help of a young woman from Great Britain as Secretary and a young Baptist preacher. These young people really know Christ and they help me in many ways.

Sincerely yours,

WALLACE E. HAINES

Assistant to the Secretary General

## Florida Missionary Conference

A Missionary Conference is being planned for the state of Florida to be held near Cottondale. Please watch for further announcements regarding exact location. The Conference is scheduled to begin on Thursday night, May 14, with an evangelistic message by Rev. Raymond Riggs. The principle speakers will be Rev. Harry Staires of the National Home Mission Board and Rev. Raymond, Promotional Secretary—treasurer of the Foreign Mission Board. The session is scheduled to continue through Sunday afternoon, May 17.

The state of Florida lacks almost \$700.00 having her suggested quota for Foreign Missions, and it is hoped that every church and Sunday school will send a special offering for this purpose and by the close of the Conference, all quotas will be met.

## Department of Foreign Missions :-

REV. RAYMOND RIGGS, Promotional Secretary-Treasurer

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Mr. Haines Writes Again

49 Sonderdankstraat  
The Hague  
The Netherlands  
16th April, 1953

Dear Brother Editor:

We have just closed a successful French Conference. There were about 100 responsible French people who took part in this conference. A French lady, author of the works of St. Theresa, spoke the first night and brought out many deep principles of discipleship.

I had the joy of telling the French about our President and his desire to be a man of God and that he is a man that prays. There are very few politicians in France that ever say anything about God, or even attend church. It is all too true in European countries, for with populations that by and large do not go to church, it is not necessary for a politician to try to appeal to the church-going people.

It is our purpose to bring this to the at-

tention of these peoples and to urge men in places of responsibility to face the fact that the world is gripped by a religious and moral crisis. God has been left out and unless there is a revival of Christian faith we are doomed.

As a result of our conference, one of the leading Paris bankers is going to start a group of men to study together and to pray together. Last week we had the joy of knowing that one of the outstanding French ladies has made a commitment to Christ. Our Secretary from Finland had the privilege of talking to this woman and helping her to face the fact that Christ has the only answer.

The Navigators were in our French conference. We have given them some names of some individuals that should get Scripture studies.

Today I am having a day of rest and quiet here at beautiful Noordwijk on the North Sea where we had our big international conference last year. The staff of the hotel have received me like a friend. I do not believe this beautiful hotel ever witnessed such a Conference of Christians as was held here last year. There are ten of us who have come back here this

## Joy of Meeting

Journeying by the "Overland Flyer," a man noticed in the seat directly in front of him a lad who was traveling alone. Much of the journey was through a dreary waste of country. The boy sat, most of the time, looking out of the car window upon the barren plain.

Lunchtime came and the man went forward to the dining car. When he returned the boy was still looking out of the window. Toward the middle of the afternoon the man leaned forward and said, "My boy, aren't you tired?"

"Not much."

"But aren't you hungry?" Looking into the man's eyes, with a wistful smile, the boy said, "A little, but you see my father is going to meet me at the station."

In relating the incident, Dr. B. Wright tersely says: "He (the lad) could stand anything along the way for the joy of the meeting at the end of the journey."—*Selected.*



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Ardelia Willis

In loving memories of Mrs. Ardelia (Dell) Willis, Arapahoe, North Carolina, who left us April 26, 1952. She was the wife of the late Philamon Willis.

She leaves to mourn their loss three daughters: Mrs. Roland Gardner, New Bern, N. C., Mrs. Jim Broughton, Oriental, N. C., and Mrs. Oliver Koonce, Lexington, N. C.; three sons: Ernest, Mark, and Truman Willis, all of Arapahoe; 30 grandchildren and 18 great-grandchildren.

She was laid to rest beneath a beautiful mound of flowers in the Hardison Cemetery in Arapahoe, with Rev. T. O. Terry officiating.

You are gone, but not forgotten,  
Never will your memory fade.  
Sweeter thoughts will ever linger  
Around the grave where you are laid.

I know you are with Jesus on high  
Where there is no pain, no sorrow, no  
sighs.

We hated to part from you so,  
But when God calls, we all must go.

Written by her daughter-in-law,

MRS. NORMAN WILLIS

### Mrs. Blanche Woodruff

Mrs. Blanche Brown Woodruff was born in Catawba County, North Carolina, November 13, 1886. She was converted at the age of 17 and joined the Western Avenue Baptist Church of Statesville. She was married to Arthur G. Woodruff, February 19, 1938. She suffered a stroke April 8, 1953, and passed on to her reward three days later.

She is survived by her husband, two stepsons, two step-daughters, one sister, and two brothers. Her funeral was conducted at Harmony Baptist Church, Sunday, April 14, at 4 p. m. by Rev. Mitchell W. Davis, pastor of the Lowell Free Will Baptist Church, in the presence of a large congregation including relatives and friends.

She lived a sweet, spotless, Christian life until the end of this earthly life. She was devoted to her husband and step-children, and in return was much loved by them. She read and re-read her mother's old Bible and was a Free Will Baptist in principle and faith all her life.

She had obtained her church letter and was looking forward with joy of joining the First Free Will Baptist Church of Charlotte, North Carolina, on April 12 with her husband. This

## NEWS NOTES

(Continued from page seven)

gathered at the attractive little church, May's Chapel, adjacent to Mrs. Rouse's home, for a couple hours of singing and fellowship with friends and neighbors of Mrs. Rouse. A quartet from Black Jack Grove Church sang several numbers. Also the Whitley Quartet favored with beautiful selections. The Chapel Choir very capably rendered favorite gospel hymns.

Rev. Albert Coats, pastor of the church, thanked Mrs. Rouse for her hospitality and faithfulness. He then dismissed the congregation with prayer.

There were approximately 150 descendants present, besides several friends and neighbors.

Mrs. Rouse is the widow of the late Rev. Alfred E. Rouse.

### EDWARDS CHAPEL HOME-COMING

Sunday, May 10, Mother's Day, Edwards Chapel Church at South River, Carteret County, North Carolina, will observe its homecoming. An all day program has been arranged. The program will include dedication services for the Sunday school rooms, new steeple, new G.E. electric clock presented to the church by Mr. and Mrs. H. H. Goodwin of New Bern, N. C., and the dedication of the pastor and Mrs. W. A. Hansley's baby son.

All former pastors, members, and friends are cordially invited to attend these services. A picnic lunch will be served at the noon hour. Special music has been arranged for this occasion and any singers or groups of singers desiring to be on the program are cordially invited.

### EDWARDS CHAPEL SPRING REVIVAL

Rev. Thurman Smith, Sea Level, North Carolina, conducted a spring revival at Edwards Chapel Church, South River, North Carolina, beginning March 16 and continuing through March 26. Rev. Elmer Goodwin of New Bern, North Carolina, conducted the singing.

Mr. Smith brought a deep, soul stirring message each evening. Edwards Chapel and Carteret County give thanks to God for men like Mr. Smith and pray that God will ever be with him. They extend an invitation to Mr. Smith and Mr. Goodwin to come back soon for another meeting.

An Easter sunrise service was held at Edwards Chapel beginning at 5:40 a. m. Rev. Elmer Goodwin conducted the service. Rev. W. A. Hansley, Kinston, North Carolina, is pastor.

### FLORIDA MISSION CONFERENCE

Below is the program for the Florida Mission Conference to be held at the Florida State Youth Camp, near Cottdendale on highway 231, beginning Thursday night, May 14 and con-

tinuing through Sunday afternoon, May 19. The meeting will be held under the new Tabernacle.

### Thursday Night

7:00—Song Service  
7:15—Welcome Address, Rev. D. F. Pelt  
7:20—Response, Rev. J. B. Bloss  
7:25—Offering  
7:35—Introduction, Rev. J. M. Rich  
7:45—Message, Rev. Raymond Riggs

### Friday Morning

9:30—Song Service  
9:45—Devotions, Rev. L. V. Pinson  
9:55—Introduction, Rev. C. A. Huckaby  
10:00—Message, Rev. J. B. Bloss  
10:45—Intermission  
10:55—Song Service  
11:00—Offering  
11:05—Message, Rev. Raymond Riggs  
12:00—Lunch

### Friday Afternoon

1:00—Song Service  
1:15—Devotions, Rev. Walter Elderige  
1:30—Offering  
1:35—Message, Rev. Raymond Riggs  
2:20—Intermission  
2:30—Message, Rev. J. B. Bloss

### Friday Night

7:00—Song Service  
7:15—Devotions, Rev. Rufus Hyman  
7:30—Message, Rev. J. B. Bloss  
8:15—Intermission  
8:25—Song Service  
8:35—Message, Rev. Raymond Riggs

### Saturday Morning

9:30—Song Service  
9:45—Devotions, Rev. George Nobles  
10:00—Message, Rev. Raymond Riggs  
10:55—Song Service  
11:00—Offering  
11:05—Message, Rev. J. B. Bloss  
12:00—Lunch

### Saturday Afternoon

1:00—Song Service  
1:15—Devotions, Rev. Mike Pelt  
1:30—Offering  
1:35—Message, Rev. J. B. Bloss  
2:20—Intermission  
2:30—Song and Message, Rev. Raymond Riggs

### Saturday Night

7:00—Song Service  
7:15—Devotions, Rev. Herman Grubbs  
7:30—Message, Rev. Raymond Riggs  
8:15—Intermission  
8:25—Song and Offering  
8:30—Message, Rev. J. B. Bloss

### Sunday Afternoon

2:00—Song and Praise Service  
2:30—Offering  
2:35—Messages, Revs. Raymond Riggs and J. B. Bloss  
—Benediction

NOTE: Everyone is invited to attend! Lodgings will be furnished free in homes. Meals will be furnished by the ladies of the Free Will Baptist churches of Jackson and Washington Counties.

The devil would rather put a long face on a saint than throw down a high church steeple.

The most manifest sign of wisdom is continued cheerfulness.

Written by her husband,

ARTHUR G. WOODRUFF

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Living as Christians

(Lesson for May 17)

LESSON: I Thessalonians 1:1; 5:11-23.

GOLDEN TEXT: I Thessalonians 5:9, 10.

THE HEART OF THE LESSON.

### INTRODUCTION

On his second missionary journey, Paul went into Europe, preached at Philippi, and was imprisoned. He and Silas left Philippi at the request of the authorities and went to Thessalonica. There the Jews stirred up a mob against Paul. So he and Silas went by night into Berea. From there Paul went to Athens and thence to Corinth where he was joined by Timothy. Timothy brought tidings from the believers in Thessalonica. At the same time he reported grave problems arising in the Thessalonian Church.

There was discussion in Thessalonica concerning the Second Coming. Many of the Thessalonians allowed their belief in the Second Coming to cause them to become lazy and listless. Also there was apprehension on the part of some about their loved ones who had died. They were afraid that the dead would not participate in the benefits of the Second coming.

The book of First Thessalonians is the letter that Paul wrote to the Thessalonian Church concerning these difficulties. With certain of these problems our lesson deals today—*The Bible Student* (F.W.B.)

### POINTED TRUTHS

1. To be ready and watching for Christ's return is more important than to speculate about the time of His return (5:1).
2. God's judgments are least suspected by those who deserve them most (Vs. 2, 3).
3. There is no need for the children of light to be in the dark about their Lord's return (Vs. 4, 5).
4. It behooves the children of light to be vigilant and sober while they abide the coming of Christ (Vs. 6, 7).
5. God's appointment unto wrath or to obtain salvation is determined by the acceptance of Christ by faith or the rejection of Him through unbelief (Vs. 8-10).
6. Truths of the second coming of Christ afford mutual comfort and edification for those who are looking for Him (V. 11).
7. Those who dare to repay evil for evil are exercising the right of vengeance which belongs to God alone (V. 15).
8. To pray without ceasing is to rejoice evermore and to give thanks in everything (Vs. 16, 17).
9. Only God can make us holy and keep us blameless unto the coming of our Lord Jesus Christ (V. 23).—*The Bible Teacher*.

### ADDITIONAL HELPS

10. The doctrine of the Second Coming of our Lord is not a popular doctrine in many quarters. It is not palatable to the natural man or to a worldly Christian. It calls for a life of separation from the world, for sacrifice, for zeal and activity in the service of the Lord. We are expected to be in no place or in no state that would bring discredit to our Lord or to His people. The natural man resents the interference of God in the affairs of the world.

11. Our Lord Jesus Christ Himself spoke frequently of His Second Coming. He witnessed to it at His trial before Caiaphas and the Sanhedrin (Matt. 26:64). And we know that the Apostles in their writings gave it a large place. Thus we have the testimony of the Prophets, Lawgivers, Psalmists, the Apostles, angels and of the Lord Himself. Who is going to challenge their testimony?

12. When we think of the terrors of eternal hell and of the awfulness of a separation from God that never ends, it should make us God's minute men and women, on our toes for life and testimony, pouring out our lives in prayer and love. Serving Jesus instant in season and out of season, seeking every soul within the reach of our testimony, whether by prayer, or life, or by giving. "The Coming of the Lord draweth nigh."—*The Bible Expositor*.

13. Things to note in the study of this lesson:

1. Paul's threefold purpose in writing this letter.
2. The spiritual state of those Thessalonians.
3. Paul's emphasis on the second coming of Christ.
4. The satisfaction of living day by day in God's light.
5. Some essentials for the Christian's Model Walk.
6. The warning against careless living.
7. The question of rendering evil for evil.
8. The place of thankfulness in the Christian life.—*The Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED

#### CHRISTIAN LIVING PAYS

During the summer, a young medical student sold books to help pay his way through medical school. One hot, summer day, he stopped at a farmhouse. He asked a bright young girl if she cared to buy a book. "No, thanks," she replied, "my mother is a widow, and we cannot afford to buy books." Then the student asked for a glass of water. She replied, "We have cold milk in the spring house. Would you care for a glass of milk?" The student thanked her, and drank a glass of cold milk. When he offered to pay for the milk, she refused, saying, "Mother has taught me to be kind to strangers." Some years passed by. One day, a woman was brought to a hospital. She was too sick to notice anyone. But the

chief surgeon saw her and recognized her as the girl who had once given him a glass of milk. He took special interest in her case. She was placed in a private room, and had special nurses to wait on her. Weeks passed. One morning, a nurse said, "You are going home tomorrow!" "Oh," said the woman, "I am so glad! But the hospital bill worries me. It must be very large." The nurse said, "I will bring it to you." As the woman looked over the bill, and saw the large amount of it, she began to weep. Then, she looked further, and down at the bottom she read these words: "Paid in full by a glass of milk!" Thus it was that Dr. Howard A. Kelley remembered the hospitality that a country girl showed to a stranger!

#### A SIGN OF HIS COMING

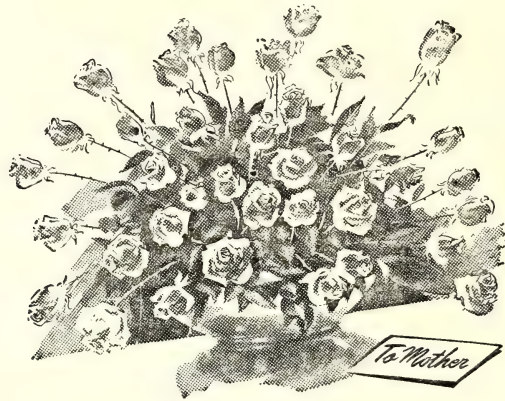
We believe that we are living in the times immediately preceding the Coming of the Lord! How could we believe differently when God's Word says, "For yet a little while, and He that shall come will come, and I will not tarry" (Heb. 10:37); "The Coming of the Lord draweth nigh" (James 5:8); "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). Some will say, "Two thousand years have elapsed since the foregoing promises were given of His Coming." This is true, but remember that a day with the Lord is as a thousand years, and a thousand years as a day. As signs of His coming multiply, God's believing children want to know everything they can relating to His plans for them and for the world. When Jesus spoke to His disciples of His Second Coming, they, too, wanted to know all they could in reference to that blessed event. These are the questions they addressed to the Lord Jesus, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" (Matt. 24:3); "Lord, wilt Thou at this time restore again the kingdom of Israel?" (Acts 1:6). We do not know when He will come, but we do know that *He will come!* There are many outward signs which cause God's children to KNOW that "the Coming of the Lord draweth nigh!" Among other things, Bible-denying unbelievers are "hooting" at the doctrine, and ridiculing those who cherish the "Blessed Hope" of Christ's Return. Let us see what God's Word says about these unbelievers who reject the many promises of God's Word concerning Christ's Second Coming. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3, 4). Are you ready for His Coming? Are you workful, watchful, wakeful?—*Selected*.

#### OLD-FASHIONED

A Methodist pastor wished to move to another state so he could be near aged relatives. He wrote to the district superintendent, asking if he could be used as a pastor in case he moved. The letter from the D.S. said:

"Yes, we can use you provided you don't believe in the Second Coming, or if you do believe in it, you must agree not to preach it."





# A Mother's Creed

I believe in God.

I believe in the Word of God.

I believe in the family altar.

I believe in the sanctity of motherhood.

I believe the home to be the sphere of the mother's greatest influence.

I believe in a deep concern for the spiritual welfare of my children.

I believe in making the home the most attractive spot, so that my children will not be forced to seek enjoyment elsewhere.

I believe in an intimate companionship between myself and children.

I believe in pointing out the moral dangers to which my children are exposed, and not hiding behind a false modesty.

I believe it is my privilege and duty to know the companions of my children and to be familiar with their forms of amusement.

—Selected.

THE FREE WILL  
**BAPTIST**

A National Weekly Religious Publication

Library  
Duke University  
Com.

Library  
Duke University

MAY 14 1953

**FAIRMOUNT PARK CHURCH, NORFOLK, VA.**



The Fairmont Park Church, Norfolk, Virginia, is ten years old and has more than 850 members with church property valued at more than \$1250,000.00. Rev. W. A. Hales is the pastor.

**IN THIS  
ISSUE**

● TELEPHONE EVANGELISM  
SOUND DOCTRINE

SUBSCRIPTION HONOR ROLL

Margaret K. Ross  
W. A. Carnett

● A YDEN, N. C.  
MAY 13, 1953  
Vol. 68 No. 19



# The Mail Box

## W. VA. FREE WILL BAPTISTS OPPOSE NEW BIBLE

"The Boone Quarterly Meeting of Free Will Baptists, Boone County, West Virginia, has gone on record as being opposed to the new revised version of the Bible and has wholeheartedly endorsed the King James Version and recommended its continued use.

"This Quarterly Meeting is composed of 34 churches with a membership of more than 1,000, a Sunday school enrollment of more than 1,500, 40 ordained ministers, and several licensed ministers."—Raymond Sutphin and Cecil Curry.

【●】

## A NEW SUBSCRIBER WRITES

"I want to say that I enjoy THE FREE WILL BAPTIST very much. I have been a subscriber for only a short time and hope to never be without the paper.

"I go to the Sardis Free Will Baptist Church, Oak Grove, La., where Brother Ebb White is pastor. We did not know anything about Free Will Baptists in this part of Louisiana until Brother W. P. White came down here from Arkansas and organized some churches. I enjoy it more every day for they put God first in all things and not the denomination. Please pray for our churches in Louisiana that they may grow strong in the service for our blessed Lord."—Mrs. Jack Lamb, Oak Grove, La.

【●】

## OPPOSES "QUESTIONS AND ANSWERS"

"We appreciate THE FREE WILL BAPTIST so much and look forward to each issue. Yet we believe there could be some improvements. 'Questions and Answers' contains too much space and as a whole is confusing rather than instructive. We would be glad to see this page used for something that is more uplifting."—W. S. Isbell, Russellville, Ark.

【●】

## REJOICES IN IMPROVEMENTS

"We are blessed greatly by the Free Will Baptist paper. We rejoice in the improvements made. It really is giving glory to God. May God bless you all."—Miss Mattie Mae Beacham, Arapahoe, N. C.

【●】

## WONDERFUL ARTICLES AND GOOD POETRY

"I am a subscriber to your paper and enjoy it very much. I think you have some wonderful articles and I find much good poetry, which I enjoy reading."—Miss Phyllis Carter, Jacksonville, N. C.

【●】

## REFUSE TO ACCEPT THE NEW BIBLE

"In Proverbs 22:6 we are commanded to train up a child in the way he should go, and when he is old he will not depart from it. Then how can we as parents, church members, and Sunday school teachers accept this revised edition of the Bible when it denies the very deity of Christ? The plan of salvation is left out in Matthew 18:11 and Luke 9:56. In the 22nd chapter of Luke, part of the 19th verse is left out. In Colossians 1:14, the part pertaining to the blood of Christ is left out, also a number of verses describing the resurrection and ascension of our Lord is changed or left out. I wonder if the translators have studied Revelations 22:18, 19?

"We, as pastor and members of Black Jack Grove Church, refuse to accept it!"—Rev. Jasper Edwards, Wayne County, N. C.

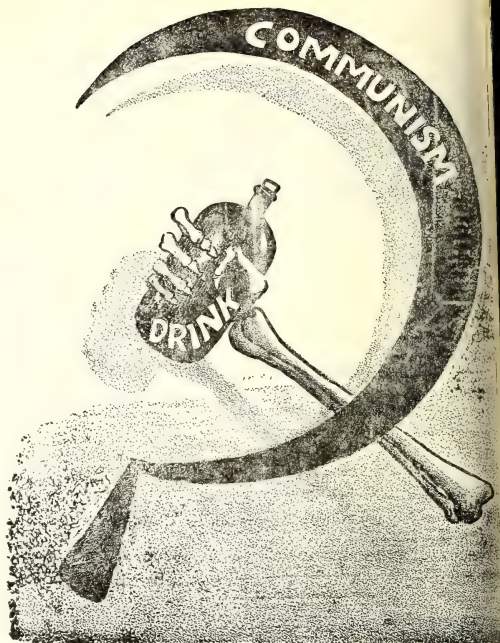
## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## DESIGN FOR SLAVERY



## LICENSE IS NOT LIBERTY

We do not share the opinion of those who believe that television is something inherently bad. The television set like all other inanimate objects, is neither good nor bad. It is bad or good only as men use it. We feel that television can be a blessing and a great boon to the spread of the gospel if rightly used, or it can be a mighty tool in the hands of satan to propagate his ideas and ideals if improperly used.

The *Chicago Daily News* decided to survey juvenile TV fare on all four Chicago TV stations from Christmas morning until nine p. m. New Year's Eve. A schedule was set up with mothers and fathers taking turns, and children adding their comments. This is their report: "Chicago television stations fed 93 murders to children during the last week of 1953. Violet crimes for the week totaled 295, including the murder of 134 children's programs during the seven days. On 48 of them, Western films were shown. Another 33 had old movies of other kinds. A breakdown of the crimes other than murder follows: shootings, 78; kidnappings, 9; robberies, 9; gunfights, 44; knifings, 2; sluggings, 33; whiplashings, 3; poisonings, 2; bombings, 2."

We do not agree with those who say that children should never read stories of crime and violence. Such censorship would be both unnatural and impossible. Life all about us is history, current events, even the Bible, tell of murder and bloodshed. But what excuse is there for flooding the life of young children with this unnatural disproportionate and obsessive preoccupation with crime? By what right does an TV station funnel and channel that type of fare into the impressionable lives of children in formative years?



# TELEPHONE EVANGELISM . . . .

BY MARGARET K. ROSS

**S**OMEONE dialed the wrong number and I answered the telephone. In this simple manner God began a work of telephone evangelism in our great national capital, that day.

"Is this Adams 8424?" a gentleman's voice inquired.

"Yes," I answered.

"Well," he continued, "is Mary there?"

I very readily answered, "No one here by that name." The young man insisted that this was Mary's number. Then God spoke to me, and I was led of the Holy Spirit to say, "Young man, God has your number." To which he quickly replied, "I don't believe in God." At this point I picked up my Bible and proceeded to show him the Word of God, that the God he was denying was a Living, Personal, Intelligent Being who had created this wonderful universe and everything in it.

After wading through the Scriptures for fifteen minutes, he declared, "I am an Atheist." I told him that I did not realize that there were any real Atheists, because down deep in the human heart there is always the question, "Is there a God?" Or he might ask himself, "Is there a life beyond the grave?"

Then for fifteen more minutes I showed him, from the Scriptures, God's estimate of the sinner, the substitutionary death of Christ on Calvary, and the personal acceptance of Christ as his Saviour as the only means of salvation. His only comment was that he did not believe in the Bible. So we closed the conversation, but I had the assurance that God's Word would not return unto Him void (Isa. 55:11).

That night his father called after finding the slip of paper with "Mary—Adams 8424" written on it, asking who the girl might be that his son was calling at this number. I gave him John 3:16, and then the mother called. After four or so, the telephone rang for three days, night and day without a stop until we put it to bed, wrapped in blankets in order to subdue the rings. When we could stand it no longer, we sent for the telephone company to quiet the bell.

## AN ANOINTED MINISTRY

This was a beginning without an end, for the telephone is still going strong after two and a half years of great evangelistic effort in the nation's capital. God Himself took over the facilities of the Bell Telephone Company without permission to do so. He knew what He was doing, we did not. We chafed many

times under the yoke of seclusion from audiences, hidden from men's faces. There was no glamour connected with this ministry, but it was the training we needed and it was God's way to reach the thousands upon thousands who never darken a church door or ever listen to a Gospel broadcast.

Hundreds of traveling salesmen stopping for one night in a Washington hotel enter their room and find on their desk a little slip of paper, with these words "Call Adams—8424 for an important message." Only God knows who places it there. We never put forth any effort to circulate our number, because we can hardly answer the calls which come in to our office. It is another one of His great miracles of propagating the Gospel of His Only Begotten Son, the Lord Jesus Christ.

We have the honor of preaching to the "Up-and-Outers" of this city and vicinity. There are many paid calls from persons who have been asked to call our number for a very important message at once. We cannot answer all the calls, but we do answer from one hundred to two hundred calls daily from the Pentagon, Government Offices, Lieutenants, Colonels, Admirals, Majors and Generals of our Armed Forces, high ranking government officials of State, and the secretaries of State, and the secretary to the President of the United States.

## EVANGELIZE NOW!

Then we preach the Gospel to high school students, the universities of Washington and Maryland, and school principals and teachers. Preachers, priests and rabbis have called and received the Gospel message. We have literally preached the Gospel of His Grace to thousands of unsaved Protestants and Catholics. We close our conversation by asking them to read the third chapter of the Gospel according to St. John. Hundreds who call have never owned a Bible, so to these we offer to mail a Gospel of St. John if they wish to give us their name and address.

Every Catholic is advised to purchase a New Testament at their Catholic Book Store. Thousands of Gospel tracts, the Gospel of St. John, and the Prophecy New Testament, have been sent through the mail without charge, into homes where they have never had a Bible or read a Gospel tract.

This little, insignificant instrument called "the telephone," has become a "spiritual census-taker" revealing the appalling thousands

of unevangelized individuals and homes in the nation's capital. This may be true of every large city in our nation. Christians, wake up, and use your telephone. God is calling any man or woman who will consecrate his or her time to telephone evangelism. The hour is late! Evangelize your town—NOW!

What about the places in Washington, D. C., that never hear a radio broadcast and never see the Gospel televised? Marvelous are the works of our God and His ways past finding out. More than ten voices preach the Gospel of His Grace over the "capital's telephone network" reaching the down-and-outers in the night clubs, saloons; race tracks, all night parties (calling in at three and four in the morning), and the houses of ill fame. One of these girls professed Christ at four o'clock in the morning, but we are unable to help her further because she would not permit us to contact her by phone or through her house address.

## SEEKING THE LOST

One Saturday afternoon a gentleman called and asked, "Is this the Good News Office?" "Yes," I answered. "I want someone there to talk to my sister who is just opening a work of ill fame. Will you talk to her?" "Glad to, put her on the phone."

A very hard voice said, "Hello, who is this?" "This is the Good News Office," I answered, "and I have the best news in all the world. If you will believe it and receive it you will be the happiest girl in Washington. The Bible contains the greatest LOVE STORY ever told. I will insert your name into this love story 'For God so loved Amy that He gave His Only Begotten Son, that Amy believing in the Lord Jesus Christ should not be lost, (die and go to Hell forever) but Amy shall have EVER-LASTING LIFE.'

"You see the Bible says that hell is a PLACE where the worm never dies and the fire is not quenched. The Bible declares also that we are all sinners (Romans 3:23)—those who will not repent of their ungodly deeds and accept the Lord Jesus Christ as their personal Saviour. Wouldn't you like to escape the Hell of a burning conscience here in this life and throughout the endless ages of eternity?" There was no answer, and since she was willing to remain on the phone and listen, I painted hell (Please turn page)



in all of its torment, and sin in all of its blackness and its eternal punishment.

"I must go now," she said. "Just a moment, dear. Would you let me pray with you?" I asked. No answer, so I hurriedly prayed, but since she made no move, I was led again to paint Hell and sin in all of its horrors in prayer. Her voice was quivering, as she told me that she had accepted Christ as her Saviour. I tried to persuade her to give me her address so we could mail her a Gospel of John and tracts, but she refused. All we can do is to continue to pray for her.

Our midnight preacher is my husband, the M. D. Ross who talks to service men, and those from the night brothels, until the wee hours in the morning. Then he begins again at 8 a. m. until noon. Our assistant telephone evangelists arrive about noon and carry on until late hours in the evening.

For one year and a half, I was the principal preacher. In vain did I try to get others to come in and help me, but no one thought this ministry very important. In fact, I did not either. I must confess that this hidden ministry that no one cared about, was very hard on my flesh. There were no faces to inspire me, and no one to hand me a bouquet. Here I was in this big house all alone talking to men and women in all walks of life, for four and five hours at a stretch, until I thought I would drop in my tracks. But in such moments as these it seemed as though heaven came down to listen in and to record the conversation. Heaven was very near, and the nail-pierced hand of Christ seemed to touch me with the feeling of divine approval.

So I continued on, realizing that heaven

alone would tell the story of those who heard the Word of God in the homes of those who were forbidden by their church to enter a Gospel-Predaching Church in Free America, lest the Glorious Light of the Gospel should shine into their hearts. Thousands of these people have attended a Gospel service for one-half hour and more over the telephone. This is one service that they will not have to confess to their leaders. Marvelous are His works and His ways past finding out!

#### PERSONAL EVANGELISM

Yes, we have services over the telephone. These darkened hearts ask me to sing to them, to read the Bible (Their Bible), explain the verses and tell a Bible story. So we sing Gospel choruses, preach the Gospel of His Grace, teach the Scriptures, call sinners to repentance, and then close with PRAYER. Many listeners have cried aloud under deep conviction of sin.

One woman said to me, "I have been a terrible sinner, therefore I cannot talk to you over the phone, but I would like to come to your home and talk to you. Perhaps you can help me." We made an appointment and she was here at the designated hour. She knew she was a sinner, fearing at times that she would lose her mind. She was contemplating suicide. Her only hope, in her estimation, was to see a psychiatrist who offered her little or no help.

I said, "My dear, you are experiencing the torment of a guilty conscience, and what you need is not a psychiatrist, but a BORN AGAIN CHRISTIAN who can lead you from sin to the Lord Jesus Christ." After showing her the

Scriptures, within ten minutes she was on her knees a penitent sinner inviting the Lord to her heart. The next day she went forward the morning service to join the church and start life anew. Another soul rescued, by the power of His Spirit, from the kingdom of darkness into the kingdom of His Dear Son!

This hidden, insignificant telephone ministry has become a powerful instrument in the hand of God for city-wide personal evangelism. One of the largest daily newspapers—the Washington Star—sent reporters for a story on our telephone activities, after the number, Adams 8424, had made its rounds in the newspaper offices. On January 17, 1951, the Gospel was very prominently displayed at the top of the page in a two-column half-page write-up entitled, "Washington's Volunteer Evangelist."

Following this announcement the phone rang continuously day and night, men and women calling for Spiritual help, comfort in bereavement, advice on personal problems, marriage, and on business affairs where moral issues are involved.

This is a ministry which I have never sought after. All I can say is that the Lord started it, and He carries it on without consulting me. He only needs my cooperation. My precious reader, lend God your voice and tell men and women the Gospel story of Jesus and His LOVE. Tell them of a Saviour who died to save them from hell and everlasting destruction. Use your phone to give this gospel to the world the only message of salvation, of assurance, that it will ever hear. Remember, God uses little things to confound the mighty.

—Herald of His Coming

## MY TESTIMONY

By MRS. J. T. BAILEY

On Wednesday night, April 15, in the Methodist Church of Walstonburg, North Carolina, when the preacher asked the people to go to the altar for the boy (my nephew) who had just taken membership with the church, God led me to the altar just like he did when I joined the church in the fall of 1941. As we were kneeling at the altar I had a queer feeling in my knees. At first I thought it was from having so much pressure on them, but thank God I found out what it was. I held fast to the altar to keep from shouting, and I hope and pray the Lord will forgive me for not obeying his will. When I got home, I shouted all I wanted to. I thought I was living close to God until then, but now I know how far I was from him. People, it is wonderful! I give him all the praise and thank him so much. Don't laugh at anyone you see or hear of shouting, for you know not what you are laughing at.

I would like to tell you a few things that has happened to me that it may strengthen your faith in God.

In the spring of 1949, I went to Duke Hospital, Durham, North Carolina, to be

treated for high-blood pressure. They told me they could not help me unless they operated. I would not agree to this so they sent me home. Sometime later my husband and I were in the kitchen listening to Rev. Oral Roberts' broadcast over the radio, when God healed me of my sickness. God kept me healed as long as my faith lasted, which I am ashamed to say lasted for only a little while. I failed to praise God for my healing.

Another time God healed me of high-blood pressure was in Oral Roberts' tent at Fayetteville, North Carolina, but that lasted only a little while for again I didn't give God the praise and my faith was soon gone. He will heal you and keep you healed as long as your faith lasts.

The same night I went to the altar to pray for my nephew, the preacher said, "All who want to be healed, come let me anoint your heads with oil and pray that God will heal you," and I trusted him to do what God had already done for me. I had almost lost God and had to come home and pray and pray for God to give me another chance. He gave me that chance and healed me. How he is giving me a chance to praise his name by writing my testimony so everybody that reads it will know that you cannot play with God.

## 'Why Do Christians Have To Suffer?'

MAUD (REYNOLDS) DEAN

Why do Christians have to suffer,  
Is the thought we often get  
When we get down in the valley;  
When we're banged about or sick.

When a so-called Christian knocks us,  
In whom our confidence were bold;  
If we're Christians, we will suffer,  
Sometimes be a worried soul.

When a friend in whom we trusted  
Quickly turns and knocks us down;  
We will love him more than ever,  
Give him smiles and not a frown.

Christians, do you wonder about it,  
When such things come cross your way?  
It's not burdens, only blessings.  
Soon 'twill dawn a brighter day.

Yes, why do Christians suffer,  
Is the cry, the yell, the whim;  
Look at Christ on Calvary's mountain,  
Do you suffer more than Him?

If you didn't suffer, Christians,  
One you wouldn't be at all;  
Sing and pray and help each other,  
Christ will never let you fall.

Sound Doctrine ---

# God the Holy Spirit

**THE PERSON.** It is with a prayer on our hearts that we attempt to explain the Person and the work of the Holy Spirit. We begin first of all with the assertion that the Holy Spirit IS a Person. Jesus Christ referred to Him thus: "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He shall show you things to come." John 16:7, 13. In this passage Jesus used the personal pronoun, "He," in referring to the Holy Spirit. He also ascribed to Him, knowledge, power, will and so forth, which are personal attributes.

**THE PROBLEM.** It is most perplexing how the Holy Spirit can be the "third" Person in the Godhead and still be equal with God the Father and the Son. Although some attention has already been given this mystery in our article on the Trinity we shall return to it again briefly. Remember too, that our limited knowledge and finite reason does not permit us to explore the depths of infinite wisdom. It is some consolation to know that the Trinity is not only a mystery we must acknowledge because of facts before us outreach our mental limitations.

We can dismiss from our minds any ideas of the Godhead being a "Triumvirate" or "Trinitarian" relationship. They are not three different rulers with each one having a sphere of responsibility, nor are they three separate parts of one whole. God is Triune. Each one is God in a sense that you cannot deny one without losing the significance of all three. Jesus said, "God is a Spirit." John 4:24. The original text is rendered without the article, thus, "God is Spirit." It is the most profound statement in the Bible defining the nature of God. It is simple enough that even the ignorant Samaritan woman could grasp some of its meaning, and yet it is so inexpressible that none can fathom its depth.

**NATURE OF RELATIONSHIP.** At the risk of being tedious, let us again survey the illustration of the sun. In addition to the light which has already been mentioned, the sun radiates heat. Light and heat are two entirely different things and yet they are inseparable. Both come from the same source: the light proceeds from the sun, and the heat from the sun through the light. All exist simultaneously and none can exist without the other two and yet they are not identical. The sun is the source, the light is the revelation and

REV. W. A. CARNETT

the heat is the consequence. The relationship of the Godhead is similar in its operation. The heat and the light equal the power of the sun.

Perhaps we could derive a profitable lesson by considering the nature of a tree. In the heart of the acorn there is an embryo of life, which under favorable circumstances will germinate and grow. No human eye can see that life. No botanist or scientist can find it. They can dissect the acorn and give names to the component parts and detail its phenomena but the life still remains a mystery. In the process of time an acorn will grow, first into a sapling and then into the sturdy monarch of the forest, its fibrous sinews of wood amazing us with its strength.

Suppose now we invite a scientist in to analyze the tree. After careful tests he will conclude that the tree is composed of hydrogen, nitrogen, carbon dioxide and various other elements. Beneath the ground a great complex laboratory functions through a process of root hairs and osmosis, whereby the unseen inorganic elements stored in the soil are translated into the organic substance and becomes the tree. Which now is the tree? Is it the seed, the woody perennial with which we are all so familiar, or is it just a combination of elements. We know it is one tree and yet it is also the three things simultaneously. The life of the tree is the same as that which is in the seed. The seed is source, the tree manifests its life and nature, while the process of nature translates the elements into the woody fibers. In a measure this illustrates how God is three in one: God is source; Christ the manifestation, and the Holy Spirit translates the things of God into human experience through faith in Jesus Christ.

**PERSONALITY AND WORK OF THE HOLY SPIRIT.** Enough has been written to indicate that the Holy Spirit proceeds from the Father through the Son. The Holy Spirit is the third Person, not because of being subordinate in degree, but because of the nature of the Godhead. He convicts the sinner of his sin; then He translates the elements of God's redeeming love into spiritual food which our spirit responds to and thus produces faith. This directs us to Christ who saves and makes God known to us. We are thus made children and restored to the Divine image in which God created man in the beginning.

The Bible uses two chief words to define the Spirit, one of which is "psyche," the other is "pneuma." The former means mind, and the latter means air, hence breath or wind. We must remember when we study about God, that we have nothing in this world that corresponds exactly to what He is like. When we say the Spirit is breath it is undoubtedly true, but; we limit Him to "only" breath, then we are mistaken. Since the air is all about us, and is a necessary factor to sustain life it resembles in that particular the all pervasiveness of the Holy Spirit. On the other hand, our mind is the controlling and determinative faculty in the body and in that way it is similar to the position of the Holy Spirit in the spiritual realm. However, He is infinite, and like Christ who has hundreds of names in the Bible, the Holy Spirit is referred to as the dew, the rain, the dove and the Comforter or Paraclete and many others which in some respect convey to our minds what He is like.

**INFLUENCE AND INFILLING.** The word "Paraclete" deserves our most careful attention, for it has a very comprehensive meaning. It means to "callbeside." He is the one who is our Advocate and Exhorter. He is like a lawyer who represents a client before the judge, pleading with the judge to extend mercy, and at the same time exhorting the client to come to terms with the judge and making known what the terms of reconciliation are. Without His aid we would not be capable of coming to God, nor of living a life pleasing to God.

The manner in which the Holy Spirit works is vividly described in the Acts of the Apostles. On the day of Pentecost a new epoch emerged in God's relationship to men. The Holy Spirit came with mighty redeeming and cleansing power and transformed men. He caused them to demonstrate the power of God in a manner never witnessed before, and not possible through any human genius or skill. Onlookers thought they had gone mad but when Peter began preaching it became evident that a long promised prophecy was fulfilled, that God would dwell in the hearts of His people rather than in temples made with hands. 1 Cor. 6: 19.

Sometimes one wonders how the Holy Spirit can fill a person and possess him without destroying his personality. May we suggest one or two comparisons. Think of a home without children. It can be filled with love and mutual confidence. But when a child is born, the love of that infant fills the hearts of both parents. They are both the same as before but

(Continued on page ten)



# NEWS NOTES



Hyman J. Appelman, noted Jewish evangelist, will begin a "Crusade for Christ" in the city of New Bern, North Carolina, May 17 and continuing through the 31. This meeting is being sponsored by the pastors and churches in the New Bern area.

Mr. Hyman is a converted Jew, born in Moghilier, Russia, on January 8, 1902. He was ordained to the ministry in 1930, and has been a nation-wide inter-denominational evangelist since 1942.

## RAIN'S CROSS ROADS MEMORIAL AND DEDICATION SERVICES

Sunday, May 17, Rain's Cross Roads Church, Princeton, North Carolina, will observe its annual home-coming with a memorial and dedication service. A very interesting program has been arranged for the day, consisting of Sunday school, morning worship, picnic lunch, and special music. All past members, pastors, and friends are urged to attend and enjoy the fellowship together.

Rev. David W. Hansley of Pine Level, North Carolina, is pastor of the church.

## LONG RIDGE FELLOWSHIP MEETING

On April 24, the Ladies' Auxiliary and Sunday School of Long Ridge Church, Duplin County, North Carolina, were host to the Sunday School Rally at a Fellowship supper given in the church auditorium. A roast chicken plate with all the dressings was served to some over a hundred people from six churches in this area.

After the supper, the local church rendered some singing followed by some very interesting short talks by Revs. C. D. Hansley, Wingate Hansley, and F. E. Jones. These talks were on the subject "What Our State Sunday School Convention Means to Us."

Place for the next fellowship meeting will be announced later.

## SECOND UNION MEETING OF WESTERN CONFERENCE OF N. C. REPORTS

The Second Union of the Western Conference of North Carolina convened with New Sandy Hill Church in Wilson County, March 28, 1953. The union opened with the congregation singing "In the Garden." Devotions were conducted by Rev. J. C. Varnell, followed with remarks by the moderator. Committees not standing were appointed. Mr. J. O. Bunn gave the welcome address with Mrs. John Glover responding. Ministers' roll was called with six ministers present.

Minutes of the last meeting were read and approved. Rev. Rashie Kennedy gave an interesting talk for the cause of missions.

The union sermon was delivered by Rev. L. H. Boykin. A special offering was taken for the orphanage in the amount of \$20.50. Lunch was spread on the grounds at the noon hour and enjoyed by all.

The afternoon session opened with congregational singing. Devotions were conducted by Rev. R. E. Clegg. A motion was made and seconded that the union recommend to the Sunday School Convention that they sponsor a Youth for Christ Rally in our churches.

The roll of churches was called with fourteen churches representing. The various committees made their reports which were accepted by the union.

The next union will convene with Milbournie Church in Wilson County. A rising vote of thanks was extended New Sandy Hill Church for the kind hospitality shown this union. Closed with praise and prayer.

\* \* \*

## PLESANT GROVE OBSERVES HOME-COMING

Pleasant Grove Church, Pikeville, North Carolina, was the scene of a full day of activity, Sunday, May 3.

The day's program opened with Sunday school at 9:30 a. m. Mr. Claud Hinnant, superintendent, gave a brief history of the school and called the roll as of 1903, fifty years ago. It was surprising to learn that eleven members who were members fifty years ago answered to the roll call. Rev. R. H. Hinnant, pastor, brought the home-coming message at eleven o'clock followed by a picnic lunch served on the church grounds at the noon hour.

At 2:30 p. m. a very unique service was conducted in the home of Mrs. Lane, an elderly lady of the community, who has been an invalid for several years. Mrs. Lane, desiring to become a member of Pleasant Grove Church, was baptized by the pastor in a bath tub erected in the home. After the baptism the pastor and deacons of the church observed the ordinances of the Lord's Supper and the washing of feet with Mrs. Lane.

At five, in the afternoon, Miss Frances Fields

## COMING EVENTS

May 24—Pentecost  
May 24—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 14—Flag Day  
June 21—Father's Day  
July 4—Independence Day

Mr. Rudy Barnes were married in a very beautiful and impressive wedding ceremony in the church auditorium, with Miss Fields as bride, Rev. R. N. Hinnant, officiating. The day's activity came to a close with the monthly meeting of the officers and teachers of the Sunday school, meeting in the home of Mr. Taylor. Special music for the day was provided by a quartet composed of Mr. and Mrs. Ralph A. Bowen, Mrs. Jim Grimsley, and Mr. R. N. Hinnant, with Mrs. Hinnant as pianist.

\* \* \*

**WONDERFUL LEAGUE SERVICE**  
Miss Phyllis Carter, president of the Free Will Baptist League, Jacksonville, North Carolina, Church, gives the following report: Last Sunday, April 26, 1953, in the Jacksonville Free Will Baptist League, we showed a picture on Africa, "Regions Beyond," the auditorium being almost filled. After this soul-stirring picture, an altar call was given for Christians to dedicate their lives to full-time Christian work. About ten or fifteen Christians went to the altar for this purpose, most of them young people, and the Lord was there in mighty power.

One young fellow testified a few minutes before that he had been running from a call to become a missionary for six years, but he was ready to go now, as soon as the Marine Corps released him. He said he knew the Lord would arrange for his release. Another young lady, who was recently married, said she was now willing for the Lord's will to be done in her life and she so much wanted to be a medical missionary.

Testimony after testimony showed evidence of real consecration and readiness to go or stay, the Lord saw fit. It was wonderful to see how the Lord was working, and the league service went on into church time; but the Lord would not let us stop. That service is still the lips of those who were present and we wanted so much to share that experience with others through your paper, THE FREE WILL BAPTIST.

\* \* \*

Southern Baptist Seminary at Louisville, Kentucky, has decided to admit Negro students for the first time in its ninety-two-year history. elected.

## ANOTHER MARK IN PROGRESS

(See Picture on Front Cover)



The Fairmount Park Free Will Baptist Church, Norfolk, Virginia, has recently completed an addition to the church and Sunday school plant which is another distinctive mark in its history of progress.

This church will celebrate its tenth anniversary in October of this year. Its short history is distinguished by its continuous rapid growth. The present pastor, Rev. W. A. Hales, came to the church in its infancy and is now serving on his eighth year. When he came to the pastorate, the church did not have a building of its own, but was worshipping in a Woodman of the World hall. There were only 66 members of the church and less than 100 enrolled in the Sunday school. The Free Will Baptist league was also small in number as was the women's auxiliary. At the present time the church has one of the nicest churches, educational buildings, and parsonages in our denomination. The property altogether is valued at more than \$125,000. There are more than 850 members on roll in the church and 377 enrolled in the Sunday school. More than 125 in the F.W.B. league and a large, active woman's auxiliary divided into six active circles. Also it has a very fine mid-week prayer service with an average attendance of more than one hundred.

During Mr. Hales' ministry, the church has given to the Gospel ministry eight young men. Five of these are in full time pastorates with two in college at the present and another which will enter this fall. During this time the faithful members have brought into the house of the Lord more than \$210,000.00 in tithes and offerings. The church supports all phases of our national program with a tithe of its entire income. It has also assisted in the organization of four other churches. The church at Warwick City, Portsmouth, Richmond and a newly organized church in Norfolk to which it gave 57 of its charter members.

The church has recently closed a very successful revival with Dr. Bob Jones, Sr., of Bob Jones University doing the preaching. In this meeting there were 104 definite decisions for Christ. About 25 of these have united with the church.

This church will be host to the Southwest Virginia Association on May 16th. A cordial invitation is extended to everyone who possibly can attend.

\* \* \*

## S. C. DISTRICT LEAGUE AND SUNDAY SCHOOL CONVENTION

The District League and Sunday School Convention of the Central Conference of South Carolina will be held Saturday, May 16, at Little Star Church. A very special day with great blessings from the Lord is expected. All churches of the Central Conference are urged to be present.

\* \* \*

## SUPERANNUATION REPORT

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for April, 1953.

### RECEIPTS

Balance on hand April 1, 1953	.....	\$1,052.56
Regular receipts for April	.....	234.83
Refund by check returned	.....	5.00
Total to account for	.....	\$1,282.39 1,282.39

### DISBURSEMENTS

To Superannuated Ministers	.....	\$ 217.50
Operating Expense	.....	2.52
Paid to National Board	.....	22.23
Total Disbursements	.....	\$ 242.25 242.25

Balance on hand May 1, 1953	.....	\$1,040.14
-----------------------------	-------	------------

(Continued on page fourteen)

## PROGRAM

OF THE

Twenty-Sixth Annual Session

OF THE

NORTH CAROLINA FREE WILL BAPTIST  
WOMAN'S AUXILIARY CONVENTION

CONVENING WITH

WHITE OAK FREE WILL BAPTIST CHURCH

Bladenboro, North Carolina

Thursday, May 21, 1953

THEME: "The Light of Truth Awakens"

3:00 Registration	.....
4:00 Devotions	..... Mrs. George Suggs
Welcome	..... Mrs. H. C. Adcox
Response	..... Mrs. Clement Sullivan
President's Message	..... Mrs. L. E. Ballard
Who's Who	.....
Reading of Minutes of 1952 Session	..... Mrs. Raymond T. Sasser
Reports of Chairmen	.....

Special Music	..... Stoney Creek Trio
Orphanage News	..... Mrs. S. A. Smith
Hymn	.....
Special Music	.....

11:30	Convention Message: "The Light of Truth Awakens Missionary Endeavors"	..... Miss Zalene Lloyd
12:00	Lunch	.....

## AFTERNOON SESSION

1:00	Hymn	.....
	In Memoriam	..... Mrs. Carl Dudley and Mrs. Roy Rikard
	Report of Field Worker	..... Mrs. J. C. Griffin
	Cragmont	..... "Mrs. Cragmont"
	Y. P. A. Time	..... Mrs. Bagley Morris
	Business Period	.....
	Treasurer's Report	..... Mrs. M. A. Woodard
	Committee Reports	.....
	Reading of Minutes	.....
	Benediction	.....

Mrs. J. C. MOYE, Music Director



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *What kind of wood was the cross made of that Jesus was hung on? Where will it be found in the Bible?*—Mrs. Bessie Lee, Route 2, Box 166A, Coward, South Carolina.

**ANSWER:** I am quite sure that there is no way by which anyone could know today the kind of tree the wood came from which made the cross upon which our Lord was crucified. There are several traditions or legends that give a lot of details regarding the cross on which Jesus was crucified, but I am sure that there is no factual base for any of these. I read one fantastic story in which it was said that the cross came from a dogwood tree and that it was known to have put forth buds and blossoms on the anniversary of the crucifixion several hundred years after Christ's death thereon. I have searched for the paper in which this occurred a few years ago, but failed to find it. There are fragments of a story almost as fantastic found in several of the encyclopedias. The author of this story would

have to think that Constantine's mother directed an archeological exposition over two hundred years after the crucifixion that uncovered both the cross of Christ and those on which the two thieves were crucified at the time of His crucifixion. In this story the cross of Christ was used by which to bring a dead man to life and then it was finally divided in many thousands of pieces and bits of the wood were used as healing emblems throughout the world. Through another would-be Roman Catholic miracle the cross of Christ is supposed to have been multiplied thousands of times, which gives the world instead of one cross on which Jesus died many thousands. None of these stories can be taken seriously and certainly any Bible-informed Christian would know that the source of all such stories is none other than the father of all lies even the Devil. This makes your second question, as to where the Scriptures are located, easy to answer for there are no Scriptures so far as I know that would even give you a gleam of light on this subject.

## SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizzard, Deep Run, N. C.	96
Mrs. Lester Mills, Greenville, N. C.	37
Louis H. Moulton, Richmond, Va.	36
Mrs. John R. Murphy, Snow Hill, N. C.	36
J. C. Griffin, New Bern, N. C.	31
E. C. Morris, Tifton, Ga.	28
Mrs. Guy Deans, Sims, N. C.	28
Oma Owens, Chipley, Fla.	27
Jimmie Tyndall, Pink Hill, N. C.	25
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
W. C. Sutton, Cove City, N. C.	24
Mrs. Martha M. Braxton, Winterville, N. C.	22
Mrs. Lloyd M. Edwards, Kenly, N. C.	22
Ray Doc Gay, Walstonburg, N. C.	22
D. W. Alexander, Bethel, N. C.	21
R. H. Jackson, Davis, N. C.	20
Mrs. J. C. Edmundson, Pikeville, N. C.	20
Mrs. B. H. Matthews, Spring Hope, N. C.	19
J. R. Bennett, Bridgeton, N. C.	19
Mrs. Raymond Hancock, Timmonsville, S. C.	18
C. R. Houston, Colquitt, Ga.	18
Mrs. J. A. Cayton, Aurora, N. C.	18
Wm. Webster, Pinetown, N. C.	17
Mrs. Alice Lupton, New Bern, N. C.	17
W. C. Hill, Mt. Olive, N. C.	16
Mrs. Elton Harper, Deep Run, N. C.	16
M. B. Hutchinson, McArthur, Ohio	16
Niss Mattie Mae Beacham, Arapahoe, N. C.	16
Owen Thomas, Four Oaks, N. C.	15
Mrs. S. J. Hardison, Grifton, N. C.	14

Mrs. B. G. Hardy, Merrimon, N. C.	14
Wilton H. Dail, Norfolk, Va.	14
R. N. Hinnant, Micro, N. C.	14
Mrs. Alton Suggs, Kinston, N. C.	14
J. D. Vernelson, Washington, N. C.	13
Mrs. C. F. Heath, Cove City, N. C.	13
I. J. Blackwelder, Alma, Ga.	13
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Jack Flowers, Hyman, S. C.	12
Mrs. J. C. Hudson, Jakin, Ga.	12
James S. Boyd, Plymouth, N. C.	12
C. J. Harvey, Camilla, Ga.	12
Mrs. J. J. Carroll, Greenville, N. C.	12
Mrs. Henry Barefield, Pikeville, N. C.	12
Mrs. C. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
E. G. Dennis, Coward, S. C.	11
Mrs. C. T. Brock, Kenansville, N. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
Mrs. F. A. Edwards, Chocowiny, N. C.	11
Mrs. Mae Rouse, Dudley, N. C.	11
Mrs. O. M. Hilburn, Darlington, S. C.	10
H. L. Catrett, Colquitt, Ga.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	10
Mrs. Leslie Kennedy, Beaulieu, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
R. W. Allan, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
John Kornegay, Seven Springs, N. C.	10
Mrs. Bessie M. Deuall, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
C. J. Harris, Greenville, N. C.	10

Mrs. J. K. Aldridge, La Grange, N. C.	1
Mrs. Donald Dukes, Lake Butler, Fla.	1
N. P. Gates, Detroit, Mich.	1
Mrs. G. C. Carter, Sr., Baxley, Ga.	1
W. H. Calvert, N. Belmont, N. C.	1
Mrs. R. B. Moore, Walstonburg, N. C.	1
Mrs. Woodrow Daugherty, Cove City, N. C.	1
Mrs. Bessie Dawson, Dunn, N. C.	1
Mrs. E. L. McPherson, Chadbourn, N. C.	1
J. H. Holland, Rocky Mount, N. C.	1
Mrs. S. B. Strickland, Middlesex, N. C.	1
Mrs. Grace Corbett, Kenly, N. C.	1
Mrs. C. M. Whaley, Richlands, N. C.	1
W. L. Moretz, Swannanoa, N. C.	1
Mrs. Millard Watson, Lucama, N. C.	1
M. S. Cowan, Robersonville, N. C.	1
Mrs. Mark Coombs, Dover, N. C.	1
Mrs. J. W. Overman, New Bern, N. C.	1
L. S. Anthony, Thomaston, Ga.	1
Mrs. J. T. Paramore, Enfield, N. C.	1
Mrs. Wm. Bailey, Saratoga, N. C.	1
Anna Belle Read, Nashville, Tenn.	1
Chester Huckleby, Chipley, Fla.	1
Mrs. J. L. Nobles, Winterville, N. C.	1
Mrs. Carl Barrow, Snow Hill, N. C.	1
Milford Hales, Wilson, N. C.	1
Mrs. Bertha Ange, Durham, N. C.	1
Mrs. Kenneth Tyndall, New Bern, N. C.	1
G. W. Nobles, Cottonwood, Ala.	1
Lois Coward Windham, Coward, S. C.	1
Mrs. Norma Lee, Darlington, S. C.	1
J. D. Coffman, Hector, Ark.	1
Mrs. M. H. Mellette, Turbeville, S. C.	1
Mrs. George Broadway, Pocahontas, Ark.	1
Mrs. Edd Taylor, Smithfield, N. C.	1
Mrs. H. S. Swain, Columbia, NN. C.	1
Mrs. Charlie Humbles, Ayden, N. C.	1
Mrs. Eula Mae Morris, Vanceboro, N. C.	1
Rebuc Hyman, Slocomb, Ala.	1
Mrs. M. F. Jackson, Dunn, N. C.	1
Ralph Staten, Wewoka, Okla.	1
James H. Owens, Pikeville, Ky.	1
Billie R. Yawn, Lowell, N. C.	1
Duffie M. Lynch, Coward, S. C.	1
Mrs. E. L. Mazingo, Kenly, N. C.	1
Mrs. Agatha Brown, Timmonsville, S. C.	1
Mrs. Wade H. Moore, Smithfield, N. C.	1
Mrs. Thomas McLamb, Clinton, N. C.	1
Mrs. Percy Floyd, Grifton, N. C.	1
Mrs. J. G. Kirkman, Morehead City, N. C.	1
Charles B. Craddock, Ayden, N. C.	1
Mrs. Leroy Howell, Goldsboro, N. C.	1
Mrs. Willis Parker, Jacksonville, N. C.	1
Curtis R. Houston, Albany, Ga.	1
Mrs. Eldridge Pittman, Kenly, N. C.	1
Mrs. Floyd Parsons, Wilson, N. C.	1
Mrs. Minnie Summerlin, Mt. Olive, N. C.	1
O. H. Doss, Kerman, Calif.	1
Mrs. W. H. Alexander, Merritt, N. C.	1
Mrs. Myrtle Corbett, Selma, N. C.	1
Mrs. Julius Killebrew, Walstonburg, N. C.	1
Mrs. T. G. Pittman, Level, N. C.	1
Mrs. R. R. Griswold, Selma, N. C.	1
Mrs. Marie B. Horton, Kinston, N. C.	1
R. C. Kennedy, Beaulieu, N. C.	1
Mrs. C. H. Briley, Robersonville, N. C.	1
Mrs. Thomas Brown, Johnsonville, S. C.	1
Mrs. Clement Sullivan, Pikeville, N. C.	1
Hubert Burreas, Saratoga, N. C.	1
J. T. Quick, Richton, Miss.	1
Jenning Williams, Clayton, N. C.	1
Winston Sweeney, Bristol, Tenn.	1

## God's Answer

The power of the Holy Spirit! An everlasting spiritual presence among men! What but that is the thing we want? The power of the Holy Ghost by which every man who is in doubt may know what is right, every man whose soul is sick may be made spiritually whole, every weak man may be made a strong man—that is God's one sufficient answer to the endless appeal of man's spiritual life. That is God's one great response to the unconscious need of spiritual guidance, which He hears crying out of the deep heart of every man.

—Phillips Brooks.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"I can do all things through Christ which strengtheneth me." (Phil. 4:13)

Recently a thirteen-year-old girl asked a panel of Christian young people, representing several denominations, how she could live the Christian life daily. Her letter went on to explain that she knew how to tell others what



things they should and should not do, but that it is hard for her to do the things she knew others must do. This is an important problem in the lives of all of us. Even the oldest and most experienced Christians face that very thing. As I listened to the discussion of

the problem by the panel, I was very interested, but I was forced to the conclusion that not much helpful counsel was given. She was told to do some deed of kindness each day. Another one of the members told her to follow "The Golden Rule." Not one of them told her that she must surrender herself completely to Christ and depend upon Him for strength in her time of need. Is not here the cause of our failures? Do not too many of us think that we can stand through our own strength? I like the translation of our text as given in the Berkley Version of The New Testament. It reads, "I have strength for everything through Him who empowers me." Just as we can do all things through Him, we can do nothing without Him. No one can depend upon himself, his good deeds, or anything but Christ to give him strength for the Christian life. There are too many temptations; too much sin; the flesh is too weak. Without a complete surrender to Christ our wills can not conform to His Will. We can live the Christian life daily only as we are willing that His Will be done by our every act.

Spurgeon once said, "Do but surrender yourself to Christ, and He, of His own free will, takes a hand in all your affairs." And Dr. Raffles gives us the following important counsel, "The Christian, in the strength of Christ, can perform any service, make any sacrifice, and endure any suffering for His sake." With Christ the Christian is strong to overcome evil and to do good. Of our own choice we trust in Christ; of our own will, every moment we abide in Him. Christ said, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

It should be very reassuring to the Christian, young and old alike, to have the unailing promise from God's Word that,

"I can do all things through Christ which strengtheneth me."

## The Triumph of John And Betty Stam

Those who witnessed the tragedy marveled, as they testify, at the calmness with which both John and Betty faced the worst their misguided enemies could do. Theirs was the moral and spiritual triumph in that hour when the very forces of Hell seemed to be let loose. Painfully bound with ropes, their hands behind them, stripped of their outer garments, and John barefooted (he had given Betty his socks to wear), they passed down the street where he was known to many, while the Reds shouted their ridicule and called the people to come and see the execution.

Like their Master, they were led up a little hill outside the town. There, in a clump of

pine trees, the Communists harangued the unwilling onlookers. . . . John was sharply ordered to kneel—and the look of joy on his face, afterwards, told of the unseen Presence with them as his spirit was released. Betty was seen to quiver, but only for a moment. Bound as she was, she fell on her knees beside him. A quick command, the flash of a sword which mercifully she did not see—and they were reunited.—*Adapted.*

He who swims securely down the stream of self-confidence is in danger of being drowned in the whirlpool of self-presumption.

§ † §

"God made two great lights," says the Cumberland Presbyterian, "and some people act as if they thought they are one of them."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### CHRIST AT JACOB'S WELL

John 4:1—

#### INTRODUCTION

It is interesting to note some points of contrast between John 3 and John 4:—

(1) In John 3, Jesus had an interview with a man—Nicodemus; in John 4 with a Samaritan woman.

(2) In John 3, the man is named; in John 4, the woman is unnamed.

(3) In John 3, the woman was an important Jew; in John 4, the woman was an immoral Samaritan.

(4) In John 3, the man came to Jesus at night; in John 4, the woman met Jesus at noonday.

John typifies the fact that Jesus came first to the Jews, but they rejected him; John 4 typifies the fact that he then offered himself to the Gentiles (John 1:11, 12).

Without going into a technical discussion as to why Jesus went through Samaria, let us note three things that stand out in this passage.

**I. THE WELL.** "Now Jacob's well was there" (vs. 6).

A. The field in which the well was located was purchased by Jacob (Genesis 33:18, 19). Salvation



# SOUND DOCTRINE

## God the Holy Spirit

(Continued from page five)

a new love has filled their hearts—the love of a child. Perhaps you have entered a dark room in which you cannot discern anything. Suddenly a switch is turned and immediately the room is filled with light. A new element, namely light, takes possession of everything. Our hearts are like a dark room when we are staying away from God. We grope our way through the spiritual darkness until the Holy Spirit comes into our life and then His presence fills us with light. In the Bible the contrast is sometimes compared to blindness and even death. Once I was blind but now I see—"And

you hath He quickened (made alive) who were dead in trespasses and sins." Eph. 2:1. It is the word of the Holy Spirit to regenerate the soul, to open our spiritually blind eyes and to shed love and light upon our pathway to God.

## Revival

- R—ighting all wrongs—rigid self-inspection.
- E—ngaging the enemy (Satan) in mortal combat for souls.
- V—igorous, unwavering, uncompromising walking in the light.
- I—ntelligent, planned seeking of the lost.
- V—igilance, perseverance, determined attendance at every service.
- A—lways seeking an opportunity to witness for Christ.—*Selected.*

is the gift of God, but it cost Him everything. He purchased it with His life.

- B. This field was given to Joseph (Genesis 48:21, 22). This ought to have been given to Reuben, Jacob's firstborn; but through his fall into sin it was transferred to Joseph. Christ, the second Man, takes the inheritance which Adam lost through sin. Then Christ gives it to us.
- C. The field in which the well was located was taken by Joseph with "sword and bow" (Genesis 48:21, 22). Satan challenges the Christian's possession of that which belongs to him as the child of God.

## II. THE WOMAN. "There cometh a woman of Samaria . . ." (vs. 7).

There were many reasons to the Jewish mind why Jesus should not have talked to this woman:—

- A. Her sex. "They marvelled that he was speaking with a woman" (Vs. 27).
- B. Her nationality. "How is it that Thou, being a Jew, asketh drink of me who am a Samaritan, for the Jews have no dealings with the Samaritans" (Vs. 9).
- C. Her sins. (Vv. 17, 18).

## III. THE WATER. (Vs. 14).

The figure of water is most suggestive. At least seven lines of thought seem to be suggested:—

- A. Water is a gift from God.
- B. Water is indispensable to man.
- C. Water meets a universal need.
- D. Water descends from heaven.
- E. Water is a blessed boon; it cools the fevered brow, slakes thirst, refreshes and satisfies.
- F. We never tire of water.
- G. Water is strangely and unevenly distributed by God.

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

"... John did no miracle . . ." (John 10:41).

The miraculous, romantic, and sensational are all about us, and many have missed the joy that comes by doing the essential things which God has required. We are moving into a realm of so-called competition. Some offer testimonies of other to prove their greatness and to establish a name of honor.

John's work met the approval of Jesus Christ, and it was announced by Jesus Himself; "There is none greater in the kingdom of God," yet the Scripture says "He did no miracle: but all things that John spake of this man were true."

God requires of His ministers and workers to be truthful, but no place do we find Him placing a crown on our services according to the miracles we perform. More and more the eyes of honest men and women are being opened to see the false predictions of false worshipers go to the junk yard of unreality.

Some are striving to attain the miraculous gift when they should be striving to attain the faith once delivered to the saints. Thousands of dollars are being sent to "Handkerchief anointers" when if they would read their Bible they would find no place in the Scripture that says anything about anointing a cloth to heal the afflicted. Acts 19:11, 12 does say, "And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs and aprons, and the disease departed . . .," but not a word is given that should make one believe this so-called healing power and gifts as they are taught today.

Miracles were and are performed by God and His Son. I believe in God's power to heal, but I do not believe those who claim they have the power.

## Needless Accumulation

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. If you cannot go in person, inquire diligently what blood-mortgage there is on your property in the interest of lost souls. I warn you that it will go hard with you when the Lord comes to reckon with you if He finds your wealth hoarded up in needless accumulations instead of being carefully devoted to giving the gospel to the lost.—A. J. Gordon.

# Notes and Quotes



BY J. C. GRIFFIN

## BIBLES NOT UNCONSTITUTIONAL

ACCORDING to a news report it is not unconstitutional for the Gideons to place Bibles in public schools. Judge J. Wallace Leyden of New Jersey has ruled. The report goes: "Hackensack, N.J., Superior Court Judge J. Wallace Leyden ruled at it is not unconstitutional for the Rutherford, N. J., school board to distribute Gideon Protestant Bibles to students in the public schools . . . The Rutherford case, believed to be the first court test of the legality of Bible distribution in the public schools aroused wide interest because of the Gideons current drive to give King James Bibles to school children in many parts of the country."—*Western Voice*. Thank God it is KING JAMES VERSIONS THAT THE GIDEONS ARE DISTRIBUTING. Thank God for the Judge who ruled that is alright and no violation of the Constitution of the United States, for such a distribution.

## BIBLE SOCIETY RECORD

Excerpts from the Bible Society Record:

"The Society is publishing the King James Version in Bibles, Testaments, and Gospels in a large volume as ever. There has never been a suggestion in the society that it cease publishing this great version. In the last five years two million Bibles, nearly three million Testaments, and over twenty-five million Gospels were issued in the King James Version." It looks like these infidels who set out many years ago to destroy the Bible from the face of the earth have miserably failed. Infidels, or modernists nor Satan's host with all their deception will ever destroy the Bible. They can twist its meaning and black-out certain doctrines for a while, but God's children will survive and go on in the promulgation of truth. The Bible is divine truth. God says that the Knowledge and glory of God shall cover the earth as the waters cover the sea."

## SELECTIONS PICKED UP HERE AND THERE

"Those who do not cross bridges until they get to them have but few bridges to cross." "It is doubtful that one can be good without being good for something." I have seen few people who were so good that they were good for nothing. "No smutty stories are told in heaven—or on the way to heaven." "Half the people who condemn Judas for selling Jesus for thirty pieces of silver are selling Jesus today and paying for the privilege." "Religion and common sense were born twins." "We like men who can keep a ball rolling up hill; anyone can roll it down hill."

"When a woodpecker goes out for a square meal, he uses his head." Thus the woodpecker has more grey matter than some of the, so-called "Master Minds" manifested by human beings.

"Never do what you cannot ask Christ to bless—and never go into any place in which you cannot ask Christ Jesus to go with you."—Dr. Cuyler.

"Dogs may be wonderful companions for children, but not substitutes."

"The more you read the Bible the more you will like it." I found this true in the King James Version, but the more I read the New Revised Standard Version the more I dislike it.

"Nothing is politically right, that is morally wrong."—Abraham Lincoln.

"Did anyone ever hear of an idle rumor staying idle?"

"It is not your position, but your disposition that makes you happy or unhappy."

"Never attempt to bear more than one kind of trouble at one time. Some people try to bear three kinds—all they have had, all they have now, and all they expect to have."

"Beware of the man who does not translate his words into deeds."—Theodore Roosevelt.

"Pray as if everything depended upon God, and work as if everything depended upon you."

—D. L. Moody.

"If people speak evil of you, just live so that no one will believe what they say."—Plato.

"Clean your fingers before you point at my spots."—Benjamin Franklin.

"The trouble with little sins is they do not stay little."

"What is in the well of your heart is bound to come up in the bucket of your speech."—H. W. Bieber.

"The Bible is the word of life; I beg that you will read it and find it for yourselves."—Woodrow Wilson.

"It is alright for the ship to be on the ocean, but not for the ocean to be in the ship. It is alright for the Christian to be in the world, but not for the world to be in the Christian."—D. L. Moody.

"In the Bible there is more that finds men than I have experienced in all other books."—Samuel Taylor Coleridge.

"The Bible is a book in comparison with which all others in my eyes are of minor importance, and in all my perplexities and distresses has never failed to give me strength."—Robert E. Lee.

## A BROADCAST

Not long ago I heard a man say, "This is God's Broadcast." Well I do not deny the honesty of the speaker, but as I listened, I was bound to say that it was UN-BIBLICAL, UN-ETHICAL, UN-GRAMMATICAL, UN-INSPIRING, and UN-BELIEVABLE. If there are any other "UNS" it was those, too.

I certainly believe that we should be careful contributing all of our defects to the work of God. Many years ago, I heard a Free Will Baptist preacher say in the beginning of his message, "I have nothing prepared tonight, what I shall say will be God speaking through me." After he closed, someone said to me, "That preacher ought not to have accused God of that preaching tonight; it certainly was not the Bible truths presented."

## IN SOUTH CAROLINA

Before you get to read these rambling remarks, by the help of God I will be with Rev. J. A. Hucks in a series of evangelistic meetings down in South Carolina. Pray for us.

## WHY I WRITE

Back in the years of 1914, '15 and '16, when the Free Will Baptist Press was in the red more than all its assets were worth, and no one to help Rev. E. T. Phillips write, no money to pay for editorial manuscripts, and no one that would do it for the sake of Christ, regularly, when those who had to travel in regards to the on-going of the press had to do it at their own expense, when, seemingly there were but a few who cared whether the press lived or died, God laid it on my heart to help that dear old saint in order to keep so many clippings from other periodicals often hard to obtain in that day because of short exchange from appearing in our paper. Yes, God laid it on my heart. I have never received one penny for all the writings that I have given. Often I finish up "Notes and Quotes" after mid-night and then walk two blocks to get them in the mail so that they will reach the press in time for the next issue of THE FREE WILL BAPTIST. I write because I love the denomination. I write because I love my Christ. I have had a lot of criticism, some constructive, and some sneering and destructive, but until God says it is enough, I shall keep writing for His glory. Here is one reason: I have had the privilege of hearing testimony from one man, who said, "Preacher, your Notes and Quotes caused me to give my heart to Christ, and saved me right here in this room after reading your 'Notes and Quotes'." Brother this testimony gave me inspiration. Hundreds have written me and expressed their appreciation for these "Notes and Quotes." Praise God for such a cloud of witnesses! Praise God for the joy I get out of witnessing for Him through the columns of THE FREE WILL BAPTIST!

I welcome constructive criticism, and have to take destructive. I will always try to profit by constructive criticism, but I do not promise to preach to suit everyone nor to write to suit everyone. But I promise one thing, to write as I am led by the HOLY SPIRIT, and if I preach, it will be as I am led or as I feel that I should.

I solicit your prayers that I may please God in all things; that is the humble prayer of your servant.

## EVANGELISM

If you want a book with the most enlightening message on "Evangelism" ever written in so few words, a book that you can slip in your pocket without any bulge, one that you can carry with convenience, just send 25 cents to the Free Will Baptist Press, and say: "Send me the little book on 'Evangelism' written by Rev. Floyd B. Cherry." You will never regret it. Auxiliary classes and special groups should order them by the hundreds and distribute them at a profit in finance and in wisdom. Send for yours today.



# STORIES

—FOR OUR—

## BOYS and GIRLS



**A**ND Bobby, always do as Bruce tells you. I'll come home again as soon as Grandma's better." Mother kissed Bobby softly on the cheek, and then boarded the train.

At first, it seemed awfully strange at home, with Mother gone. Bobby's big sister, Barbara, took care of the house after school; and Bruce, his big brother, was the man of the house.

One night after supper Bobby asked Bruce, "May I go over to Lafayette Park with the fellows?"

"I'd rather you didn't. It's too far, and you have to get your schoolwork done."

Bobby frowned. "You never let me do anything," he grumbled, flinging himself down into a chair.

"Bobby," said Bruce sternly, "you know Mother wouldn't allow you to. And therefore I can't let you."

Bobby started to say something, but Bruce had left the room.

"I'll go, anyway," Bobby muttered to himself. It was easy to slip out the front door and go off with the fellows—except that conscience kept telling him, "Mother said to obey Bruce."

It was getting late when Bobby came home, dirty and tired. Barbie was sitting at the library table, doing her schoolwork.

"You'd better go upstairs right away," she said. "Bruce is worried about you."

Bobby threw Barbie an angry look, and stamped upstairs. "Barbie needn't tell me what to do," he muttered.

When he opened the door to his and Bruce's room, he saw Bruce kneeling by the rocker. The moonlight was shining in. Bruce did not look up.

"Pray! pray!" thought Bobby. "That's all Bruce ever does." He hurried to bed, burying his face in the pillow to shut out the sight of his big brother praying.

"Bobby, you didn't say your prayers," reminded Bruce.

"I didn't want to," Bobby growled.

Bruce came over and sat on the edge of the bed. "Bobby-boy," he said gently, "tell me what's the matter." Then, Bobby's temper flared.

"I won't tell you!" he cried. He tried to fight back the tears that would come. "You wouldn't understand. You're a big sissy."

"Why am I a sissy?"

"Because—"

"Why, Bobby?"

"Oh, never mind! Let me go to sleep."

Bobby cried himself to sleep that night. Of course it was not the manlike thing to do, but he could not help it.

Next morning a very tired, unhappy-looking Bobby came to breakfast. He did not say anything until Barbie handed him his schoolbooks. Gently, she kissed him, just as Mother always did.

A tell-tale tear trickled down Bobby's cheek. "Help me to be good, Barbie," he half sobbed. "I'll pray," Barbie said softly.

It seemed as if school would never end that day. When Bobby came home, he was very much out of sorts. Picking up his baseball bat, he started out the door.

"Bobby, wait a minute," Barbie called, taking him by the arm. "We want you."

Bobby swung his bat slowly back and forth. "I want to play ball," he said.

"But, Bobby—"

"But, Bobby! That's all you and Bruce do—scold me, and never let me have any fun. 'I hate you!'"

Bobby's cheeks were crimson with anger. "I wish I didn't have any sister! Let me go!" he cried, pulling away from Barbie.

"Bobby, don't talk like that!" exclaimed Barbie.

Bobby stood there silently for a moment. "You'll be sorry!" he stormed, backing out the door.

He quickly went around the house and came in the back way, and tiptoed up the back stairs to Barbie's room. There, on the dresser, was a beautiful dresser set Grandma had given Barbie for Christmas. It did not take Bobby long to break it so badly it couldn't be fixed again.

Then he went out to play. But baseball was not any fun tonight. When he came in at



### . . Just to Be . .

Just to be tender, just to be true,  
Just to be glad the whole day through,  
Just to be merciful, just to be mild,  
Just to be trustful, as a child,  
Just to be gentle, kind and sweet,  
Just to be helpful with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with a song.  
Whether the house is dark or bright,  
Just to be loyal to God and right,  
Just to believe that God knows best,  
Just in His promises ever to rest.  
Just to let love be our daily key,  
This is God's will, for you and me.

—Selected.

the kitchen door, Barbie was fixing the salad for supper.

She looked up reproachfully. "Oh, Bob, why did you?" she asked.

"I didn't do anything."

"Robert!" a voice said sternly from the hall.

"Mother!" exclaimed Bobby.

"Come here!"

Slowly Bobby dragged himself into the hallway. "Come with me," Mother said. In the cool living room, she sat down on the couch.

"Sit here," she said drawing Bobby down beside her. "Son, I heard what you said to Barbara."

Bobby looked tearfully at Mother. "And Bruce told me how you acted. Why were you like that?"

"The fellows said I was a sissy, 'cause I never could do the things they did. When Bruce wouldn't let me—I—Mother—something just boiled up inside me. I don't know what it was. And I couldn't help what I did. I hate to be called a sissy. And Bruce always prays. The fellows say only girls do that."

"What about Barbie's dresser set?"

Bobby was silent.

"Bobby, I have always known you had a temper, but you have nearly always been my sunshine boy. This is the worst you have ever acted. If you let your temper get the better of you, it will become bigger and stronger. You see how you have hurt Bruce, Barbie and me. Some day, if you let your temper grow, you will do something very wicked—kill someone, or something like that."

"I'd never kill anyone."

"You say that, dear, but you never know what you'll do when you get angry. As far as praying is concerned, the fellows are wrong. People who pray aren't sissies. Lincoln prayed, and you don't think he was a sissy, do you?"

"No, Mother."

"So, Bobby, if you want to break your temper and be a strong, brave man, you will pray. Now, I'm going to leave you to think it over."

Bobby sat there a long time. He heard Bruce come in. Then he heard some dishes clink. The door opened, and Barbie came in with a tray. She was bringing Bobby's supper. Pinned on her dress was a beautiful rose.

"Bruce got a whole dozen for me," she said brightly. "He said he was sorry about what happened, and wanted to cheer me up."

A tear trickled down Bobby's freckled nose. "Barbie, I'm sorry too," he said. "Forgive me!"

"Of course, Bobby, I forgive you. Now, eat your supper," Barbie stooped and kissed his tear-stained cheek.

Bobby ate very little supper. He was thinking. Finally the door opened.

"Mother," said Bobby, "I'm sorry about it all. May I go and tell Bruce?"

"Yes, dear. Tomorrow I shall have to punish you severely, to help you to remember never to act like that again. But I am glad you are sorry."

It was very still, as Bobby and Bruce knelt side by side in their own room. Outside, a robin chirped a good-night from the old oak. Then, between his sobs, Bobby made things right with his big brother.

The next day, he took his punishment like a man. And I am glad to tell you he has never "acted like that" since.—The Burning Bush.



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Greenwood Auxiliary Reports

The Woman's Auxiliary of Greenwood Church, Camilla, Georgia, met at the church Friday night, April 17, for its regular meeting. We opened by singing our theme song, "The Haven of Rest," with Mrs. Mary Poitevent offering prayer. The president read the scripture and gave the Bible study. The roll was then called and the minutes of the last meeting read. Then the chairman of each committee gave their report which was very good. The auxiliary agreed to meet at the home of Mrs. Estelle Kearns on Tuesday, April 28, for a quilting party, the quilt to be sent to the children's Home, Elridge, Alabama.

The program chairman then took charge and gave the subject, "The Light of Truth Shines in Stewardship." Each one present took part in the program. Mrs. K. V. Shutes and Mrs. Lloyd Hutto sang the grand old hymn, "Trust, Try, and Prove Me."

Our attendance was small, but we had a good meeting which was enjoyed by all. We were dismissed with prayer by Mrs. Shutes. The next meeting will meet with Mrs. Bobby Poitevent in May.

PROGRAM COMMITTEE:  
Mrs. C. J. Harvey  
Mrs. A. W. Poitevent  
Mrs. Lizzie Singleton

## Week of Prayer

The Woman's Auxiliary of Gilard Church, Spartanburg, South Carolina, held its week of prayer during the month of April. We studied the book, "Foot Prints of Jesus in His Last Week." During the week we had several good speakers including Mr. L. Z. McCutcheon and Mr. J. C. Hoover. The meeting proved to be most successful. The theme "He Still Lives Today," was followed during the week. Several offerings for foreign missions were taken.

WILMA ALTMAN, Secretary

## Friendship Auxiliary

Mrs. Ralph Strickland, the president of Friendship Woman's Auxiliary, Zebulon, North Carolina, opened the meeting with a short talk in the home of Mrs. Lala Bell, Saturday night, May 2, with twenty-one members and several visitors present.

Mrs. Darius Wilder, program chairman, introduced the subject, "The Light of Truth Shines on Education."

The Bible lesson was given by Mrs. Chester Glover, followed with prayer by Mrs. Worth Davis.

Mrs. Wilder gave the introduction to the

lesson using the subject "Christ, Our Teacher." She left this though with us: "If the influence of Christ's teachings has not reached our hearts, our influence on others can be but nought."

Mrs. Dorothy Hocutt told us that we have as our textbook in our Christian lives "The Bible." She said there are others that will help us, but to let the Bible be our basic textbook.

Mrs. Melvin Phillips revealed to us the way we can become able students in our work of the Lord.

Mrs. Osbone Wilder told us that trained workers are needed. She said our first thought should be to do something for Him who has done so much for us. Also that each of us have a task to perform and if we will

use the Bible as our text we will be good students and then we will be trained workers who can go on the field which is white unto harvest and show ourselves as faithful stewards willing to obey the call of God, be it great or small.

Mrs. Wilder also read the poem, "The Builders," by H. W. Longfellow. She compared each auxiliary member to a block in a building and each has her part to do, to make a strong building (auxiliary).

An offering was given for the cause of education.

Plans were continued concerning the Daily Vacation Bible School which will begin June 15.

During the social hour Mrs. Bell served refreshments.

—REPORTER

## Harmony W. A. Reports

The Woman's Auxiliary of Harmony Church, Lake Butler, Florida, sponsored a church-wide pre-Easter prayer service. We had guest

(Continued on page fourteen)

## -:- Department of Foreign Missions -:-

REV. RAYMOND RIGGS, Promotional Secretary-Treasurer  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## The Willey's in Cuba

M. R. WOLFE HANSEN, teacher of Bible at the "Cuba Bible Institute" operated by the West Indies Mission, at Placetas, Cuba, expressed the following about the work of Rev. Thomas Willey:

"We have the highest regard for the work and the Bible Institute of Mr. Willey. We are of the opinion that Mr. Willey is following the best and most practical and biblical method of evangelization; namely that of training the Cubans themselves for the great task of evangelizing their own people. This method will bring real and permanent results in a strong national church; which will be able to support itself and in time to govern itself and produce its own leaders. The West Indies Mission has used this same method for over 25 years and has proven it to be effective to which its 100 native churches pastored by graduates of its Cuba Bible Institute can testify. The West Indian Mission is using this method also in Haiti, Dominican Republic, Jamaica, and other islands with equally good results."

Mr. Hansen also expressed his highest personal regard for Mr. and Mrs. Willey: "They are," said he, "peculiarly gifted and adapted for this work which requires so much tact and love on the part of those who lead the work."

Mr. Hansen said he feels that the Free Will Baptists have a very splendid opportunity to become a real factor in the evangelization of Cuba, especially since they have chosen the

neediest provinces as their fields, and he feels that the Board should press this project to the full limits of its capacity. The very tangible results of the first 10 years of work is solid foundation for greater and more extensive work.

Mr. Hansen has 15 years of missionary experience in the West Indies and is superintendent-pro-tem of the Cuba Bible Institute.

## Foreign Mission Gifts

RECEIVED MONTH OF APRIL, 1953

Alabama	\$ 191.00
Arkansas	73.05
California	19.76
Florida	25.94
Georgia	257.43
Illinois	352.74
Kentucky	53.91
Michigan	1,219.91
Mississippi	115.12
Missouri	770.75
New Mexico	10.00
North Carolina	1,511.16
Ohio	30.00
Oklahoma	217.66
South Carolina	338.49
Tennessee	628.18
Texas	348.56
Virginia	174.58
West Virginia	368.36
Total	\$6,705.60



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Miss Ora Vail

In the late hours of the night, March 22, 1953, the gentle spirit of Miss Ora Vail wended its way to the home prepared for those who love and serve the Lord. She was born December 30, 1895, the daughter of the late W. B. and Fanny P. Vail.

Miss Vail had been a faithful member of Pleasant Grove Church, Pikeville, North Carolina, since early childhood; faithful to her Sunday school and auxiliary. Her death came as a shock as she was ill for just a few hours. She will be sadly missed in the home and in the church.

She leaves to mourn their loss one brother and one sister, also a host of relatives and friends. Funeral services were conducted by her pastor, Rev. R. N. Hinnant, and she was laid to rest in the family cemetery near by.

We thought not at the close of day  
When night veiled earth and sky,  
That one so full of hope and love  
Would breath her last good bye.  
Time may pass and bring its changes,  
Fresh with every coming year;  
But her memory will be cherished  
In the hearts that held her dear.

By a friend,

MRS. W. FRED PITTMAN

### In Memoriam

(MR. HERBERT PITTMAN)

Death came to Brother Herbert Pittman, Johnston County, North Carolina, February 8, 1953. He was born on June 21, 1896, making his stay on earth 56 years, 7 months, and 17 days. He was married on July 30, 1917 to the former Flossie Lamm, who realizes that her loss is His gain.

Brother Pittman walked humbly with God and was capable and ever ready to fill his place in the program of the church. He became a member of Holly Springs Church, Johnston County, in early life, and served as chairman of the Board of Deacons for several years.

He leaves to mourn their loss his wife, one daughter, three sons, and a host of relatives and friends.

Funeral services were conducted in Holly Springs Church by the Rev. James A. Evans, assisted by Rev. Denner Blevins. Burial was in the church cemetery.

Respectfully submitted,

MRS. JONAS HINTON

MR. RAYMOND RADFORD

MR. C. M. ATKINSON

## NEWS NOTES . . .

(Continued from page seven)

RECEIPTS ITEMIZED	
From Albermarle Conference	\$ 2.61
From Cape Fear Conference	9.27
From Central Conference	14.30
From Eastern Conference	117.65
From French Broad Conference	4.00
From Piedmont Conference	5.00
From Western Conference	72.00

Total ..... \$224.83

\* \* \*

### BETHANY CHURCH PROGRESSING

The Bethany Free Will Baptist Church, Wadesboro, North Carolina, was organized about two years ago. The present membership is 94 with a very active Sunday school, league, woman's auxiliary, and unbeam class for the children. The church purchased four lots and one building all of which has been paid except for \$180.00.

This is the only Free Will Baptist Church in this county. Rev. Charlie Maness, pastor, organized this church along with two other churches.

The church has started a building program and solicits the prayers and offerings of all good Christians everywhere. If any church or group would like to take an offering for this church it would be greatly appreciated.

### SHORT ITEMS

Mrs. Dwight D. Eisenhour, wife of the President, in accepting a Bible from the Women's Fellowship of the National Association of Evangelicals, has asked church women everywhere to pray that God may give divine guidance to the nation and its leaders in this period.

\$ † \$

The American Bible Society during 1952 distributed at home and abroad a total of 13,369,030 copies of the Scriptures in 149 languages. Distribution in the U. S. totaled 7,822,644 copies. Some part of the Bible has been published in 1,059 languages and dialects. As of last December 31, there were 90 additional languages in which short passages or collections of passages have been published, but in which no complete book in the Bible has appeared.

## Financial Report

### NATIONAL HOME MISSION BOARD FREE WILL BAPTISTS

April 1, 1953

Brought forward March 1, 1953	\$5,719.42
Woman's National Auxiliary	47.33
Alabama	1.05
Arkansas	25.00
California	13.52
Florida	82.77
Georgia	49.62
Illinois	31.74
Missouri	11.00
Michigan	28.13
North Carolina	61.16
Oklahoma	33.90
Tennessee	233.15
Texas	5.00
Total Receipts	\$ 623.37
Grand Total	\$6,342.79

### DISBURSEMENTS

Rev. Homer Willis	\$ 10.00
Rev. J. B. Bloss (Expense and Postage)	78.28

Rev. H. E. Staires (Postage)	10.00
Rev. H. E. Staires (Rubber Stamp)	6.35
Duckett's Office Supply (Office Supplies)	7.40
Charlotte, N. C., Church (Revival)	100.00
Raleigh, N. C., Church (Revival)	100.00
Rev. Earnest Arnold (Registration Fee)	9.00
Victory Auction Co. (Desk)	5.00
Post Master (Postage)	15.00
Bell Telephone Company (Calls)	6.81
Rev. H. E. Staires (Postage)	8.00

Total Disbursements ..... \$ 355.84

Balance on hand April 1, 1953 ..... \$5,986.95

Special notice to all state directors: The Board now has the book, *Go Home and Tell Thy Friends*, off press, which sells for 50c per book; also we have plenty of the census cards that sell for \$3.50 per thousand. The Board has a few of the pamphlets, *Move That Letter*, by Rev. Homer Willis. Mail all orders to Rev. Harry E. Staires, 516 South 61 W. Avenue, Tulsa, Oklahoma.

The National Home Mission Board is still asking that a report of the revivals of April be made and an offering for the support of the National Home Mission Work. We are still establishing new churches and seeking the lost through Christ in the National Home Mission work.

### REPORT OF QUOTAS FOR STATES OF THE NATIONAL HOME MISSION BOARD OF FREE WILL BAPTISTS

April 1, 1953

STATE	QUOTA	PAID IN	BALANCE
Alabama	\$ 800.00	\$ 189.53	\$ 610.47
Arizona	100.00		100.00
Arkansas	400.00	84.13	315.87
California	600.00	117.44	482.56
Florida	500.00	359.19	140.81
Georgia	750.00	200.81	549.19
Idaho	50.00		50.00
Illinois	900.00	375.01	524.99
Kentucky	550.00	73.00	477.00
Louisiana	100.00	14.00	86.00
Mississippi	400.00	100.35	299.65
Missouri	1,500.00	503.14	996.86
Michigan	1,000.00	172.93	827.07
North Carolina	1,500.00	402.38	1,097.62
New Mexico	150.00		150.00
Ohio	100.00	14.76	85.24
Oklahoma	1,500.00	648.00	852.00
Oregon	50.00		50.00
South Carolina	750.00	159.00	591.00
Tennessee	1,200.00	657.29	542.71
Texas	400.00	59.25	340.75
Virginia	1,000.00	189.26	810.74
West Virginia	700.00	64.84	635.16

Totals ..... \$15,000.00 \$14,384.31 \$10,615.69

## Harmony W. A. Reports

(Continued from page thirteen)

speakers each night speaking on some of Christ's activities during Passion Week. On Thursday night we observed the Lord's Supper and the washing of the Saints feet. This was a very impressive service as the entire service was by candle light.

On Friday night, at the close of the services, the church group enjoyed a weiner roast out at the barbecue pit on the church grounds.

We have a very wide awake auxiliary. We are few in number, but all of our members are very active and very interested in the work. We have just completed a study of our Auxiliary Manual which we all thoroughly enjoyed. Plans are being made to begin another study course soon.

AUXILIARY REPORTER

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Problems of Christian Conscience

(Lesson for May 24)

LESSON: I Corinthians 8:7-13; 6:18-20.

GOLDEN TEXT: I Corinthians 8:13.

### I. THE HEART OF THE LESSON

#### INTRODUCTION

The city of Corinth was a wicked city. The city was known throughout the Roman Empire for its immorality. Many of the vices of Corinth were associated with pagan worship. The city was the center of the worship of the goddess Aphrodite, the goddess of love. This goddess was worshipped by orgies of unbridled drunkenness and sensuality. There were hundreds of temple prostitutes throughout the city.

In these pagan temple festivities, animals would be slain and part of the meat prepared for food to be eaten at the festival and the remaining part offered on the altar as a sacrifice to the pagan gods. Meat left over from the feasts or taken from the altar was to be found in the butcher shops for sale. Many of the Corinthians, anxious for a bargain, purchased it and used it.

Some of the Christians thought that it was all right to eat this meat. While others thought that to eat this meat was to offend God. Evidently some of the Christians had made contact with Paul and asked his opinion in the matter.—*The Bible Student* (F.W.B.)

#### POINTED TRUTHS

1. God's claim of sole ownership of our being and of His right of complete control of it are justified by the price He paid for it (Vs. 19, 20).
2. A thing may be harmless in itself, but it becomes a sin when it is indulged with offense to a brother (V. 8).
3. A great aid over a mere trifle often results from the lack of knowledge and understanding (V. 7).
4. Our Christian liberty ends where our brother's conscience begins (Vs. 7, 8).
5. When knowledge becomes too liberal and tolerant, it becomes more injurious than the ignorance it dispels (Vs. 10, 11).
6. Whatever the wrongs that are done to His brethren are taken by Christ as done to Himself (V. 12).
7. The eating of meat should be put away forever when it interferes with the spiritual well-being of a weaker brother (V. 13).—*The Bible Teacher* (F.W.B.)

#### APPLYING THE LESSON

8. Paul was deeply concerned lest anything he did or said would bring offense to a weaker brother and cause him to stumble. When a group of adults are gathered together in a room, we may stretch out our legs and make

ourselves perfectly comfortable. We know full well that any one walking around can easily see our feet and step over them. However, when there is a little baby toddling around on uncertain feet, every sensible person keeps his feet as close to his chair as possible. We fear that the baby might stumble over our feet and be injured. My brother, you may be very strong and mature; you may feel you have certain liberties, may go certain places and do certain things which will have no injurious effect upon your spiritual life. The great question for you to consider is not so much the effect of these things upon you as their effect upon the spiritual life of others weaker than you.

9. One of the characteristics of this present age is that men are without natural affection. They are cold, and hard, and desensitized. The Communistic youth is taught to murder his own father or mother, or brother or sister, in cold blood and feel no compunction or remorse whatever about it. Our modern tendency toward speed and materialism has produced a selfish, self-centered and discourteous generation. Even most professing believers show little common courtesies, let alone Christian charity in their driving habits upon the highways. A young man deeply under conviction and with whom the Holy Spirit was dealing, was driving one evening to church, his family being with him in the car. Suddenly a car sped by him at high speed, made a sharp turn to the right forcing him over against the curb. But for quick action and thinking on his part, there might have been a serious tragedy. His nerves badly shaken by this incident, he arrived in church and listened with keen interest to the message. As he bowed his head during the invitation, he felt a hand softly laid upon his shoulder and a voice whispering in his ear, "Why don't you yield yourself to Christ? If you would like to go forward, I will gladly go with you." He lifted his eyes and looked into the face of the man speaking to him and discovered that it was the reckless driver who had almost been the cause of a tragic accident. What do you think his reaction was? Offense had been caused and to this day that man has not yielded to Christ.—*The Bible Expositor*.

### II. THE LESSON ILLUSTRATED.

#### BREWERS AND PATRIOTISM

During the eleven months that I have been serving in the Southwest Pacific, the liquor problem has become of increasing concern to me. I am driven to write this by a recently instituted practice of issuing American beer to all men in this area, through the quartermaster.

Under the present system each man is allowed to buy a ration of twenty-four bottles of 3.2 beer each month.

Even if a man does not drink he still has his ration and can sell it for a nice sum. There

is the possibility of making petty bootleggers out of thousands of innocent boys who do not drink. If a man refuses to have anything to do with the stuff at all he is considered a "heel." Many men have come to me about the problem.

For many months boys who have been in these jungles for twenty-four and twenty-eight months are told that they cannot go home because there is no shipping space. We are advised that it is a problem of letting men or materials occupy the space, and the materials are needed worse. Now we see hundreds of thousands of cases of beer rolling into New Guinea in the place of so desperately needed bombs and shells.

The following assertion appeared in the *Brewer Digest Magazine*, May, 1941. It read: "The opportunity presented to the brewing industry is so obvious that it is superfluous to go into it in detail . . . Here is a chance for brewers to cultivate more a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."—*From a tract by Chaplain Rual T. Perkins.*

#### BEER AND RATS

The beer business is a queer business. There is death connected with it any way you take it. Do the beer guzzlers know that every year thousands of rats leap into the beer vats, die, and rot there? That fine flavor in your favorite beer may be only the essence of dead rats. You have all heard the term, "The Brewery Rats." Rats are the pest of the brewery. They can smell a carcass. They come in great droves. The brewery can poison them, trap them, or kill them in other ways, but they still come. It is difficult to make a rat-proof brewery.

Here is an authentic letter from the files written by a former brewery employee:

"I was once handy man at a brewery in Iowa. All of the water used in the manufacture of the beer came from an overflow pool in a pasture, used alike by horses, cows and hogs.

"To my amazement, on the first day I discovered the malt to be full of maggots and I asked the brewer what to do.

"Never mind," he replied, 'scoop it in. That won't hurt.'

"I had to repair the empty kegs. These kegs had been filled and refilled. In between times they were thrown among the weeds alongside the brewery. Mice, snakes and toads in various stages of decomposition were found in those kegs.

"Finally we were told to clean the storage vat. Descending into the vat, we found ourselves wading in a loblolly of hair, bones, and other rat and beer refuse. Rats were scurrying everywhere."—*From a tract. Reprinted from "The National Voice."*

Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious.—*Sel.*

However difficult it may be for integrity to get on, it is a thousand times more difficult for knavery to get off.



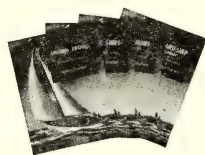
# SAILING WITH CHRIST

## Full 10 Day Vacation Bible School Course



**SAILING WITH CHRIST** is new and different! With this unusual course your Vacation Bible School can live in an exciting nautical world this summer. All through the day in this two weeks' course, **ONE** theme will prevail—"Sailing with Christ" in Bible stories, worship services, music, handiwork—even the games. One theme for the whole school, adapted to the separate programs and materials of each department—Beginner through Junior High, and for that reason it is ideally suited to either the small or large school. Examine these pages carefully, and prayerfully, and see what "Sailing with Christ" has to offer for your Vacation Bible School program this summer.

Cost per Pupil, Only 20 Cents



### Items Included In This Course Are:

1. Skipper's Guide .....	\$ .45	8. Junior Handbook "Anchors Aweigh" .....	.20
2. Beginners Teacher's Handbook "With Jesus By the Sea" .....	.45	9. Junior High Handbook "Aboard Ship With Christ" .....	.20
3. Primary Teacher's Handbook "Bible Ships" .....	.45	10. Beginner "Build-Up" Poster—Visual Aid .....	1.00
4. Junior Teacher's Handbook "Anchors Aweigh" .....	.45	11. Primary "Complete-a-Picture"—Visual Aid .....	1.00
5. Junior High Teacher's Handbook "Aboard Ship With Christ" .....	.45	12. Junior "Come-Alive Map"—Visual Aid .....	1.00
6. Beginner Handbook "With Jesus By the Sea" .....	.20	13. Junior High "Gospel of John"—Visual Aid .....	.04
7. Primary Handbook "Bible Ships" .....	.20	14. Poster .....	.15

— ORDER FROM —

## FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

## CUBAN SCHOOL OF MISSIONS, GRADUATION, CONVENTION

The Cuban School of Missions, Pinar del Rio, Cuba, held its annual graduation exercises and convention April 24, 25, and 26. Rev. and Mrs. Thomas H. Willey are missionaries in charge of this school.

Lucio Ballant receives his diploma. Lucio represented his class at the convention. As he spoke the audience was moved to tears. He expressed gratitude for those who had made his training possible. He will enter full time Christian work, carrying the gospel to his own people.



Representatives of the last six graduating classes of the Bible School. All these boys are preachers of the gospel engaged in full-time service, carrying the gospel to the island of Cuba.

Remember them in prayer.

IN THIS  
ISSUE

CHRIST OUR SPRINGTIME.....Rev. E. Wayne Stahl  
PARENTAL RESPONSIBILITY.....Rev. A. L. Sellers  
DEDICATION DAY.....Raul Fernandez

AYDEN, N. C.  
MAY 20, 1953  
Vol. 68 No. 20



# The Mail Box

## A LETTER TO BROTHER GRIFFIN

"Your articles in THE FREE WILL BAPTIST are always good. I do not get to read every one, but I especially enjoyed 'Some More About Hell-Fire.' Your reward is coming, praise the Lord! Just 'keep on keeping on.'"

"With best wishes to you and yours."—Annie Avery, Jacksonville, N. C.

]--[

## DESIRES A GOSPEL TENT

"Anyone who has a gospel tent for sale, please write to Lonnie Walley, Route one, Richton, Mississippi."—J. T. Quick, Richton, Miss.

]--[

## NOTE OF THANKS

"To the Ladies Auxiliaries of Original Free Will Baptists of the state of North Carolina, I take this privilege of sending you my appreciation for the kindness shown me by the auxiliaries during my illness. I cannot find the words to express the joy it brought to me to know that a disabled, old minister could have so many thoughtful friends; some that I have never seen here on earth, but hope to meet in heaven."

"Thank you, my friends, of the press. I remain your brother in Christ."—C. W. Bennett, St. Pauls, N. C.

]--[

## DEDICATES POEM TO REV. W. B. NOBLES

"I get much joy in reading THE FREE WILL BAPTIST. If everybody would read it carefully and do some thinking, each one would live a better life. I am enclosing a poem I composed for Rev. Walter B. Nobles, Winterville, N. C. I think he is now about 86 years old, and a very good man. I am sure you know him, and I feel like he deserves this poem being printed in his honor."—Mrs. Walter W. Buck, Gates, N. C. (Poem in this issue.)

]--[

## DELIGHTED WITH PAPER

"I have received my copy of the paper with great delight for the last few months, and I certainly do appreciate all the wonderful improvements that have been made. May the Lord continue to bless you in this great work."—Rev. Billy A. Melvin, Wilmore, Ky.

]--[

In human friendships there are certain things which must be done to remain in unbroken friendship and fellowship. In friendship with God, there are certain things we must do to preserve the intimacy and joy of our friendship—but "if we walk in the light, as he is in the light, we have fellowship one with another."

]--[

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart, so long as we shrink from self-denial.—A. March.

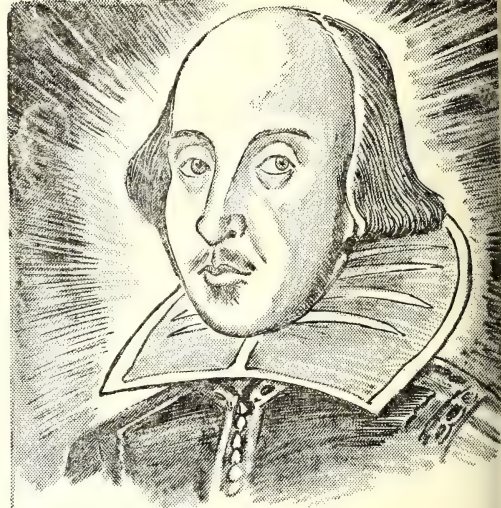
## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## QUOTES OF DISTINCTION



"O THOU INVISIBLE SPIRIT OF WINE,  
IF THOU HAST NO NAME TO BE  
KNOWN BY, LET US CALL THEE  
DEVIL!"

*Shakespeare*  
OTHELLO, ACT II, SCENE 3

## COMMENCEMENT TIME

Every year about this time, thousands of young people are graduated from our high schools and colleges. Many of these young people have jobs awaiting them. But there are many others who have no jobs and do not even know what they want to do. For this group graduation presents a problem. As long as they were in school their job was "cut out for them, they knew exactly what they were expected to do. But now that is over. They do not know where to turn or what to do.

Here is where the church's responsibility comes in. These young people need counsel. They need Christian guidance. The church should see that this counsel is given by a trained, Christian counselor. We lose too much when we leave the counseling of our youth to secular groups. Also these young people need something constructive to do until they can find a job and become adjusted. The church has many tasks that this group can do. Not only will they get the job done, but at the same time their minds, hands, and hearts will be occupied in a constructive way to the glory of God.

To the young graduate: You go forth to your life world when the air is charged with expectancy. Who knoweth whether you have come into the world for such a time as this? Keep ever within your vision that Man of all men, the King of all kings. May your work in the world be such that it will serve His eternal purpose. May your lives be used to the glory of God,

# CHRIST

## Our

# Springtime

**C**ENTURIES ago a godless young man in France noticed a tree as it stood on that winter day all leafless and seemingly lifeless. He thought, "The time will come when this tree will be lovely with blossoms and verdure. What will cause that tremendous change?" He answered his own question with the one word, "God!" To which he submitted. And the fact worked so powerfully with him that he was transformed spiritually, and experienced in his soul the new birth. He has come down the ages to us by the name of Brother Lawrence, author of that helpful little book, *The Practice of the Presence of God*.

He found that Christ became the springtime of his spirit. The winter of his sinful life was over and gone. Jesus for that young man kept His word, "Behold, I make all things new," new with the light and life and love of spiritual spring, Jesus, whose body for three days in the tomb was under the power of death's winter, but who now is "alive forevermore."

Did you ever think how fitting it was that his resurrection took place at that season of the year when Nature is about to take on, or taking on, new life? It is difficult to imagine this stupendous event occurring in December when in field and forest is death's apparent desolation and prostration. But Jesus rose from the dead when

"Earth with joy confesses, robing for her spring,  
All good gifts returning with her returning King.  
Bloom in every meadow, leaves on every bough,  
Speak His sorrows ended, hail His triumph now."

As "spring travels north again this year," let us consider three great characteristics of it, and note how they correspond with the experience of those who know Christ and "the power of his resurrection."

By Rev. E. Wayne Stahl

As already suggested, these three characteristics are light, life, and love. And this trilogy will become radiantly real to those who have let Jesus become their Saviour and Sanctifier.

He is the Lord of light. And not only this, but He is light itself. For He said, "I am the light of the world."

Do you know why the forty days preceding Easter are termed "Lent"? It is because at this time the days lengthen. The sun remains longer in the sky each day, and earth, in that baptism of brightness, feels that spring is on the way. And this period of lengthened light means that warmth comes back to the world.

So it was when that mighty servant of God, John Wesley (at the commencement of his powerful service), experienced the New Birth. He testified, "My heart was strangely warmed."

The light and warmth of Nature's spring results in our being able to say at this lovely season, "The flowers appear in the earth." What are some of the flowers of the Spirit that have a beautiful blooming in the saved and sanctified?



There are the lilies of purity, the snowy blossoming of a life cleansed from all sin by the blood of Christ.

There are the forget-me-nots of fidelity. The saved one says to his Lord, "If I forget thee, let my right hand forget its cunning."

There are the pansies of peace. Ophelia said, "Pansies for thoughts." The Christian is kept in perfect peace, because his mind is "stayed on God."

There is the immortelle, symbol of immortality, for its flowers when dried do not lose their color. Those who have believed in Christ have the "power of an endless life" surging through their souls.

There are the roses of sacrifice. "I sometimes think that never blows so red the rose, as where some buried (hero) bled." Christ's followers rejoice to walk in "the royal way of the holy cross."

Yes, these flowers are the children of the sun. And the sun is not only the giver of light—it is also the means of life. Jesus is "the Sun of the soul," and He said, "I am the life." In the Bible we read of our Saviour, "In him was life; and the life was the light of men." As the Springtime of our souls He imparts to us eternal life, the life of the ages, the life that is ours now, and which will be ours forever. So I have written:

"I think that I shall never see  
A greater wonder than that Tree  
Planted by Love on Calvary.

"From the Redeemer's riven side  
Flowed free salvation, deep and wide,  
With crimson beauty that Tree dyed.

"That Tree of Death on Calvary  
Became the Tree of Life for me,  
With fruit of immortality."

The last of the trilogy which Christ proves to be for us as our spiritual Spring is Love. Spring is the time of love. Perhaps the most widely-known utterance of a great poet is his,

"In the spring a young man's fancy  
lightly turns to thoughts of love."

The affection of Christ for His own is richly suggested in the first line of the hymn, "Jesus, Lover of my soul." He is the Heavenly Suitor, and woos us with those thrilling words, "I have loved thee with an everlasting love." So great was His heart's passion and compassion that He "loved not his life to the death," that we might escape the horrors of the second death and know for ourselves, with everlasting triumph, that Light, Life and Love which He will be to us as our spiritual Springtime.

Is He thus to you this very moment? If not, He longs to be, and will be, if conditions are met. These are: Full surrender to Him, and then definite appropriation by faith of Him who is "the brightness of His Father's glory," who is "the resurrection and the life," whose "love is wonderful," surpassing all the love of all the rest of the universe.

Then for the soul Jesus as our springtime will be as real as the seasonal one is to our physical senses.—The Free Methodist.



By A. B.  
SELLERS



# PARENTAL RESPONSIBILITY

**T**HERE has been a lot said about the President's responsibility and what his response to that responsibility or lack of response would do to the United States and the other countries. He has a great responsibility and can have a lot to do with the welfare of the citizens of the country at large, but not near what the parents have. The President is not the government, but is one of the government. The government is supposed to be of the people, by the people, and for the people, and his responsibility is to execute the wishes of the people. Also the parents are responsible for the wishes of the people. It has been their duty to so train their children that when they reached that place in life that they had to decide for themselves that they could decide wisely, and the kind of training that they have given them are expressed in their lives, and their lives are expressed in their citizenship, and their citizenship is giving us the kind of government that we are having to live in. The parents make the homes, the homes make the citizens, and the citizens make the government. Well has it been said, "America is not great because of wealth, nor because of her congress and tribunals, but America is great because she is good." I want to say, for her to be good her citizens must be good, and for them to be good they must have God. Christ said, "There is none good but one, and that is God." Her president did not make her great then, nor can he make her great today; but if her parents will respond to the instruction of Solomon they will see the greatest revolution of years.

"Train up a child in the way he should go and when he is old he will not depart from it." "Let that be his first training, while his mind is blank but wants to be filled, and is going to be filled with something. It is up to you as parents to decide what it shall be. You are not only preparing a life for this world but for eternity, so you can't be too careful what you allow to go in that training. It will be hurtful to see him suffer later because of your mistake. That is what will happen if

you let the wrong impressions be made. The first impressions that are made are the ones that becomes realities in our lives the easiest.

It is in early life that they begin to form habits for in infancy they have no habits and very little knowledge, but will soon begin to acquire both. It is your duty as parents to see that the knowledge and habits that are sown in that little, innocent life are not such that when they crystallize later into character will cause death and trouble instead of life happiness, and peace. Whether you give it any consideration or not the kind of seed you sow will be the kind of fruit they will have to reap. You as parents will be lucky if you don't be in the reaping. Paul did not make any mistake when he said, "That whatsoever a man soweth that shall he also reap."

The foregoing is but an introduction to a more important lesson. While early habits may determine the child's later course in this world, his faith determines his soul and body for the next world and eternity. For this reason we emphasize the third truth, namely: YOUTH and CHILDHOOD. What our child believes when he graduates from college will not depend so much on what he is taught there as on what he was not taught before he entered the higher school of learning. It is the duty of the parents to get the faith of the child so fixed while under their influence that when he has to leave and meet others that their influence will not leave him. That is the only hope that parents can have today. Christ said, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." If we as parents will do our part the Father will sure do his. I don't believe that these words has a greater meaning anywhere than with the parents concerning their children.

We hear a lot said about the destroying influences of our colleges and universities. That danger is not to be under estimated, but I listen to me; the wrecking of our so called Christian youth does not depend near as much on what they are taught in college as upon what we as parents DID NOT TEACH THEM before they went to school. If a child is thoroughly taught the need of regeneration

and instructed in the truths of God's Word don't be afraid to let them meet the oppositions of life. They may waver but God's Word stands true. "Train up a child in the way he should go: (and when he is old, he will not depart from it)" (Prov. 22:6). "... let God be true, but every man a liar; ..." (Rom. 3:4). If there is a failure it is because you have failed, not God. You did not build the faith, that solid rock that Christ said would stand the storm. Dear parents, permit me to say here, belief in action is faith, and the child that has had his belief so fixed in Christ in early life that it has become a reality in his life and habits, the storm of life may be upon it, but it will not fall; the foundation is solid.

What is meant by training? Educators tell us that there are three elements applied in training. These three are education, example and discipline.

First of all notice the element of education. According to accepted definitions, education is transmitting to the child the knowledge and experiences of humanity. Christian education is then transmitting to the child the knowledge of Christ. It is teaching the child the revelation of Christianity, the Bible, and the experiences of the true church of the Lord Jesus Christ in every age. True Christian education is teaching the child what God says and those things the church has sadly learned.

The second element in training is example. The child is a great imitator, and do want to do like their parents or those they love. "Like father, like son," is an expression that is true only of hereditary traits, but of most of our acquired habits. We act, talk, and even think like those we see and hear. Since the first few years of life are the most impressionable years, and the child sees more of father and mother than of anyone else, we can expect our children to be just what we are. If you are a real Christian you can expect your child to be a Christian, or be doing anything else unless you doing. The child that is in a home where he never hears a word about God except by the way of anger or criticism is a pitiful object to me.

The third element in education is discipline

at word has lost much of its meaning in these days of modernism when the injunction, "are the rod and spoil the child," is no longer believed. There can be no education without discipline. Discipline may be defined as that method of instruction whereby we seek make the doing right a pleasant task, and doing wrong an unpleasant one.

Here we have the three elements included in the term of training. "Train up the child," said Solomon; this means to impart to that child the revelation of God by instruction, by example, and by discipline.

Solomon said, "Train up a child in the way he should go; and when he is old, he will not

depart from it," because of what he had seen and experienced in his life. He had seen the results of parents training their children as God had instructed them through Moses in Deut. 6:1-9, until he knew that it was dependable. In a short way he was telling them to do what God had said do, and their children would be safe. Some of the parents of today say that it is not true or that they have seen where it failed, but I am glad to tell you dear reader, I have seen where the parents have failed, but never have I seen where God failed. The person that God has failed in their estimation has failed God and wants the blessing without complying with the condition. There-

fore, there is a failure and a sad disappointment, not because God has failed, but because they have failed to do what the Father said for them to do. In conclusion let me say to you, God's promises are everyone on conditions, and if you will comply with the conditions, the promises are yours if you will trust him for them. If you don't get the blessing you have failed either to trust or obey. May you be determined to trust and to obey that his blessings be yours to enjoy both in this world and the world to come is my prayer. If we as parents will do the training God will do the taking care of.

# Woman's Auxiliary Department

Editor

Mrs. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Attention N. C. Women

Any one planning to attend the North Carolina Woman's Auxiliary Convention at Bladenboro, May 21, may come the day before if you so desire. Just write Mrs. H. C. Adcox, Box 202, Bladenboro, North Carolina, and tell her how many will be with you and what time you plan to arrive.

Mrs. George Lee,  
District Secretary

## Alabama Units Note

The Alabama State Auxiliary Convention will convene at the First Free Will Baptist

church at Sylacauga, Alabama, on June 11, 1953.

All district secretaries are to send their reports to the state secretary, Miss Annie Lou Shelnett, Winfield, Alabama, Route 3. If your local auxiliary does not belong to a district convention you may send your report directly to the state secretary. Send these reports in by June 1 accompanied by your dues.

We are looking forward to a good convention and we urge each president to see that your auxiliary is represented.

Mrs. Lester Jones,  
(State President)  
Cordova, Alabama

## Lenoir County S. S. Fellowship Supper

The second Lenoir County, North Carolina, Fellowship supper met with Dailey's Chapel Sunday School at the Moss Hill High School lunch room Wednesday night, April 8 at 7:30. The meeting was opened by the president, Rev. Robert M. Fader, and he led the group in chorus singing. He then explained briefly the purpose of the fellowship supper and extended to everyone a most cordial welcome.

Mr. Willie T. Shivar read the Scripture lesson, Luke 10:1-12, after which Rev. Albert Coates offered the invocation. A delicious barbecue supper was then served by the Woman's Auxiliary of Dailey's Chapel Church, and was enjoyed by nearly a hundred people.

An interesting communique by editor David H. Cooke, III, on "Teacher Preparation" was read by the president. He challenged those of us who are teachers to do our best in preparing ourselves to present the Lord Jesus to our students.

Supper being ended, business was resumed and the minutes were read and approved. The roll of Sunday schools was called with nine of the twelve schools in Lenoir County being represented by a total of 103 persons. The

good ladies of Dailey's Chapel Auxiliary were given a round of applause for the very nice supper.

The president presented Rev. Albert Coates who spoke most interestingly on "The Six Point Record System."

An informative question and answer period followed. The president urged the group to plan an open forum for the next meeting to be held on July 8, the place to be announced later.

## MOTHER'S DAY SERVICES AT GETHSEMANE

Gethsemane Church, Craven County, North Carolina, had a full day of worship services on Sunday, May 10.

Services opened with Sunday school at 10:00 o'clock with a record attendance. After the lesson studies a very lovely Mother's Day program was given under the direction of Mrs. L. H. Wetherington. Rev. Beverly Ballard then sang "Mother McCree."

After a ten minutes recess, the eleven o'clock

sermon was delivered by Rev. F. B. Cherry of Ayden, North Carolina, assisted by Rev. Beverly Ballard. The choir rendered some lovely songs including a few numbers in honor of mothers. Rev. Cherry preached a lovely sermon.

After the morning worship a bountiful picnic lunch was served on the church grounds.

Following the dinner, an afternoon sing was enjoyed by all. The choir sang several special selections and Miss Jane Wetherington sang, "That Wonderful Mother of Mine." A male quartet from the Tabernacle Baptist Church of New Bern, North Carolina, sang several numbers. Mr. Harper Wetherington played the church organ and Miss Mary Alice Wetherington played the piano.

Mr. Cherry then brought the afternoon Bible message which was very inspiring.

The church for this special occasion was very lovely decorated with baskets of cut flowers donated by some church members in honor of deceased loved ones. One basket of white madonna lilies was given in honor of all mothers everywhere. These lilies were given by a seventy-eight years old member who was too feeble to attend the services.

## The Sinner Next Door

Before Miss Manning loved a missionary. Before he left for India, he wrote her and asked her to marry him; if she sent no answer, he would consider it a refusal.

She wrote her acceptance at once. Since it was a pouring wet day, her brother offered to take the letter to the post office.

She never saw her lover again. Later she heard he had married someone else. Twenty-five years later the Manning family moved to a new house; in the moving an old coat of her brother's was found. When the pockets were turned inside out, there was the letter, yellow and crumpled; it had never reached the man she loved.

God has given you a letter to the sinner next door. Is it still in your pocket?—Selected.

If the evangelization of this world were a commercial proposition with a reward of even a ten per cent dividend, there would not be a village on earth without a church.



# NEWS NOTES



ORPHANAGE CONCERT CLASS

Miss Bonnie Farmer's Class. Left to right: Leroy B. Miller, 3rd, Fay and May Hardee, Louise Morris, Bobby Herring, and Margie Herring.

Below are the itineraries for the Free Will

Baptist Orphanage, Middlesex, North Carolina, concert classes for the month of June.

Please note the date they will appear at your church and make preparations for them.

## Concert Class Itinerary

**Miss Bonnie Farmer, Manager**

(All programs will begin at 8:00 p. m. unless otherwise stated.)

### CENTRAL CONFERENCE

Friday, May 29, Daniels Chapel  
Sunday, May 31, Owens Chapel (11 a.m.)  
Sunday, May 31, Saratoga  
Monday, June 1, Howells Swamp  
Tuesday, June 2, Marlboro  
Wednesday, June 3, Friendship  
Thursday, June 4, Antioch

### WESTERN CONFERENCE

Friday, June 5, Stoney Creek

### CAPE FEAR CONFERENCE

Sunday, June 7, Pleasant Grove (11 a.m.)

### WESTERN CONFERENCE

Sunday, June 7, Casey's Chapel

### CENTRAL CONFERENCE

Monday, June 8, La Grange

Tuesday, June 9, Hull Road  
Wednesday, June 10, Grimsley's  
Thursday, June 11, Ormondsville  
Friday, June 12, Little Creek  
Sunday, June 14, Hugo (11 a.m.)  
Sunday, June 14, Elm Grove  
Monday, June 15, Ayden  
Tuesday, June 16, Winterville  
Wednesday, June 17, Reedy Branch  
Thursday, June 18, Rose Hill  
Friday, June 19, Black Jack  
Sunday, June 21, Piney Grove (Beaufort County) 11 a.m.)  
Sunday, June 21, Rose of Sharron  
Monday, June 22, Hickory Grove  
Tuesday, June 23, Parker's Chapel  
Wednesday, June 24, Greenville  
Thursday, June 25, King's Cross Roads  
Friday, June 26, Dilda's Grove  
Sunday, June 28, Otters Creek (11 a.m.)  
Sunday, June 28, Edgewood

**Miss Anne Evans, Manager**

(All programs begin at 8:00 p. m., unless otherwise stated.)

### EASTERN CONFERENCE

Friday, June 5, White Oak Grove  
Sunday, June 7, Daleys Chapel (11 a.m.)  
Sunday, June 7, Smith's New Home  
Monday, June 8, Whaley's Chapel  
Tuesday, June 9, Christian Chapel  
Wednesday, June 10, Gray Branch  
Thursday, June 11, Snow Hill  
Friday, June 12, Long Ridge  
Sunday, June 14, Rooty Branch (11 a.m.)  
Sunday, June 14, Pearsalls Chapel  
Monday, June 15, Sarcata  
Tuesday, June 16, Cabin  
Wednesday, June 17, Sandy Plain  
Thursday, June 18, Beulaville  
Friday, June 19, Bethlehem  
Sunday, June 21, Lanier's Chapel (11 a.m.)  
Sunday, June 21, Mt. Zion

-0-

### F. W. B. ORPHANAGE, MIDDLESEX, N. C. REPORT FOR APRIL

(Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipts. Receipts reaching the office later than Thursday, April 30, will appear in the May report.)

#### General Fund

Western Conference	\$ 446.91
Eastern Conference	590.98
Central Conference	482.55
Albemarle Conference	171.56
Cape Fear Conference	99.48
French Broad Association	82.01
Piedmont Association	39.00
Pee Dee Conference	35.24
Miscellaneous	4,293.48

#### Girls' Building Fund

Eastern Conference	131.16
--------------------	--------

#### Music Fund

Central Conference	6.21
--------------------	------

#### Kitchen Fund

Western Conference	10.00
--------------------	-------

#### Chapel Fund

Miscellaneous	510.00
Eastern Conference	175.00
Central Conference	250.00
Cape Fear Conference	125.00
Albemarle Conference	125.00

#### Clothing Fund

Western Conference	120.00
Cape Fear Conference	40.00
Albemarle Conference	40.00
Central Conference	80.00
Eastern Conference	120.00

#### Grand Total

General Fund	6,241.21
Chapel Fund	1,185.00
Clothing Fund	400.00
Music Fund	6.21
Girls' Building Fund	131.16
Kitchen Fund	10.00

Total \$7,973.58

-0-

### MISS AMERICA GIVEN BIBLE

Miss Neva Jane Langley, Miss America of 1952, was presented with a Bible by Dr. D. J. Fant, General Secretary of the New York

### COMING EVENTS

May 24—Pentecost  
May 24-?-Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 14—Flag Day  
June 21—Father's Day  
July 4—Independence Day

ible Society, when she appeared at the Nash Auto Show in New York City on April 8, 1953. Miss Langley is a member of the First Baptist Church of Lakeland, Florida. She has completed two years of college as a music major and is now traveling with her mother on a personal appearance tour of the United States.

The New York Bible Society is doing an important job of calling the attention of New Yorkers in all walks of life to the important part the Bible plays in their daily lives.

—O—

#### DR. BOB JONES CRUSADE

Of special interest to all Free Will Baptists, especially of the Metropolitan area of Detroit, Michigan.

In cooperation with the Free Will Baptists of Metropolitan Detroit, we are happy to have engaged Dr. Bob Jones, Sr., of the Dr. Bob Jones University, Greenville, South Carolina, for this special campaign, beginning June 7, continuing through June 14, 1953. We extend cordial invitation to all our ministers who desire to pay us a visit and lend a helping hand in this noble crusade. Free lodging will be supplied for out of town visitors.

Services nightly 7:30, in the Highland Park Free Will Baptist Church, 242 Victor Avenue, Highland Park, Michigan. Rev. Raymond Higgins is the worthy pastor.

Rev. N. P. Gates, Publicity Director

—O—

#### OAK GROVE MOVES FORWARD

On March 11, 1953, under the direction of the pastor, Rev. A. B. Bryan, the Oak Grove Church, Wilson County, Wilson, North Carolina, organized a Sunday school with 92 charter members. When Mr. Bryan began his work as pastor with the church in November 1952, the church did not have a school, but was not long before enthusiasm for a school began to spread. At present enthusiastic dreams have become simple facts. Since the organization began the average attendance as ranged from 54 to 96, which was the total attendance Easter Sunday. Mr. Bryan says, "Sunday school attendance and interest have gone far above my expectations. It's a pleasure to see things accomplished for the Lord."

—O—

#### FREE UNION AUXILIARY

The Free Union Auxiliary of North Carolina will meet Sunday, May 31, with Dilda's Grove Church, Pitt County. The program follows:

##### Morning Session

- 0:00—Sunday School
- 1:00—Devotions, Mrs. Archie Horton
- 1:15—Welcome Address, Mrs. Archie Horton
- Response, Mrs. J. C. Edmondson
- 1:25—Special Music, Free Union Church
- 1:30—Recognition of Ministers and Delegates
- 1:35—Sermon, Rev. N. D. Beamon
- 2:10—Announcements
- 2:15—Lunch

##### Afternoon Session

- 1:15—Devotions, Mrs. Paul Thigpen
- 1:30—Special Music, Edgewood Church
- 1:45—Business
- 2:30—Program, Local Church
- Program Committee
- Mrs. Harold Stallings
- Mrs. J. C. Cobb
- Miss Pattie Carroway

#### COLLEGE PRESIDENT IN REVIVAL

Dr. L. C. Johnson, President of the Free Will Baptist Bible College, Nashville, Tennessee, will begin a revival May 31 at the Caroleen, North Carolina, Church. Rev. O. E. Connelly is pastor. Everyone is invited to attend.

—O—

#### MISSISSIPPI SUNDAY SCHOOL CONVENTION

The Sunday School Convention of North-east Mississippi Association will meet with the Amory, Mississippi, Church, May 31.

—O—

#### OBJECTIVES OF N. C. SUNDAY SCHOOL FIELD PROGRAM

The following objectives have been announced for the field work program of the North Carolina Sunday School Convention for the first six months of the convention year 1953-54:

1. The holding of a Sunday School Rally and organization of a Fellowship Supper in at least one county each month.
2. The completion of the directory service begun by Mr. Raymond T. Sasser to the place where there will be a reliable contact with each Sunday school in the state through which information can reach every school.
3. The organization of a field staff of promotional workers with a contact person in each county in the state to be the personal representative of the field secretary in seeking the cooperation of the schools of the county.
4. Personal contacts upon the part of the field secretary with as many as possible of the superintendents, pastors, convention officers, etc., over the state.
5. A complete survey (in cooperation with the State Mission Board) of prospective towns and communities over the state for the organization of new churches, with the idea of beginning with the establishment of mission Sunday schools.
6. Attendance upon the part of the field secretary of as many district conventions as may be possible, and contacts through others when it is impossible for a personal appearance.
7. Acceptance of invitations to visit local Sunday schools, or Sunday school council meetings, whenever possible.
8. An extensive publicity program through church publications and newspapers, to acquaint Free Will Baptists of the state with the United Sunday School Program, and solicit support for the same.

L. E. Ballard,  
Field Secretary,  
Box 86, Ayden, N. C.

—O—

#### ATTENTION! NORTH CAROLINA SUNDAY SCHOOL SUPERINTENDENTS

Copies of "The Sunday School Reporter," and other publicity matter in the interest of the North Carolina Free Will Baptist Sunday School Convention are being mailed during May to 180 Sunday school superintendents over the state. If you are a superintendent and do not receive the matter referred to above, please write the field secretary at once, giving your name a full mailing address and the name of your Sunday school. Also, please give the number of officers and teachers in your school, beginning with June. "The S. S. Reporter" is to be made available to all

Sunday school officers and teachers as a service of the State Convention United Sunday School Program. Your cooperation will be appreciated.

L. E. Ballard, Field Secretary  
N. C. State S. S. Convention  
Box 86, Ayden, N. C.

—O—

#### EDGE MONT REVIVAL

The Edgemont Free Will Baptist Church, Durham, North Carolina, has just experienced one of the greatest revivals in her history. Evangelist Del Fehsenfeld was there for two weeks. There were sixty-eight who met the Lord Jesus as their personal Savior and there were between forty and fifty people added to the growing list of tithers. The outward, visible results were just a small part of the great ministry in Durham.

—O—

#### REVIVAL AT CORDOVA, ALABAMA

A revival will begin at the Cordova, Alabama Church, Sunday, May 24 and will continue through Sunday, June 7. Another great revival is expected this year. Rev. Chester Huckaby of Chipley, Florida, is to be the Evangelist.

Plans are to have the new church finished some time this summer which will provide adequate space for a fast, growing congregation.

Daily Vacation Bible School will be conducted during the revival campaign. Miss Wanda Jones and Charles Hollingshead from the Free Will Baptist Bible College will assist Rev. and Mrs. Lester Jones in the school.

Everyone in and around Cordova are invited to attend these evangelistic services. Rev. Lester Jones is pastor.

—O—

#### FREE WILL BAPTIST OF LOUISIANA

The Free Will Baptists of Louisiana enjoyed a wonder day, April 26, at the Corlieu Ferry Church near Lake Providence, singing praises unto the Lord and feasting on the gospel.

The Daugett Quartett of Arkansas brought some wonderful messages in song, followed by the message by the pastor, Rev. J. E. White. Mr. White read for his Scripture lesson Daniel 2:44; Hebrews 12:28; and Colossians 1:13. Mr. White's daughter, Sue, sang a beautiful solo, "Mansion On The Hill."

An old fashioned dinner was spread at the noon hour.

Rev. J. T. Quick of Mississippi, who was scheduled to be on the program could not be present, but the Free Will Baptists of Louisiana hopes to have him with them sometime real soon.

—O—

#### SHADY-GROVE HOME-COMING

May 31, Shady Grove Church, Durham County, North Carolina, will observe its annual home-coming. Rev. Joe R. Haas is pastor.

—O—

#### WILLIS IN NORTH CAROLINA

Dr. Homer Willis, pastor of Southside Church, Paintsville, Kentucky, will conduct revival services at Hull Road and Little Creek Churches in North Carolina.

The Hull Road revival begins Sunday night, May 24. Rev. Burkette Raper is the pastor.

The Little Creek revival begins Sunday night, May 31. Rev. Bruce Barrow is the pastor.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Why did Christ come as a descendant of Boaz who was of the tribe of Judah and of Ruth who was a Moabitess?  
(2) Were Lot's descendants of the godly line?—Herbert Bryan, 3609 Richland Ave., Nashville, Tennessee.

**Answer:** (1) I am sure that I do not have a complete answer for this question, neither do I know to whom I may cite you for such. However, Adam Clarke has the following to say of the women mentioned in the genealogy given by Matthew on page 41, in Volume V of his Commentary: "Four women mentioned in the genealogy: two of these were adulteresses, Tamar and Bathsheba; and two were Gentiles, Rahab and Ruth, and strangers to the covenant of promise; to teach us that Jesus Christ came to save sinners, and that, though strangers to his people, we are not on that account excluded from a salvation which God has designed for all men. He is not the God of the Jews only; he is also the God of the Gentiles."

Also from Matthew Henry, Volume V: "There are four women, and but four, named in this genealogy; two of them were originally strangers to the commonwealth of Israel, Rahab a Canaanitess, and a harlot besides, and Ruth the Moabitess; for in Jesus Christ there is neither Greek nor Jew; those that are strangers and foreigners are welcome, in Christ, to the citizenship of the saints. The other two were adulteresses, Tamar and Bathsheba; which was a further mark of humiliation put upon our Lord Jesus, that not only He descended from such, but that his descent from them is particularly remarked in his genealogy, and no veil drawn over it. He took upon him the likeness of sinful flesh (Romans 8:3), and takes even great sinners, upon their repentance, into the nearest relation to himself."

G. Campbell Morgan's *Analyzed Bible*, on Matthew, page 16-17: "The irregularities of this first table are in themselves instructive. They consist of the reference to the fact that Judah begat Zerah of Tamar; that Boaz was a descendant of Rahab; and that the mother of Obed was Ruth. None of these things are really necessary to genealogical accuracy, but their inclusion reveals the fact that the principle of election was that of the operation of

grace in answer to faith, as the incidents suggested by the names will demonstrate."

In the light of these quotations and what I have heard from Bible scholars, my conclusion is that these Gentiles came into this ancestral lineage of our Lord that He might be identified as the Saviour of the whole world of sinners. As to why it must be Ruth, a Moabitess, a descendant of Lot, I have no definite answer.

(2) As to your second question the answer is definitely no, for Abraham was called to leave his home in Mesopotamia with all of his kindred, but for some unknown reason when he partially obeyed the call to leave his homeland he took Lot along with him, giving him the choice of any part of the promised land. It was then that Lot took the well-watered plain of the Jordan, which was the most choice portion of Canaan's grazing land and there continued to bring trouble to Abraham. One of the incidents of this trouble is to be seen in the experience that he had when Lot was taken captive with the inhabitants of Sodom and Gomorrah and Abraham pursued the captor nations and rescued Lot from the kings of the Mesopotamian area. Another is to be seen in the destruction of Sodom and Gomorrah when Abraham pleaded with God until He delivered Lot and his family.

The reason why Boaz was chosen as the great grandfather of David and hence the ancestor of Jesus, was because he was a descendant of Judah, Jacob's son whose descendants were established as the family from whence all legitimate Kings of Israel should descend. Then also we find that Boaz is set forth in the book of Ruth as a type of Christ in that he was the Kinsman redeemer. (1) He was eligible to redeem the lost property of Ruth's former husband in that he was of near kin, and (2) in that he was wealthy enough, and (3) finally he was willing. Read chapter 49 of Genesis, also the 3rd and 4th chapters of Ruth. Note from Ruth 3 and 4 that there was a man other than Boaz that was eligible. God was able to redeem us but did not have to do so, Christ took upon Himself our sinful likeness, but did not have to die because even though He was tested in all points like as we are, yet He was without sin and the law called for the death of none but sinners, so Jesus voluntarily put Himself in our place, "He became sin for us," that by that act we might become the righteousness of God. "He gave His life a ransom for us." He voluntarily laid



Miss Zalene Lloyd, Free Will Baptist Missionary, will speak at the Sarecta Church Kenansville, North Carolina, May 22, at 8 p.m.

Miss Lloyd spent four and a half years in India. While in India she worked in two sections of the country, speaking two different languages. She is now making a tour of Free Will Baptist churches telling of her missionary work.

The public is cordially invited to hear her.

## Consistency . . .

**L**ET those who will back down, compromise, condemn the good old methods, and try to seek out some more popular way, if they choose, but we have the truth. We have the Lord Jesus. We have the Holy Bible. We have the Holy Spirit sanctifying and witnessing. We have full salvation for the present and heaven for all eternity. Let those who will ridicule and find fault, but let the holiness people keep steady on their way without fear or compromise for one moment. God is with us. This does not mean for a moment that we shall separate ourselves from our brethren, be unneighborly, boastful, or self-righteous; but it does mean we shall be uncompromising, unswerving, and fearless in testifying to the cleansing blood of the Lord Jesus Christ, as a second distinct work of grace, purifying our hearts."—H. C. Morrison

His life down for us. He purchased us for His bride. We are to meet and be eternally united to Him in marriage at the marriage supper of the Lamb that is to be held in the air during the great Tribulation. There is no more beautiful figure to be found in the whole Bible that so accurately portrays this than the negotiations for and the marriage of Ruth and Boaz.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"No man cared for my soul." (Psalms 142:4)

Please permit me to quote the following story in the hope that it will awaken in every Christian the responsibility God has placed upon us regarding the eternal destiny of the souls of those about us.

There was a young minister preaching very earnestly one Sunday night, and after service, a young man, who had been deeply impressed

with the message, requested the privilege of walking home with the minister, with the earnest hope that he might get an opportunity of telling his feelings to him, and obtaining some word of guidance and comfort. Instead of this, the young minister all the way

told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house and the remainder of the whole evening was spent in frivolity and foolish talking. Some years after, when the minister had grown older, he was invited to the bedside of a dying man. He hastened with a heartfelt desire to do some good. He was requested to sit down at the bedside, and the dying man, looking at him, said, "Do you remember preaching in such and such a village on such an occasion?" The minister replied that he did. "I was one of your hearers," said the man, "and was deeply impressed by the sermon." "Thank God for that," said the minister. "Stop!" said the man, "and don't thank God till you have heard the whole story." The minister wondered what the man was going to say. Said he, "Do you remember, after you had finished that earnest sermon, I with some others walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity that I went outside the house and stamped my foot on the ground. I said that Christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and then come down and talk about it like that, the whole thing must be a sham; and I have been a confirmed infidel from that day to this. But I am not an infidel at this moment! I know better; I am dying, and am about to be damned; at the bar of God I will say my damnation to your charge; my blood is on your head"—and with a glance at the trembling minister, the man's spirit fled.—Selected.

Many of us, lay-Christians as well as ministers, may have been guilty, to a lesser or greater degree, of neglecting to show our concern for those about us who are in sin, and who we might lead to Christ. Perhaps there are those among us, although the bare idea would make us tremble, too, who have to say,

## N. C. Church Progresses

It was the writers privilege to work with Brother David Hansley under the state gospel tent in Jacksonville, North Carolina nine years ago. The Lord blessed in the salvation of some souls, and I witnessed possibilities for the work there. A few days ago Brother Lee Whaley and I, as well as the entire congregation, witnessed a mighty outpouring of the Holy Spirit upon us in a revival meeting. I never saw a small town church make such

"That is one of my faults." God forbid!

God wants to use those He has saved to lead others into life eternal. Let no one say of you:

"No man cared for my soul."

rapid progress. During our revival thirteen souls were added to the church. Many, many rededications were made. The crowds were splendid from the first service to the last one and the meeting lasted for ten days. Pastor Whaley told me that during the first quarter more than one hundred dollars was given to foreign missions; that is the answer or in part the answer to the rapid strides being made. If your church is dead it is because you are not doing anything for missions. If you would experience a glorious resurrection give to foreign missions.

The interest the Jacksonville members are showing the Marines is another reason why God is blessing the work. Pray for pastor Whaley as he labors there for Jesus Christ.

Rev. Fred A. Rivenbark

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE CHURCH OF CHRIST

*And I say also unto thee, That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. Matt. 16:18.*

#### I. ITS MENTION.

The O. T. Prophets spoke in glowing terms of the Kingdom, but not a word about the church. It was Jesus who first intimated that He would build His church—(Matt. 16:18). However the election of the church antedates the election of Israel:—Israel was chosen from the foundation of the world (Matt. 25:34), but the church was chosen *from before* the foundation of the world—(Eph. 1:4-6).

#### II. ITS MYSTERY.

The mystery that God was going to form an entirely new body, composed of Jew and Gentile, called the church was made known by revelation to Paul (Eph. 3:1-11).

#### III. ITS MEANING. A "called out" body.

Israel was a "national body," composed exclusively of the descendants of Abraham, but the church is composed of individuals from every kindred, tribe and nation.



## Rules for Evangelists

Exalt the calling of an evangelist.

Be a student of the Scriptures.

Be a student and wide reader of books and of current events and other helpful literature.

Preach a positive, ringing, rational gospel which brings conviction, hope, courage and decision.

Avoid riding a religious hobby and extremes in religion. Avoid being eccentric.

Have respect for the opinions of others. Avoid the attitude of cocksureness.

Be industrious and keep busy aside from preaching. Use well your spare time.

Co-operate with the pastor and church and speak well of your brethren.

Have a good understanding of your de-

nominal program, and help make it effective.

Read your church paper, and help circulate it wherever you go.

Be absolutely honest and above reproach in your personal life and dealings with others. Avoid exaggerations and equivocations of any kind.

Make prayer a constant and strong factor in your daily life and in the success of your work.

Speak well of the church, and support the church where your membership is held.

Co-operate heartily with great Christian and social movements which have for their objective human betterment and uplift.

Always exalt Christ. Make the message and not the method the telling factor.—*Selected.*

1. It is a building of which Christ is the chief cornerstone—(I Cor. 3:9-17,—Eph. 2:19-22).

2. It is a body of which Christ is the head—(Eph. 1:22, 23); it was formed on the day of Pentecost—(I Cor. 12:12, 13) and (Acts 2:1-4); the church is not an organization but an organism.

3. It is to be the bride of Christ; at present the church as a virgin, espoused (II Cor. 11:2); an espousal in Christ's day was as sacred as a marriage thus Christ, like Isaac, will meet His bride at eventide in mid air—I Thess. 4:15-17.

### IV. ITS MEMBERS.

Which church shall I join? Answer:—How many churches are there?

There is but one scriptural way, and that is by birth and baptism; I Cor. 12:12, 13 and Acts 2:1-4.

This has many advantages—I Cor. 3:21-23.

### V. ITS MISSION.

Not a place of amusement—merchandise—or reform bureau, to carry the Gospel to the world—Mark 16:15; Rom. 1:16.

### VI. HER MARRIAGE.

This will be preceded by the most startling event of this dispensation, the rapture; this event is referred to in the parable of the King's Son, Matt. 22:1-14, and is consummated in Rev. 19:7-9. This marriage will be the consummation of the joy of Christ as man had Christ not become man, this would not have been possible.

There have been many magnificent weddings, oftentimes binding together different nations, but this one surpasses them all—not only binding heaven and earth together, but *forever.*

—Selected

## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

### "WHY DID JONAH BACKSLIDE?"

"... Cry against it . . ." (Jonah 1:2).

Jonah has often been called "The backslidden preacher." And I think he did in his own mind, leave God. Verse three says: "But Jonah rose up to flee unto Tarshish from the presence of the Lord . . ." But why did he do it? Was it because he had an inferiority complex? or did he have an unbearable temptation? We cannot find where he sinned so far as breaking a commandment of the law. Well, why did he backslide? I'll give my idea. God gave Jonah a clear call to the ministry and gave him a simple message to preach to the people; but God said, "Go to that great city, AND CRY AGAINST IT . . ." I think if God would have said: "Jonah, you go to Ninevah, and stay a year before you try to build, and be sure and inquire as to when all the organizations meet, and be a 'Good Guy' among them," Jonah perhaps would have gone. But God said "Cry against it;" and he didn't have the nerve to do it.

We have played the "good guy" too long, it is time that God's men start crying against something. Jesus Christ was a positive speaker, but He also got on the negative side. Note: He warned us against becoming "foundationless" builders, fruitless branches, savorless salt, and sleeping virgins.

When I received my call from God, I knew that I must be against the majority of the world, and that I must name some sins. If preachers would cry against sin, we wouldn't have dancing in the schools, and half dressed boys and girls in physical education classes.

All of this can be done in the Spirit of God, and one can yet retain the dignity of a minister.

People who don't believe in missions should occasionally turn in the pages of history and read of the life lived by their ancestors before missionaries reached them.

To say that all Christians are missionaries is the same thing as saying all Christians are Christian. The former must be true if the latter is.

If a man love not the immigrant in his own country whom he has seen, how shall he love the foreigner in the heathen country whom he has not seen?

# Notes and Quotes



BY J. C. GRIFFIN

## "THE BEER BARONS"

"The beer industry in America has taken over the world of televised sports to such an extent that we seem to be indoctrinating our youth in the indispensability more than desirability of sports," so declared Dr. Carl F. H. Henry, professor of Theology at Fuller Seminary in one of his daily **Let The Chips Fall** programs over KPOL, Los Angeles.

"Dr. Henry cites the instance of an 'over-exposed' brewer-sponsored program originating in Long Beach which was protested by the Pasadena Association of Evangelical Ministers to no avail. Dr. Henry's solution 'We shall have to complain, then, not to the radio and television stations, but rather to our congressmen. Let us tell our elected representatives about it. They know now that America means business.

"We want a clean-up in national life, and we are not going to clean up politics and then let television and radio advertising corrupt our youth. Do you agree with me? Well, then do something about it! The beer industry says: 'Try it, today, do it today.' Well, write your congressman today. For a change, let the children of light be shrewder than the children of the world.'"—The Convert.

## THE DEVIL ACTIVE

Peter says: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

The devil knows well that he cannot get everybody to invent with any one method, so he is continually inventing new methods of getting the fellow through a new invention, that he could not get through an old method. One of the new methods is "over-sexed television." This method of the devil took the theater to the living-room of those who are financially able to afford the show.

## GOOD PICTURES

If all pictures were good a great deal of useful knowledge could be obtained by the use of the movies, but the devil will not allow good pictures in the theater, nor anywhere else if he can possibly prevent it. So he gets busy when a good picture is about to be turned out and seeks to corrupt it. If he cannot let anything right into the picture he will follow it up with something that is so dirty that he can steal all the good from the life of the one who has been seeing the good. He does this often when a good sermon or a good religious program is presented over the air. Just as soon as the sermon closes, the next thing is **BEER**, a **WINE**, or a hard **LIQUOR** advertisement. Some times when he does not have

a liquor advertisement he will ruin the religious message with a dirty, smooty, diabolical show, something that is full of suggestions to low standards of living. Truly the devil is "The Prince of the air."

## THE DEVIL IN POLITICS

Politicians will promise anything to get the vote of the people, but when they get into the legislature, they worm around and sometimes pretend that they want to carry out their pledges but allow the bill that would make good their pledge, to be pigeon-holed by a committee who is in opposition to the measure. It never gets to the floor, and if it does the politician who promised, and who got elected by the promises he made, never presses the measure. I say in instances this is true. And that is one reason that North Carolina cannot get a referendum on the liquor problem. The devil knows that the Christians of North Carolina will show their disapproval of the sale of liquor, the breaking of homes, and the destroying of souls in HELL due to the sale and use of the damning powers of alcoholic beverages. The wets who like it and desire its use and its revenue will never allow a referendum in North Carolina, if they can help it. The place to get a referendum on the liquor question in our state is at the polls. You cannot depend on what a politician tells you; however, if you will watch him through the years between the elections you can find out what he or she is by the places they visit. If he goes to the ABC stores, or to the clubs that drink and serve the devil in full dress, or without dress, you need not depend on what he tells you about being opposed to the drink habit. Have you ever noticed that in the appointment of committees on the liquor bills, that the majority are often appointed from "wet counties" who have already made up their mind what they will do? Yes, old Satan hangs around the capitol of North Carolina, in the lives of law-makers and the lobbyist who is hired by the liquor distilleries, who are after the dollar even at the cost of lives and the damning of souls. The dollar is wanted at any cost. So the wet politician, the breweries, the distillers of hard liquor and those who are after the revenue, (by some called "Revenoo") go hand in hand with old Satan to the satisfaction of their lust.

## WINE INDUSTRY PLANS CAMPAIGN

"October has been designated by the Wine industry as Wine Discovery Month, and \$400,000 will be spent during that month to get consumers to discover the pleasure of wine. Double-page, full color ads will appear in top national magazines and space ads in 138 key United States newspapers. They will magnify the results of a recent survey (made by the wine industry) which revealed 47.6 per cent of American families drink wine in their homes, an increase of 26.6 per cent since 1938."—The Convert.

The statistics given by the wine industry shows the increase in the drinking of wine. I just wonder what it would be if they would be honest enough to go back and bring up the increase of wine since the repeal of the Eighteenth Amendment? Drinking is on the increase, not only wine, but beer and hard liquor. It is no strange thing to see in the hos-

pitals both men and women who were so drunk on Saturday night and Sunday that they had to be taken to the hospital to get sobered up for their jobs on Monday or Tuesday. Sometimes it takes three or four days to get them able to work. They call it alcoholism, a "disease." It is a disease of the devil. God does not create men and women drunkards. The devil creates drunkards by getting them to take their first drink; however, God can cure the disease. God can take the "want to away." I know that He has done it and can do it every time the case is submitted, to Him, not to the evangelist, not to the pastor, not to the priest, nor to the pope, but unto God through the Lord Jesus Christ and through Him only. Christ needs no help but that of the drunkard. No saint can help Christ. He is all-sufficient for any case. Satan who is always near would have the drunkard believe differently. Yes, the devil is going about as a roaring lion seeking whom he may devour. Certainly he is on the job.

## UNBELIEVING CHRISTIANS

You say, "un-believing christians?" Yes, un-believing Christians. People who claim to be Christians and disbelieve the Bible as set forth by the Lord and the holy apostles and translated from the original language to the language of the nations. If the devil can get a person to deny any part of the Bible as divine revelation from God, to man, he has that person on his "string." He is already in the snare of the devil. So Satan has got people who claim to be Christian who deny the virgin birth of the Lord Jesus. While there are others who discount the shed blood of the Lord Jesus, and call it a "religion of gore." There are others who say; "Jesus Christ did not actually rise from the grave." One of the most damnable doctrines in the world, this side of the gates of hell-fire, is that Christ never arose. To some he turned to gasses and escaped away from the grave; Satan's lie. Old Satan does not care how much religion that you have just so you do not have Christ. A Christian in reality believes that Jesus Christ was born of the virgin Mary. To refuse the virgin birth is to accept of Satan's lie. A Christian believes that Christ died for our sins. To refuse the atonement made by Christ is to believe Satan's lie. To refuse the resurrection event is to hold to a dead Jew. To disbelieve the atonement leaves one under the curse of the law. To refuse the virgin birth is to make Jesus Christ a bastard. For me, I believe the whole Bible. If the Bible is not the inspired message of God to man, then we have no more than the Mohammedans have, or any other religion with a dead founder.

Yes, Satan is in religion. But thanks be to God the devil cannot get into Christ, and if Christ is in you the devil stays out.

Charity begins at home, but the kind we read about in the Bible is never confined there.

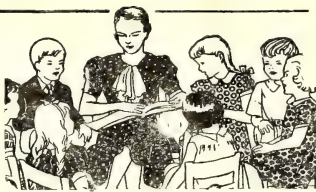
Divorce is the hash made from domestic scraps.



# STORIES

FOR OUR

## BOYS and GIRLS



### 'A MYSTERIOUS WAY'

Esther Miller Payler



TOP fooling with your white mice long enough to listen," said Sally. Her brother, Jan, kept filling dishes with fresh water and putting one in each cage. He did not look up. "But selling white mice to the hospital is earning money for us."

"You aren't interested in anything but animals," complained Sally. "Either you're playing with pets or your nose is in that new animal book!"

"So what?" grunted Jan. "I work hard on our paper route!"

"Listen to me for a few minutes, really listen!" she begged.

"O. K." Jan stopped working and looked at his sister, eyes twinkling mischievously. He cupped a white mouse in one hand, stroking it gently.

Sally exploded: "This is our last chance to buy Paul's double bike we need so much!"

"Last chance?" Jan was interested now.

"Yes, Paul telephoned that the Park wants to know by tomorrow evening whether he will sell them his tandem. If he won't sell, then they'll have to order another one right away or miss riders' rentals. Paul can't lose his other chance of selling for us," explained Sally.

"But where are we going to get twelve dollars before tomorrow night? That's the balance we still owe." Jan looked around desperately. "Even if I sold all my mice, I couldn't get together that much. We can't sell that many papers either!"

"I couldn't get that many errands and baby sitting jobs until then either," frowned Sally. "Twelve dollars is lots of money! It took us over a year to earn what we do have."

"Couldn't Paul let us pay the balance later?" asked Jan.

"No, he's got to have that much to pay on the motor scooter he's buying. Either we pay cash or we don't get the bike, and the Park does," sighed Sally.

"We need that double bike," exclaimed Jan. "If we don't get it we can't get a bigger paper route, because walking we can't deliver papers in time to suit customers. If we don't have a bigger route we can't earn enough to finish high school. With Dad sick, our parents can't afford to send us. We can save bus fare too."

"It would cost much more to buy even two used bikes, maybe even one," tears were in Sally's eyes. "So if we can't get this tandem, our hopes of high school are gone."

"We'll have to figure out something else! I'm not giving up easily. I'm going to keep praying," Jan thrust out his chin. "I want to be a veterinarian and God willing, I shall be some day."

"I want to be a missionary nurse, you know," answered Sally. "We must pray and have faith that we'll find a way. Mother says God hasn't let us down yet and He won't ever."

"Yes, I know," replied Jan. "But it isn't easy to believe when you can't see a way out! Dad quotes, 'God works in a mysterious way His wonders to perform.'"

"I'd like to see some way now, mysterious or otherwise!" sighed Sally. She left the shed. Jan put the mouse he had been holding, into an empty cage.

"Jan! Hurry!" screamed Sally. White-faced she ran into the shed. "I saw a wild animal with horrible teeth!"

"Where?" asked Jan, surprised.

"In our yard! I'm staying here until it goes away," she trembled.

Jan dashed into the yard. Sally peered from the doorway of the shed. "It's a civet cat!" exclaimed Jan.

"What's that?" asked Sally.

"The African first cousin of our skunk," explained Jan, studying the animal. "There's a picture in my animal book. It's two or three foot long and has black bands and spots on its brownish-gray fur and tail."

"He's mean looking! Chase him away!" shivered Sally.

"No, I'm catching him, if I can. He's escaped from the zoo or circus. Maybe there's a reward! He might be our 'mysterious way.'"

The animal snarled and backed as Jan inched toward it. The moist nose quivered. The black eyes were wary. Pointed ears stood up straight, over scared black eyes. "Put my biggest mouse cage on the floor!" ordered Jan. "And pray hard!"

"I am praying," whispered Sally. "I'm scared of that mouse you just put in."

"Put the cage on the ground near the shed door," repeated Jan. "Remember a 'mysterious way.'"

Sally tugged and pulled, keeping her eyes fearfully on the white mouse frisking in the cage. "The cage's on the ground," she panted.

"Hand me a meat scrap we had for the dog," said Jan. "Hurry."

Sally handed Jan meat scraps, watching the civet cat as she did so. Jan walked slowly toward the animal, holding a scrap in his hand. One scrap he threw toward the animal.

Snarling, the cat ran away. "There goes our hopes!" groaned Jan. He threw another scrap in the direction the animal was scampering. The cat stopped, sniffed the scrap and gnawed.

"The cage quick!" gasped Jan.

"It's heavy and that white mouse!" protested Sally.

"I can't leave the cat. You'll have to bring the cage," returned Jan.

Sally ran back into the shed. Heart beating fast, she tugged at the cage and got it outside. Jan helped, keeping his eyes on the cat every minute. He placed the cage with the white mouse in it, in front of the cat. While the cat was crunching the scrap, Jan tied a cord to the right rear leg of the mouse. He held the cord in one hand and opened the cage door. "I'm sorry, mouse!" he whispered.

"The cat don't trust that cage!" exclaimed Sally, as the animal sniffed around the cage.

"If only he'll go in after the mouse. That's his favorite food," cried Jan.

The cat stared at the mouse, then crept toward it as it struggled on the string. The cat backed away. "I'll move the mouse closer," breathed Jan.

Sniffing the cat turned. It went to the cage, then inside, and grabbed the mouse with his right front paw. Jan lowered the cage door. "Telephone the zoo first, then the circus. Ask if they lost a civet cat!"

Sally felt so excited, her legs were weak, but she ran into the house, and breathlessly phoned the zoo. "Did you lose a civet cat?" she asked.

"Just a minute." Sally felt choked as she waited. Then came a voice: "No, our civet cat is in his cage."

Sally called the circus: "Have you lost a civet cat?" she asked shakily. This was her last chance.

"Yes, indeed! We have been looking for one for several hours," replied the man.

"We have it at 34 Crescent Street. Come soon, the cage isn't strong!"

"We'll be there as fast as possible," came the reply.

Sally ran outside: "Jan, the circus lost the cat! They're coming!"

"Is there a reward?"

"I didn't ask," replied Sally.

"I hope they hurry. This cat's getting wild! The cage won't hold much longer. Find more meat scraps!"

Sally brought scraps: "Watch your fingers," she said to Jan, as she saw sharp teeth gleaming.

"More netting or carpet! The cat's breaking the side of the cage!" cried Jan. Sally found a piece of netting.

Jan held it over the side of the cage. Sweat stood on his face. His lips moved in prayer. "I hear a truck!" he gasped.

"The circus men!" exclaimed Sally. "God be praised!" She ran to the street: "Here!" she called, "Here's your cat!"

"Good boy!" praised the man in uniform. "We're glad you got our cat!"

"Couldn't have kept him much longer," smiled Jan shakily.

Soon the cat was transferred to a large, stronger cage by one of the men, who wore heavy gloves. "There's a reward for you," said the man in uniform. "This is a valuable animal we wouldn't want to lose." He handed Jan two ten-dollar bills.

"Thank you," said Jan, eyes sparkling. "God does 'work in a mysterious way His wonders to perform.'"

"We must thank God for giving us a chance!" smiled Sally. "Then let's see Paul and get it!"

"Right now!" agreed Jan. "God gave us more than we need. We have eight dollars over the balance, to start our high school fund."

"On a bicycle built for two," warbled Sally. Jan whistled the same tune as they hurried to Paul's house.

"I'll never again tease you about studying animals," promised Sally. "If you hadn't known what the animal was and what it ate, we couldn't have caught it and earned the reward."

"We'll be reminded often of 'God works in a mysterious way His wonders to perform.'"

"Yes, by high school, our life work and a double bike!"

—Juvenile Pleasure.

# **-: Department of Foreign Missions -:**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **Financial Statement**

### **FOREIGN MISSION BOARD**

FOR APRIL, 1953

Cash on Hand April 1, 1953 \$ 9,132.41

#### **Receipts**

Alabama	\$ 191.00
Arkansas	73.05
California	19.76
Florida	25.94
Georgia	257.43
Illinois	352.74
Kentucky	53.91
Michigan	1,219.91
Mississippi	115.12
Missouri	770.75
New Mexico	10.00
North Carolina	1,511.16
Ohio	30.00
Oklahoma	217.66
South Carolina	338.49
Tennessee	628.18
Texas	348.56
Virginia	174.58
West Virginia	368.36
W. N. A. C.	104.74
Sale of Barnard's Books	2.00
<b>Total</b>	<b>\$ 6,813.34</b>

Grand Total \$15,945.75

#### **Disbursements**

Transferred to Miss	
Barnard's Personal	
Bank Account	\$ 651.40
Exp. of Board Members	
to Annual Meeting	187.00
Rev. Raymond Riggs	
(Services)	50.00
Office Help	75.00
Bookkeeper	75.00
Rev. & Mrs. Wesley	
Calvary (Salary)	150.00
Mrs. Josephine Stevens	
(Africa)	79.00
Cuba	2,335.00
F. W. B. Bible College	
(Willey Children)	150.00
India	1,600.00
Exchange Charges	4.25
Tommy Willey (Itinerate	
Expense)	21.78
Rev. Kenneth Turner	
(Itinerate Exp.)	48.65
Unified Program	400.00
Travel Exp. of Rev. Riggs	
to Cuba	234.89
Postage	39.00
<b>Total</b>	<b>\$ 6,100.97</b>

Balance May 1, 1953 \$ 9,844.78

Balance in Various Accounts

General Fund \$5,535.21

Barnard's Books	1.00
Bible Fund	50.90
Calvary Fund	2,986.09
Hanna Fund	238.35
Josephine Stevens Account	223.00
Volena Wilson Account	75.00
Lucy Wisehart Account	200.00
Cuba Building Fund	536.13

Total Accounts Balance May 1, 1953 \$9,844.78

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 797.19	\$ 702.81
Arkansas	1,000.00	325.19	674.81
California	300.00	147.20	352.80
Florida	900.00	314.30	585.70
Georgia	2,100.00	1,483.75	616.25
Illinois	3,200.00	2,068.51	1,131.49
Kentucky	1,500.00	749.50	750.50
Michigan	7,000.00	7,478.80	over 478.80
Mississippi	850.00	590.05	259.95
Missouri	9,000.00	6,661.26	2,338.74
North Carolina	13,000.00	11,103.05	1,896.95
Ohio	2,000.00	1,387.51	612.49
Oklahoma	3,000.00	1,463.86	3,536.14
South Carolina	3,500.00	2,182.95	1,317.05
Tennessee	6,000.00	5,401.69	598.31
Texas	5,000.00	3,459.25	over 459.25
Virginia	1,500.00	864.34	635.66
West Virginia	2,000.00	1,470.52	529.48
Misc.	1,450.00	2,033.81	over 583.81
	\$65,000.00	\$49,982.73	\$16,539.13

NOTE: Corrections on March 1953 Statement

—Balance in Various Accts.

Calvary Fund should have been \$2,911.65.

Cuban Chapel Fund of \$150.00 should have

been added to Cuba Building Fund.

## **Prayer and Praise Letter**

May 3, 1953

Dear Friends,

I'm not sure if it's the beautiful spring weather here in Michigan or if it is the increase in Foreign Mission gifts, but something makes me feel fine to-day and I am so thankful to the Lord for His many wonderful blessings. I am especially thankful for each of you who pray for our Missionary Program and who give of your means that this work may go forward. Our responsibilities and obligations are ever increasing and we need your prayers and continued support as the work grows.

I have just returned from the mission field in Cuba where I attended the Annual Convention of Free Will Baptists and the graduation service of the School. It was a wonderful occasion and the Spirit of the Lord was mani-

fest in every service. Our work in Cuba is being commended by all who see it. We had blessed fellowship with each of our missionaries, also the native pastors and teachers. Rev. Raul Fernandez, Executive Secretary of the Cuban Council of Evangelical Churches, attended our convention and spoke very highly of our work; also Mr. Wolfe Hansen, teacher of Bible at the Cuba Bible Institute, operated by the West Indies Mission at Placetas, Cuba. Both of these fine Christian men spoke during the convention and their testimony may be read in our denominational papers.

It would be a wonderful thing if we could repeat what is being done in Cuba in every Latin American country. Bro. Willey has an idea of sending an American missionary with a Cuban worker to other Spanish speaking peoples, with the "Wonderful Words of Life." Pray the Lord to direct and supply the men and the means.

Mr. and Mrs. Herbert Phenecie are in the process of becoming Free Will Baptist missionaries and officially joining our staff in Cuba where they are already working. Their twin boys are in school at Toccoa Falls, Georgia. The Phenecies are excellent help to the program, especially in the music department and mechanics. Their support is coming from churches and friends on the west coast. Please pray the Lord to continue to supply.

Miss Bessie Yeley seems to be in better health now than in several years and she expresses gratitude to those who remembered her during her illness. She is doing an excellent job teaching in the school.

Wesley and Aileen Calvary are overjoyed at the two months experience they have gained on the field in Cuba while waiting for visa to India. As yet we do not know when they might be accepted by the Indian government to enter that country. They have been advised to further their education, and if visa is still delayed, they perhaps will enter college at Peabody in Nashville, Tennessee. Please pray the Lord to direct in this matter.

Miss Lucy Wisehart will be commissioned as a missionary to Cuba on Tuesday evening, May 12 in the East Nashville, Tennessee, Church, at 7:30 p. m. This church has adopted Lucy as their missionary and will underwrite her support. Her chief duties will be secretary and bookkeeper to the mission office in Cuba. Pray for her as she goes.

Both Bro. and Sis. Willey are enjoying good health and even though they are kept very busy, the Lord gives them grace and strength for each day. Through your gifts and prayers for Foreign Missions they have a neat comfortable place to live and God is using them in a wonderful way. They have the confidence of the Cuban people and they are constantly being called upon to minister and counsel with the people regarding their needs. Pray the Lord to give wisdom at all times.

Rev. and Mrs. Dan Cronk writes—"Dear Bro. Raymond, We were very pleased to hear the Board had chosen a full time Promotional Secretary. It has been needed for several years. We appreciate the sacrifice you have made to take this work. No doubt you will

(Continued on page fourteen)



## FOREIGN MISSIONS

(Continued from page thirteen)

feel as if you had lost a member of your family, when you could be separated from Highland Park Church."

They also write re—the Hannas—"The Hannas wisely settled back into routine of learning Hindi a week or so after the baby's death. They soon caught up with their class and now have gone to the hill to start the summer session of language school at Landour. Their address will be: New Sisters, Sisters Bazaar, Landour, Mussoorie, U. P. India, until end of September."

**Financially Speaking,** we lack \$15,017.27 having our quota made for this year. Please remember our books close this year on June 15th. This will be our last letter to you until after that date, as we plan the annual report, with last two months report to appear in special bulletin form. Please check your states quota and let's put every state over the top. Remember we must have your help if we carry on. In addition to what you do as a unit, may each one of us do something personally, even at a sacrifice, that the work of the Lord might go on. Please let us hear from you. Make your gifts as generous as possible.

**Foreign Mission Sunday** is the fifth Sunday, May 31. Bring your "Penny a Meal" offerings and receive a special offering on that day for Foreign Missions. I am making this personal appeal to all our pastors. Even if you have met your quota, give again. Give the people in your congregation an opportunity to receive the blessing that always comes when we give to Foreign Missions. If our missionaries can leave their home, sacrifice even their own flesh and blood, surely we can give of our money that those in foreign lands may hear the glad news of salvation. We are thanking God in advance for every response we shall receive to this final appeal for this year.

Prayerfully Submitted,

Rev. Raymond Riggs,  
Promotional Sec'y-Treas.

## '53 Convention in Cuba

**I** have just returned from the mission field in Cuba where I attended the Annual Convention of Free Will Baptists and the graduation service of the School. It was a wonderful occasion and the Spirit of the Lord was manifest in every service. Our work in Cuba is being commended by all who see it. We had blessed fellowship with each of our Missionaries, also the Native pastors and teachers. Rev. Raul Fernandez, Executive Secretary of the Cuban Council of Evangelical Churches, attended our Convention and spoke very highly of our work. Also Mr. Wolfe Hansen, teacher of Bible at the "Cuba Bible Institute," operated by the "West Indies Mission," at Placetas, Cuba. Both of these fine Christian men spoke during the Convention and their testimony may be read in our Denominational papers.

It would be a wonderful thing if we could

repeat what is being done in Cuba in every Latin American Country. Bro. Willey has an idea of sending an American Missionary with a Cuban worker to other Spanish speaking peoples, with the "Wonderful Words of Life." Pray the Lord to direct and supply the men and the means.

Someone has said that one of the greatest unseen powers of our time is the power of patriotism. What is that something that inspires us when we see the flag of our country waving in the breeze or that causes a "hush" to come over the largest audience at the sound of the National Anthem, and sends a thrill down your spine when we see our soldiers in uniform, marching as the band plays some patriotic number? Why is it that our young men do not complain nor hesitate when they are asked to leave home and loved ones and go to yonder shore and fight to defend our land and to keep us free?

You may call it what you will, but so long as we cultivate a healthy spirit of patriotism based on the facts of personal and Religious Freedom advocated by our forefathers, as taught by our Lord Jesus Christ, and free from the powers of tyranny, there is hope for the society in which we live. True democracy calls for personal liberty to all peoples. We rejoice with our brethren of all nations as they pay tribute to their leaders who have fought the battles of life in defence of freedom.—Such was the occasion of the dedication of the Monument to Marti, as presented to The Seminary "Los Cedros Del Libano, by the graduating class of 1953.

The dedicatory message was presented by Rev. Raul Fernandez, Executive Secretary of the Cuban Council of Evangelical Churches, and appears elsewhere in this paper.

There are millions to-day bound by dictatorial powers and the chains of sin. Let us pray that the "Master Liberator," the Lord Jesus Christ shall come into their hearts and set them "free indeed."

Rev. Raymond Riggs

Promotional Sec'y-Treas.

Following is

### DEDICATION DAY

Message delivered on April 26, 1953—Dedication Day of the Monument to Marti at the Seminary "Los Cedros Del Libano

Marti said that men are divided in two groups: those that destroy and those that build and construct. You who make up this big family known as the Free Will Baptist Church undoubtedly belong to the group of the builders.

We are not surprised to see that one of our heroes is being honored in this institution presided by a distinguished American citizen. We are not surprised, I said, that the merits of the great men of our country are recognized here wherever the Gospel is preached, democracy, liberty, justice and equality are apt to prevail. Jose Marti fought for all these ideals.

It is encouraging to know that last year's graduating class took the first steps toward the erection of this monument on the commemorative year of the centenary of the Apostle's birthday. When we honor Marti we honor Cuba and to honor our country is a Christian duty.

Marti was a tireless Bible reader. At the age of 16 he was imprisoned at Isla de Pinos where he was fettered and obliged to cut stones in the quarries of San Lazaro. He distinguished himself as a writer since he was very young.

Through the influence of his father, a Spaniard, with Mr. Jose Maria Sarda, Marti was sent in exile to Spain. Before leaving Cuba he spent several months in a farm belonging to Mr. Sarda—El Abra—where he continually read the Bible. His mind was filled with the spirit of God and he described as "my hours with God" the time spent in reading the Book. Later on he assured that "everything that comes from the Bible is good." "I cannot hate anybody. Let me pity you in the name of my God," he wrote in his book "Presidio Politico de Cuba." He maintained that "the Protestant Church keeps the seed of human liberty" and that "no country is free that does not view the separation of the Church and State." At Tampa he made a very patriotic speech. "I wish I had tonight the eloquence of the Bible," he said. His biographer, Jorge Manach, refers to the Apostle as one who spoke with the passion of an evangelical preacher.

Jose Marti sacrificed his life for the liberty of Cuba. His blood was shed so that we could enjoy our political freedom. Liberty—as somebody has stated—is a plant that must be sprinkled with blood so that it may grow fresh and luxuriant. Marti also said: "a man died on the cross one day and on the cross we must die each day." "Life is not man's property but a loan which God has made him."

Marti was well acquainted with the Reformation movement. Of one of its leaders he said: "every man should hang on the wall as that of a redeemer the picture of Martin Luther," for it was Luther who more enthusiastically defended the cause of human liberty as well as the protestant churches.

We honor today the Apostle of our liberty in this Seminary "Los Cedros del Libano" where "new pines"—the new pines about which Marti wrote—are being trained; the "new pines" which will greatly contribute to free our Cuba of superstitions, fanaticism and sin.

We are pleased to honor the Martyr of Dos Rios whose life was inspired on that of the Calvary Martyr.

Rev. Raul Fernandez

### HANNA'S MISSION ACCOUNT IN ARREARS

Due to unexpected and unforeseen transportation costs in shipping missionary equipment of Rev. and Mrs. Carlisle Hanna to India, their account with the Foreign Mission Board is \$655.30 in arrears.

All of their bills have been paid from the general fund but we are in dire need of the money being replaced. Do something "Extra" now for the Hanna Fund. It will certainly be appreciated.

Send all contributions to Board of Foreign Missions, 242 Victor Avenue, Highland Park 3, Michigan.

Rev. Raymond Riggs  
Promotional Sec'y-Treas.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Way of Christian Love

(Lesson for May 31)

Lesson: I Corinthians 13:1-13.

Golden Text: I Corinthians 13:13.

### I. THE HEART OF THE LESSON

Paul names five things that were held in high esteem by the church at Corinth and shows the pre-eminence of love over them all. (1) The gift of tongues. (2) The gift of prophecy. (3) Miracle-working faith. (4) Beneficence. (5) Martyrdom. It is as if Paul had named all these things and then added, "nothing." They are nothing as compared to love.

The real meaning of this section of the chapter is that love must be the greatest motivator. It matters not what one may do, if it is not motivated by love; then the work is not of God. Notice the motive behind the coming of Christ to this world as expressed in John 3:16, "For God so loved . . ."

Even though Paul does not undertake to define love, he names fifteen characteristics of love: (1) It is kind. (2) It "suffereth long." (3) It "envieth not." (4) "Vaunteth not itself." (5) "It is not puffed up." (6) "Doth not behave itself unseemly." (7) "Seeketh not her own." (8) "Is not provoked." (9) "Taketeth not acousness." (10) "Rejoiceth not in unrighteousness." (11) "Rejoiceth with the truth." (12) "Beareth all things." (13) "Believeth all things." (14) "Hopeth all things." (15) "Endureth all things."—The Bible Student (F.W.B.).

### HELPFUL HINTS

1. Unknown tongues will never ring true unless they are spoken with the grace of love (V. 1).
2. The virtue of knowledge and the power of faith are reckoned as nothing in the absence of love (V. 2).
3. The charity of the rich nor the martyr's blood can merit God's approval when void of His love (V. 3).
4. The sum-total of all the elements essential to the life that is lived wholly for Christ is LOVE (Vs. 4-7).
5. The hope that is anchored to spiritual gifts will fail with the anchors in the passing of time (V. 8).
6. Spiritual gifts are things "in part"—the things of childhood and time (Vs. 9-11).
7. Love is a thing of completeness and perfection—a thing of manhood and eternity (Vs. -11).
8. The things seen and known obscurely by faith will be seen and known in heaven in the light of God's face (V. 12).

9 Faith and hope can abide but time, while love in eternity will forever endure (V. 13).

—The Bible Teacher (F.W.B.)

### Additional Truths

10. In the twelfth chapter of First Corinthians, the Apostle unfolds the teaching about the Church as the Body of Christ, a living organism. He shows what is implied in this teaching. Throughout he compares the Church with the human body, with its various organs and members. He shows that each member has its place in the body and performs its own peculiar service or ministry. The entire figure reveals the idea of ministry, fellowship and sympathy. The members of the human body minister to each other, feel for each other and are in harmony and fellowship the one with the other. The result of all this is self-edification of the body—it builds itself up, keeps strong and vigorous. The gifts, Paul shows, are bestowed in the Body of Christ for ministry, but not all have the same gift. Such a thing would be untrue to the figure used, and it would be utterly abnormal.—The Bible Expositor.

11. Love "believeth all things"; that is, it does not suspect, surmise or suspicion as false anything that is not known to be thus. It is always ready to give due credence to others. It is full of candor and ready to put the best construction upon everything. It has a confiding heart.

Love believes all that God says, but not what the devil says. See I Kings for a practical illustration.

12. All gifts except faith, hope, and love will cease and be done away. And of these three "love" is the greatest. In one sense even faith and hope shall be done away. "Faith" is the "conviction of things not seen" (Heb. 11:1, A.S.V.). By faith we have the real conviction of the existence of things unseen; that is, eternal verities and realities. "Hope" is the expectation of things promised, not yet obtained or received; that is things future and eternal. When we shall have reached perfection, "faith" will become sight, and "hope" will be actual realization, and so "faith" and "hope" in a sense, that is, as they have to do with salvation, will be done away (Rom. 8:24, 25; II Cor. 5:7). But "faith" and "hope" abide in another sense. We shall always have faith in God and hope for new joys, and bliss and glory, even after we have reached perfection and are with our blessed Lord in the Glory. But "love" abides in every sense. Love, like God, is eternal, for "God is love," and He is the "eternal God" (comp. I John 4:8, 16; Ps. 90:2; 102:25-27).—W. S. Hottel.

13. Things to note in the study of this lesson:

1. Man's helplessness without God's superlative love.
2. One's liberality to be governed by this

principle of love.

3. The noble traits of this love.

4. Man's limitation without divine love in his heart.

5. The ceasing of other things, but not so of God's true love.

6. The influence of this love upon all who possess it.

7. Man's future understanding.

—The Advanced Quarterly, (F.W.B.)

8. If possible, get a copy of the April issue of Reader's Digest and read the article, Lady Luck and British Bettors. You teachers can use it with any temperance lesson.

### II. THE LESSON ILLUSTRATED

#### The Gentleness of Love

When things seem hard and trying, it is just another class in the school of discipline, another opportunity to put on Jesus Christ and learn the patience, the long-suffering, or the gentleness of love.

An injured bishop was once complaining to Francis de Sales how a brother had wronged him, lied about him and tried in every way to defame him. The good saint listened and assented, saying, "Yes, my brother it is all true, its very wrong; it's very unkind; it's very unjust; it's very cruel." Then he added, "But there is another side to it."

"But," said the bishop, "do you mean to say that there is any excuse or reason to justify this?"

"Not on his part, my brother; but there is on the other side of the question a still higher reason for it, and it is this: God has let all this happen to you and all this to be said about you, to teach you the lesson that is worth more to you than even your good name, and that is to hold your tongue when people talk about you, which is very evident you have not yet learned."

The good bishop saw the lesson and silently received it. Would to God that we might see in everything our Master's hand, our Teacher's lesson, our Father's love. Life should become to us a school of love, and so sweetly perfected in this highest grace that nothing could hurt us; but above the hand of every enemy we should see the Hand of love more richly blessing us, and making even the wrath of man to praise God and minister to our perfection.—A. B. Simpson.

## Confession of Sin

"Pulpit vocabularies should reincorporate the old-fashioned word 'sin,'" declared R. J. Soper to a church conference in London.

Complaining that modern youth's moral code "seems to many of us to be without morals and without code," he said that "sin" represents a state of affairs more accurately than such phrases as "moral laxity," "moral delinquency," or "sexual irregularity."

Deep down in the heart of man no gloss will bring peace to the worker of iniquity.

Only confession such as David's when he cried, "Against thee, thee only, have I sinned and done this evil in thy sight," can learn—that and the will to cease to do evil and learn to do well.—Southern Carolina Methodist Advocate.



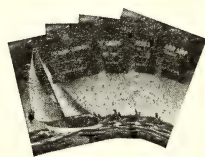
# SAILING WITH CHRIST

## Full 10 Day Vacation Bible School Course



**SAILING WITH CHRIST** is new and different! With this unusual course your Vacation Bible School can live in an exciting nautical world this summer. All through the day in this two weeks' course, **ONE** theme will prevail—"Sailing with Christ" in Bible stories, worship services, music, handiwork—even the games. One theme for the whole school, adapted to the separate programs and materials of each department—Beginner through Junior High, and for that reason it is ideally suited to either the small or large school. Examine these pages carefully, and prayerfully, and see what "Sailing with Christ" has to offer for your Vacation Bible School program this summer.

Cost per Pupil, Only 20 Cents



### Items Included In This Course Are:

1. Skipper's Guide .....	\$ .45	8. Junior Handbook "Anchors Aweigh" .....	.20
2. Beginners Teacher's Handbook "With Jesus By the Sea" .....	.45	9. Junior High Handbook "Aboard Ship With Christ" .....	.20
3. Primary Teacher's Handbook "Bible Ships" .....	.45	10. Beginner "Build-Up" Poster—Visual Aid .....	1.00
4. Junior Teacher's Handbook "Anchors Aweigh" .....	.45	11. Primary "Complete-a-Picture"—Visual Aid .....	1.00
5. Junior High Teacher's Handbook "Aboard Ship With Christ" .....	.45	12. Junior "Come-Alive Map"—Visual Aid .....	1.00
6. Beginner Handbook "With Jesus By the Sea" .....	.20	13. Junior High "Gospel of John"—Visual Aid .....	.04
7. Primary Handbook "Bible Ships" .....	.20	14. Poster .....	.15

— ORDER FROM —

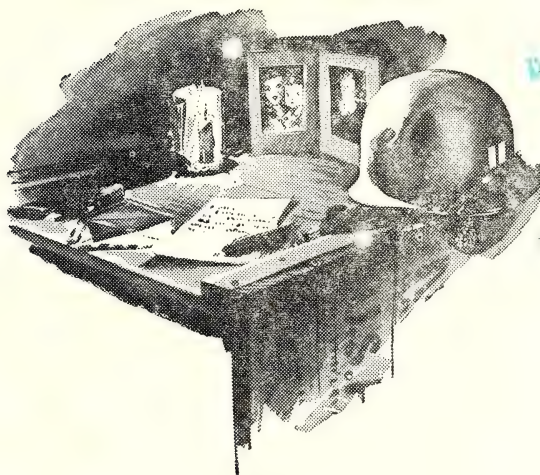
# FREE WILL BAPTIST PRESS

Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Com.



DUKE UNIVERSITY  
MAY 19 1953  
Durham, N. C.

## MEMORY

O memory! thou midway world  
Twixt earth and paradise,  
Where things decayed and loved ones lost  
In dreamy shadows rise,

And, freed from all that's earthly, vile,  
Seem hallowed, pure and bright,  
Like scenes in some enchanted isle  
All bathes in liquid light.

As dusky mountains please the eye  
When twilight chases day;  
As bugles notes that, passing by,  
In distance die away;

As leaving some grand waterfall,  
We, lingering, list to its roar—  
So memory will hallow all  
We've known but know no more.

—Abraham Lincoln

N THIS  
ISSUE

HOW A FAMOUS HYMN CAME TO BE WRITTEN..... E. Wayne Stahl  
SOUND DOCTRINE..... W. A. Carnett  
SPIRITUAL REPROOF..... J. Albert Harris

AYDEN, N. C.  
MAY 27, 1953  
Vol. 68 No. 21



# The Mail Box

SAVE THAT MINUTE !!!

"I am collecting all the minutes of all conventions, conferences, associations, and other meetings that have been printed into booklet form for our library and for posterity. Therefore if you have any that you have been thinking of throwing away please mail them to me at the Free Will Baptist Bible College, 3609 Richland Ave., Nashville 5, Tennessee—Mrs. J. P. Barrow, librn.

"The Free Will Baptist keeps improving right along. The students can hardly wait for the next issue to come. We usually receive it on Saturday, but whenever the mailman does not bring it till Monday, there is quite a bit of suspense in the air. We thank you for the copy you are so good to mail to us. We could also use the Youth paper if you can spare an extra copy, and there are many that would enjoy reading it for their own pleasure, but it would be another source of material for the many to use in teaching various groups. Thank you for past and present kindnesses."—Mrs. J. P. Barrow, Nashville, Tenn.

●●●

## I AM NOT CONFUSED

"I like THE FREE WILL BAPTIST because it prints clean Bible doctrines and is owned and run by men that still believe in the King James Version of the Bible. It was good enough for our fathers and mothers and it will do for us if we will live what it teaches. If we will read John 5:39 and search the Scriptures prayerfully, we will not be confused about the Free Will Baptist doctrine.

"I love the Free Will Baptist denomination because it has been founded by men and women that believe in Matthew 7:24 and practice doing what Christ says do.

"I love the teachers and instructors of the Bible College and believe they are as clean a group of men and women as you can find in the world. I do not believe they would teach our boys and girls anything that is wrong. There is nothing in the Free Will Baptist doctrine to confuse anybody."—Daniel J. O'Donnell, Ashville, Ala.

●●●

## NOTICE, MISSION BOARDS!

"I believe there are a lot of ministers who feel the same about the following subject as I do.

"Have you any literature that covers what the Free Will Baptist denomination teaches and practices that could be given away? If so please mail it to Mr. T. B. Mitchell, 215 Eleventh Avenue, Chickasaw, Alabama. Thank you very much."—Eld. Teddy I. Moody, Spring Hill, Ala.

●●●

## OPEN FOR PASTORAL WORK

"I would certainly appreciate it very much if you could run a notice in THE FREE WILL BAPTIST that I will be available for pastoral work on second and fourth Sundays. I have no other way of letting the people know that I am available but through our own paper, as I work all day, therefore, having no opportunity to get out looking around."—Graham Baker, 601 E. 9th St., Greenville, N. C., Phone 5598.

●●●

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more to us.—Andrew Murray.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



## PLEASE!

The month of May has five Sundays. This means that many Union Meetings, League Rallies, and Sunday School Conventions will be meeting. These are important meetings to Free Will Baptists.

We are anxious to give these "fifth week-end meetings" as much publicity possible. We are glad to serve our people. THE FREE WILL BAPTIST is your magazine and we want you to use it.

May we make the following suggestions to secretaries and others who may be in charge of the publicity for a meeting: (1) Be sure to send your announcement or program far enough ahead of time to get it in the issue you want it in. All copy should reach us at least a full week ahead of the date you wish it to be published.

(2) After the meeting is over, get your news in as soon as possible. We are constantly being criticized for running news items that are too old. All news items concerning a meeting should be in not later than two weeks after the meeting.

Because of so much criticism that has come to us, we are setting a dead line for news items at three weeks. We cannot publish a news note about a meeting if it does not reach us within three weeks after the meeting is over. This should be ample time for secretaries and publicity directors to prepare the report and get it to us.

Obituaries should be sent in as soon as possible after the death occurs. We realize that sometimes it is not possible to get in an obituary as quickly as a news note, but we have had obituaries that were almost two years old before they were sent to us. Please help us improve our service to you, by getting in your obituaries within three months after the death.

# How a Famous HYMN Came To Be WRITTEN

§ † §

E. WAYNE STAHL

§ † §

**W**HAT a wonderful occasion it would be if you could meet Charles Wesley and hear him tell you just how he came to write "Jesus, Lover of My Soul!" or if Sarah Flower Adams would relate to you personally the circumstances of her composing "Dear My God to Thee!"

Something of the thrill of such a memorable moment was mine one evening. For I sat in the presence of the author of a song which a certain bishop (so I have been informed) has declared, "is one of the three greatest hymns in the English language." Two of these I have already mentioned; the third, he asserted, "The Old Rugged Cross." I had the transcendent privilege of asking Rev. George Bennard this question,

"Just how were you led to write 'The Old Rugged Cross?'" His reply was as revealing as it proved inspiring.

But first let me explain how I had the opportunity to make contact with this renowned hymn-writer. I had read a few days before in our local daily paper that he was to speak at a certain religious service of our city. I made special efforts, despite many matters clamoring for attention, to be present at that service.

As Rev. Mr. Bennard stood before his attentive audience and poured forth from his God's "Golden Gospel," the Good News of salvation, one could think that he was listening to a holy messenger of the Most High. A beautiful benevolence beamed from his face, and his white hair was truly "a crown of glory." Out of the abundance of his heart his mouth spoke, and his hearers were finding their

hearts stirred. His countenance bears a resemblance to certain pictures of John Wesley; with the tranquil triumph of God's peace written there.

The service over, I sat down with Rev. Mr. Bennard, and put to him the question mentioned above. During his address he had said that at a certain period of his life he had been making a special study of the Cross; and the thought came to him, "Why does not someone write a song bringing out these mighty truths?"

Then, he confessed, the words "the old rugged cross" came into his mind; and out from his mind came flowing the words of the first stanza, beginning, "On a hill far away stood an old rugged cross."

But, despite his additional efforts at composition, further stanzas would not come. Something seemed to say to him, "Wait."

Sometime later, Dr. Bennard said, he found himself holding revival services in a town of a state in the central west. Shunning not to declare the whole Gospel of God, he encountered from a certain quarter Satanic opposition; ridicule, hatred, vituperation, were his daily portion from the adversary. It was a time of crucifixion.

And when those meetings were over (with a glorious harvest of saved souls), George Bennard wrote the remaining three stanzas of "The Old Rugged Cross." And I heard him say, "I had to learn the deeper meaning of the Cross in my personal experience before I could complete that song." Out of the black soil of the anguish of persecution bloomed the roses and lilies of an immortal hymn.

In the lines we get hints of that dark time; as Dr. Bennard preached the Cross in these meetings, it was "despised by the world," or by those worldlings who were seeking to make life bitter for him. And in the midst of that ordeal of "the offence of the Cross," as the Apostle Paul expressed it, the author could write, "Its shame and reproach gladly bear."

I asked him about the circumstances of his composing the music of the song. He told me a strange thing, that the melody came to him in a moment of time, as it were, and *before he had written the song*. But between this making of the tune and creation of most of the stanzas there was a considerable interval.

I said to him, "In the series of 'Gospel Hymns' of the days of Moody and Sankey, each song had a Bible verse between its title and the song itself. If you were, in such fashion, to preface 'The Old Rugged Cross' with a passage of Scripture, what would it be?"

Instantly he answered, "Galatians 6:14." I suggest that readers open their Bibles at this passage, and with the song before them also, see the appropriateness of this verse; that sublime profession and confession of the Apostle Paul: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It was interesting to learn from the author's own lips the first time the song was sung. He was the singer; his audience numbered but two persons, a preacher and his wife. The place was the kitchen of a humble little parsonage in Pokagan, Michigan. When he had finished singing, the minister said, "Brother Bennard, this is a song that will live." And he added, "Though I have little in the way of funds, I will contribute money to help publish what you have written."

Rev. Mr. Bennard told me an interesting thing about the place where his song was first sung, by himself. Each year in Pokagan, Michigan, there is a celebration in commemoration of this event.

Amazing has been the popularity of the lines! That minister's prophecy has been fulfilled. The song has been translated into I do not know how many languages, so that one would almost dare to say that it is familiar to "every kindred, every tribe, of this terrestrial ball." In a nation-wide radio poll as to what was the favorite hymn, "The Old Rugged Cross" received by far the greatest number of votes.

I inquired of the author, "How do you account for this tremendous popularity?" He replied, "I believe it is because the song emphasizes the Atonement."

Let us thank God, my readers, that, despite the blasphemous efforts of the Modernists to minimize the Gospel of the Blood, and to darken the glory of Calvary, people still instinctively realize their need of a Divine Redeemer, and the necessity of a ransom.

(Continued on page four)



# SOUND DOCTRINE

# ANGELS



**WHAT ANGELS ARE.** The modern English meaning of "angel" is a super-human being. The Hebrew word is translated "messenger." The first reference to angels in the Bible is in Gen. 16:7. All the first angels mentioned were nameless and they came as God's servants. You will recall outstanding incidents such as those who appeared to Abraham before the destruction of Sodom, and the one who wrestled with Jacob all night. Angels figured prominently in the exodus from Egypt. One remonstrated with Balaam (Num. 22), and counselled with Gideon, (Judges 6-8). Gabriel is known as the revealing angel, probably because his visits to Daniel, Zacharias and Mary brought messages concerning the Messiah, and had far reaching effects on mankind. Michael, some times called the arch-angel, was specially assigned the position of guardian of Judah. These are the only two angels named in the Bible. Like all things concerning which there is a certain amount of mystery, much speculation and imagination has crept into religious thought about angels. At one time many regarded them as subordinate deities and offered worship to them but Paul condemned this practice in his letter to the Colossians. Col. 2:18.

**THE TEACHINGS OF CHRIST.** The Bible is very decisive in showing us that Christ believed in angels. In reproving Peter for his impetuous use of the sword, Jesus said, "Think-est thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. Who can help being stirred by the words, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. This implies that each believer has a guardian angel watching over him. An outstanding example of angelic intervention is told in Acts 12:6-17 where Peter was miraculously delivered from prison by an angel.

**LIMITATIONS OF ANGELS.** The book of Hebrews devotes considerable attention explaining that angels are created beings; they are subordinate to Christ and we are definitely not to worship them. Rev. 19:10. They are not mediators between God and man but servants. Christ is our mediator. I Tim. 2:5. Angels do not have mortal bodies and therefore cannot die. In this respect Christ also differed from the angels. Heb. 2:5-9. It is not possible for angels to tell the gospel story

By REV. W. A. CARNETT

because they have never experienced redemption. Angels were sent to Cornelius to tell him his prayers were heard, but they directed him to Peter to hear the message of salvation. Acts 10. Possibly it was this incident that called forth the words of Peter in I Peter 1:12, concerning the glorious atonement, "Which things angels desire to look into."

Although the veil between heaven and earth is tightly drawn, the Bible does give us glimpses of what is going on in glory. Heaven is a busy place. The host of angels must be beyond human comprehension. Heb. 12:22 tells us they are innumerable. Rev. 5:11 says the angels around the throne of God are ten thousand times ten thousand and thousands of

thousands. That would be innumerable thousands above 100,000,000. No doubt angels can travel with incredible speed but they are not omnipresent. It is unwise for us to speculate beyond the plain statements of Scripture. Our due curiosity about angels has led to error such as those condemned in Col. 2:18 when people worship them. God has permitted enough knowledge for us to know that there is an unseen host of good angels on the side of righteousness. Elisha the prophet was permitted to reveal the co-operation of angels to overcome an enemy of Israel told in 2 Kings 6. This all serves to assure us that we can trustingly commit what is unseen and unknown into the loving hands of our Saviour and Lord who always seeks our highest good. God has designed His creation so that the highest exaltation is focused upon Jesus Christ. In the worship of Christ, angels join with men in singing His praises.

## How a Famous Hymn Came to be Written

(Continued from page three)

Dr. Bennard told me of the tragic, yet glorious circumstances, under which the song was once sung; it was during World War II. The great United States warship, the *Lexington*, had been torpedoed. She was rapidly going down, so rapidly, indeed, that many of those on board could not be rescued.

As the relentless waters climbed higher and higher up the sides of the doomed vessel, the men stood on the deck, put their arms about one another, and sang together, "The Old Rugged Cross." And soon the waves closed over them. Let us hope that multitudes of those boys, in their awful, ultimate moment, by faith accepted the merits of the Blood of that symbol of salvation, and today stand before the throne of God and sing to the Lamb, "Thou . . . wast slain, and hast redeemed us to God by Thy Blood." What unutterable triumph for George Bennard when he meets those sailors in the "land where there is no more sea!"

General Charles Wolfe on the night before the Battle of the Plains of Abraham, when he captured Canada for his king, rode with his officers in a boat in the St. Lawrence River. There in the silence and darkness he recited to them, "Gray's Elegy Written in a Country Church-Yard," and after repeating the final lines, said, "Gentlemen, I would rather be author of this poem than take Quebec tomorrow."

But I can say, "I would rather be the author of 'The Old Rugged Cross' than to have written the 'Elegy' or any other glorious lines of immortal poetry." I count it one of the rare privileges of my life to have met the man who so appealingly has expressed in verse some of the transcendent truths of our redemption.

As he and I sat together in the beautiful auditorium, where he had spoken just a short time before, I realized the time had sped all too swiftly. He must leave the city that night. As I looked on his face, lovely with the peace of God, and saw his silvery hair like a diadem of white splendor, I might have said at that august hour, in the words of another, "I never trembled in the majesty of his presence."

I took his hand and said, "Good-by," and I added, realizing I would probably never greet him again on earth, "I will meet you in the City!" Then I passed out through the door into the street, and was soon in the bus on my way home.

Indeed, I expect to say to him "Good Morning" in God's melodious city of the victors where we shall out-sing the angels, as we say "Unto Him that loved us, and washed us from our sins in His own Blood, . . . to him be glory and dominion for ever and ever."—*Herald of Holiness*.

# Spiritual Reproof

**T**HE Passover Supper, having ended, Jesus presented the broken bread and the cup with wine to His disciples as a symbol of His broken Body and His blood for the remission of sins of a lost world.

Here Jesus was teaching the disciples and turning them that they would be tried and tested even that night and from thence for His very name sake. He had told them the prophecy that should come to pass. Their hearts were troubled and disturbed because He said He was going to leave them. He said, "and these things will they do unto you, because they have not know the Father, nor me" (John 16:3).

After bringing these things to mind, we find the setting of the message. Here we find a group of Christians troubled because their Master was leaving as He had prophesied unto them. The world was making plans to rid themselves of Him and the fanatics would not have a leader. They thought then they would be free from condemnation. We learn from the Scriptures that the death of Jesus ouraviour did not weaken His followers, but strengthened them as well as add to the number. They practiced humility as Jesus had taught. Many have condemned Peter for denying to be one of the followers of Christ, but in this way he used his human instinct to protect himself so that he could go farther into the teaching and preaching of Christ. Who couldn't deny in a time such as this especially when he had not yet reached spiritual heights? He proved himself and His love faithful to the end, because he grew deeper in the spirit and grace which manifested power. May we say enough, that it is far greater to stand staunch for our thoughts and convictions regardless of the consequences. The deeper the valley, the higher the mountain peak; the hotter the re-fer's fire, the purer the gold.

Jesus told the sorrowful group that He must go away for their sakes. Jesus knew that His going would strengthen them and that His mission was to die by the shedding of His blood. A pure innocent blood must be sacrificed and He took our place there. We were unworthy creatures, guilty before God and deserving death by sin, so He took our place there. God always provides a way for those who are His children.

In the beginning, Jesus, in the form of God, made man in His own image. Now, He must redeem, or purchase His own creation of crea-

J. ALBERT HARRIS

tures by His own bloodshed. Now we are bought with the price, the precious blood of Jesus. He has redeemed those who are believers in His wonderful name.

By His going away, He promised a Comforter, thus He was to return in the form of the Holy Spirit. This finishes up the trinity of the Godhead: God the Father, the Son, and the Holy Ghost. He sent His spirit to dwell with man, giving him the opportunities to trust and have faith in Him through the convicting, convincing, and converting power. Jesus is preparing a place for the prepared person. Remember the prepared person is none but those who are believers on Him, and doers of the Word. The work of the Holy Spirit is to comfort, convict, convert, and conform sinners. Through His Spirit "He will reprove the world of sin, and of righteousness, and of judgment: of Sin because they believe not on Christ: of righteousness, because Jesus has gone to the Father and ye see Him no more, of judgment, because the prince of this world is judged."

We are told in the Word that Jesus said, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because He hath not believed in the name of the only begotten Son of God."

May we say that it is not in the mind of the sinner to be condemned, he wants to do as he pleases. Many are bold and brazen as serpents with their attitude about sin. Many who are so-called servants of God are actually not serving God at all; they are serving their own pride and glory. Satan makes one's heart so full of pride that their pious attitude is thought as an Holier than thou attitude. The poor fellow cannot help himself because he thinks himself so big that he makes his own self narrow. Friends, I must say we MUST be careful about our attitude. Let us search our every hearts. Many of my friends for whom I love and am praying daily for have this attitude and my heart goes out for them. Personally, I have received a whipping from God

Himself over some attitudes, I have had, but though these experiences God has given grace and strength through which I attain power. I pray God daily to keep me humble and to continue to look up to Him. All these experiences I have seen and see in others' lives and how I thank God for those who can talk God's language, the Christian language. Men and women today who are so-called Christians use God's name through profanity and claim to be Christians. This is using our Lord's name in vain. They do not care in whose face they blow smoke nor do they care how filthy and evil their language. My heart bleeds for them. However, my heart is broken for those who say false things about those I love as my own self. I thank my God that He has given me strength and grace to overcome many temptations and habits of sinful nature. He has endowed me with power to let His light shine through me and be a witness for Him. This should be the Christian's daily prayer, for Jesus said that the Holy Spirit will reprove the world of sin because they believe not on Him.

Of righteousness, He was going to the Father and pray Him to send another comforter. On the night He told Thomas in the upper room: "Blessed are they that have not seen and yet believe." Many folk are looking to see Jesus or to have a real feeling in order to accept Him as Saviour, but He only wants us to see ourself lost, condemned, and doomed for a devil's Hell and look unto Him in repentance, asking Him to have a wretch such as we are without Christ, then place our faith in Him for eternal life. He wants us to see His mighty handiwork through nature and know that no other man, save God, could prepare such. Then believe Him to be the Son of the living God and by believing we see more of Him in our experiences of following Him and the study of His blessed Word. We fellowship with Him in meditation and prayer, and just talking with Him, gives us comfort, peace, and everlasting joy unspeakable full of glory.

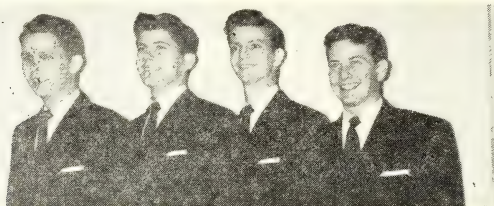
Of Judgment, because the prince of this world (Satan) is judged. Satan was tempting Jesus in the wilderness after being without food or water for forty days and nights. After three times of tempting, Jesus said, "Get thee behind me Satan." By prayer we can have victory over sin and Satan. Prayer is the soul's sincere desire uttered unto God for deliverance as He sees fit.

People today are so complacent about their souls that they care not for themselves let alone others. Let's wake up friends, should we find ourselves complacent about our service for God; let's test our love for Him. Do we find our love for Him as warm as it once was? Are we going to allow the Holy Spirit to reprove us because of our indifference toward Him? May God help us to search the Scriptures and allow the Spirit of God to search our hearts and to warm us up where we have become cold, and save those who are lost. Let's get on the firing line for Him and stay that way. Pray daily, "God, give me a passion for souls, and the words to say that will lead them to the saving knowledge of Christ our Lord."



# NEWS NOTES

## EIGHT DAYS WITH THE GOSPELIERS



The Gospelers, a quartet from the Free Will Baptist Bible College, Nashville, Tennessee, will conduct revival services at Reedy Branch Church, Winterville, North Carolina, May 31-

June 7. The quartet is composed of (from left to right) Gene Waddell, Bobby Jackson, Bobby Picirilli, and James Earl Raper. Rev. Henry Melvin is pastor at Reedy Branch.

### ATTENTION N. C. MINISTERS!

The North Carolina Ministerial Association will hold its annual meeting at Cragmont beginning Monday night, June 8, running through June 12. Every preacher in the state is cordially invited to attend this meeting. A good program has been arranged for the week and it will be constructive and informative to all attending.

Rev. R. N. Hinnant, president, urges each minister to please make arrangements to be present Monday night at the opening exercises.

\* \* \*

### KERMAN CHURCH ELECTS OFFICERS

On May 6, the Free Will Baptist Church of Kerman, California, held its annual conference and elected the following officers:

Rev. O. H. Doss, pastor; Loree Hall, clerk; Arlie Miller, treasurer; Ernie Miller, choir director; Mary Sue Lindsey, pianist; Royce Stevens and Paul Lindsey, ushers; Mrs. Herbert Parker, junior league sponsor; and Mr. and Mrs. Delmer Sharp, intermediate league sponsors. Inasmuch as this church will entertain the State Association of California on June 17, 18, and 19, the following committees were elected to take care of the entertainment: Purchasing and Serving Committee: Jess Rolan, W. M. Rush, Cleo Doss, Loree Hall, and Reth Rolan; Hostess Committee: June Rolan and Lois Miller.

The financial report given showed the total income for the year, \$10,394.57, and the total paid for the year, \$10,726.97.

\* \* \*

### DR. BOB JONES, SR., REVIVAL

On Sunday, June 7, Dr. Bob Jones, Sr., will begin a revival meeting in Highland Park, Michigan, Church and will run through Sunday, June 14. There will be services each evening at 7:30 and each morning at 10:30.

This will not only be a campaign to win souls, but an Evangelistic Conference to stimulate interest among Christian people and Christian workers. The meeting is sponsored by all the Free Will Baptist churches of Metropolitan Detroit. We are offering free lodging to any and all of our brethren from out state who might like to come and spend this week with us in this conference.

We are believing this will be a great blessing to our Free Will Baptist work in Michigan.

\* \* \*

### "THE FAITH PROGRAM"

After 39 months of broadcasting, "The Faith Program," conducted by K. V. Shutes, is still heard over station WGRA, Cairo, Georgia. This program comes on the air Monday through Friday from 1:30 to 2:00 p. m., and at 9 a. m. on Saturday and Sunday, eastern time.

The station has now changed frequency from 1300 kc to 790 kc with 60 feet more added to its tower which enables you to receive the station from 50 to 100 miles farther away.

### COMING EVENTS

May 24-?—Vacation Bible School Time  
May 30—Memorial Day  
May 30—Union Meeting Time  
June 8-12—N. C. Ministers' Conference, Cragmont  
June 8-12—Ga. Ministers' Conference, Mt. Bethel  
June 14—Flag Day  
June 15-20—N. C. Woman's Conference, Cragmont  
June 21—Father's Day  
June 22-27—N. C. Youth Conference, Cragmont  
July 4—Independence Day  
July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.

### ORDAINING COUNCIL OF WESTERN CONFERENCE

The ordaining council of the Western Conference of North Carolina will meet in the Pine Level Church, June 5, at 10 a. m. All ministers to be approved for licenses and those already licensed interested in being examined for ordination are asked to appear before the board at this time.

\* \* \*

### COLLEGE TRAINING OFFERED

The Harris Conservatory of Music will be glad to offer college training to a worthy young man who is finishing high school this spring in exchange for work in the school office or in the book store. Please contact Dr. Harris at the school, located at 269 Tarboro St., Rocky Mount, N. C. Applications will be considered in the order of their receipt.

\* \* \*

### SECOND WESTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Second Western District Sunday School Convention of North Carolina will meet with Milbourne Church, Wilson County, May 31, 1953. The program for the day is as follows:

THEME: *Christian Progress*

SCRIPTURE: "... *Speak unto the children of Israel that they go forward.*"

SONG: "Onward Christian Soldiers"

9:45—Song Service, Mrs. Worth Davis, Director of Music

10:00—Welcome, Rev. W. E. Renfrow

10:05—Response, Mrs. W. P. Bunn

10:10—Devotions, Grady Barnes

10:20—Report of State S. S. Convention, W. P. Bunn

10:30—Brief Business Session

10:40—Sunday School, By Milbourne, Carris Lucas, Supt.

11:20—Intermission

11:25—Special Music, Bailey Sisters, White Oak Hill

11:30—Convention Sermon, Rev. C. R. Etheridge

12:00—Lunch

1:00—Congregational Singing

1:05—Special Music, Milbourne

1:10—Devotions, Charles Page, Orphanage

1:20—Business Session

2:00—Special Music, Orphanage

2:05—"Progress at Nashville Bible College," Dickie Etheridge

2:15—Special Music and Various Singing Groups

2:45—Discussion of Sunday School Problems

3:00—Adjourn

\* \* \*

### FIFTH EASTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Free Will Baptist Sunday School Convention, fifth Eastern District of North Carolina, will convene with the Palmetto Chapel Church (near Vanceboro) Sunday, May 31, at 10 a. m.

The Convention Theme will be: "The Way of Christian Love"—1 Corinthians, 13-13.

Special features will be enjoyed during this session with Reverend Earl Davis and Dr. Hyman Appelmann on the program.

Reverend Davis will lead the singing and Mrs. William Harrison will act as pianist.

There will only be a brief business session. Reverend J. R. Bennett, president of the

al Free Will Baptist Ministerial Association, will introduce Dr. Hyman. At 12 noon the meeting will be adjourned and luncheon will be served.

Due to the *Crusade for Christ* revival in New Bern, there will be no afternoon program. This will allow everyone to attend the service at 2:30 p. m.

**CRAGMONT, N. C., SUMMER PROGRAM**  
Cragmont Assembly, Incorporated, sponsored by The Original Free Will Baptists of North Carolina, will open its summer session on June 1 running through August 28. The Reverend B. Narron and Mrs. Narron (the former Miss Marie Hester) will be manager and hostess. Miss Ester Smith will return as dietitian and Miss Lois Harrell will be assisting in the dining room. Large attendance is expected this summer so please make your reservations early. The following schedule has been arranged for the summer session:

- June 8-12—Ministers' Conference, Rev. R. N. Narron, President, Micro, N. C.
- June 15-20—Woman's Conference, Mrs. L. E. Ballard, President, Ayden, N. C.
- June 22-27—Youth Conference for those living in Durham and all points west of Durham, Rev. L. E. Ballard, Field Secretary, State Sunday School Convention, Ayden, N. C.
- June 29-July 4—Guests.
- July 6-11—Guests.
- July 13-18—Guests.

- July 20-25—Guests.
- July 27-August 1—League Conference, Rev. J. B. Narron, President, Black Mountain, N. C.
- August 3-8—Youth Conference for those living in area east of Durham, Rev. L. E. Ballard, Field Secretary, State Sunday School Convention, Ayden, N. C.
- August 10-17—Woman's Conference, Mrs. L. E. Ballard, President, Ayden, N. C.
- August 19-23—French Broad Association, Rev. J. B. Brigman, Moderator.
- August 24-29—Family Week.
- Rev. James A. Evans, Wilson, North Carolina, is president of Cragmont Assembly, Incorporated.

#### HALES VISITS MISSISSIPPI

Rev. W. A. Hales, pastor of Fairmont Park Church, Norfolk, Virginia, will conduct a two weeks revival in the East Tupelo, Mississippi, Church, beginning June 7. Rev. Luther Gibson is pastor.

#### FLORIDA CHURCH GOES FULL-TIME

Piney Grove Church near Chipley, Florida, which has been on full-time pastoral services but not full-time preaching services, has gone on full-time preaching services with Rev. C. A. Huckaby as pastor.

In addition to pastoring Piney Grove Church Mr. Huckaby also preaches each Sunday at Cottondale, Florida, Church at 9 a. m., and at Panama City, Florida, Church at 2:30 p. m.

In Cottondale the services are being held in the high school auditorium, and in Panama City in the Union Hall at East 4th and Magnolia Avenues.

#### UNION MEETING REPORT

The Fifth Eastern Union Meeting of the Eastern Conference of North Carolina met with St. Delights Church, Craven County, Saturday before the fifth Sunday in March.

The Union opened in regular form with the moderator, Rev. J. C. Griffin, presiding, Rev. T. O. Terry delivered the morning message. An offering for the orphanage at Middlesex was taken in the amount of \$39.40.

The afternoon session consisted of the regular business transactions and various reports by the committees. The Appelman Crusade was discussed asking everyone to pray for this "all-out movement for Christ."

The next Union will meet with Palmetto Chapel Church, Craven County, Saturday before the Fifth Sunday in May.

#### HOME-COMING AND DEDICATION SERVICE

Sunday, May 31, will be Home-Coming Day at Marsh Swamp Church near Sims, North Carolina. One of the main features of the day's activities will be the dedication of the recently enlarged and improved church building and new parsonage.

(More News Notes on pages 10 and 14)

## PROGRAM

### "ETERNAL DESTINY"

CENTRAL CONFERENCE FREE WILL BAPTISTS  
SECOND DISTRICT UNION MEETING  
LEAGUE CONVENTION  
SUNDAY SCHOOL CONVENTION

PARKER'S CHAPEL CHURCH

Pitt County, N. C.  
May 30, 31, 1953

## PROGRAM

SECOND DISTRICT UNION MEETING

THEME: *Eternal Destiny*—John 3:16; Gal. 6:7, 8

- :00 Devotions.....Rev. Graham Baker
- :15 Welcome.....Mr. Lloyd Johnston
- Response.....Mr. Herman Stox
- :20 Business Period.....Rev. L. B. Manning, *Moderator*
- :40 Congregational Song
- :45 "Eternal Destiny for the Wicked".....Rev. Donald Creech
- :15 Special Music
- :25 Worship Offering for the Orphanage
- :30 "Eternal Destiny for the Redeemed".....Rev. Leroy Forlines
- :00 Lunch
- :00 Business Period

Music led by Rev. R. P. Harris

## PROGRAM

SECOND DISTRICT F. W. B. L. CONVENTION

May 30, 1953

- :30 Song: "Free Will Baptist Leaguers".....Convention
- :32 Devotions.....Jack Forelines
- :45 Business Session.....Jerry Ballard, *President*
- :50 Special Music.....Greenville League
- :00 Testimony and Chorus Time.....Peggy Mills

- 8:10 Hymn: "Breathe On Me".....Convention
- 8:12 Convention Message.....Ray Moyer
- 8:30 Hymn: "Never Alone".....Convention
- 8:32 Sword Drill.....Leah McLawhorn
- 8:50 Final Business Session.....President
- 9:15 Adjournment

JERRY BALLARD, *President*

LEAH MCLAWHORN, *Secretary*

## PROGRAM

CENTRAL SECOND UNION SUNDAY SCHOOL  
CONVENTION OF NORTH CAROLINA

The Convention convenes with Parker's Chapel Church, Pitt County, North Carolina, May 31, 1953.

THEME: *The Bible Our Text Book*

- 10:00 Sunday School.....Local School
- 11:00 Devotions.....Rose Hill Sunday School
- 11:15 Address of Welcome.....Mrs. N. A. Clark
- Response
- President's Remarks
- 11:25 Special Music.....Rose Hill Sunday School
- 11:30 Convention Message—Subject:  
"Learning the Word of God".....Rev. W. H. Willis
- 12:00 Brief Business Period
- Lunch

#### AFTERNOON SESSION

- 1:00 Devotions.....Mrs. J. T. Worthington
- 1:15 Business Period
- 2:00 Special Music.....Mrs. J. C. Moyer
- 2:05 Message—Subject: "Living the Word of God".....Billy Jackson
- 2:25 Special Music.....Mrs. J. C. Moyer
- 2:30 Panel Discussion—Subject:  
"Teaching the Word of God".....Led by Rev. Charles Craddock
- 3:00 Congregational Singing
- Miscellaneous Business
- Adjourn

#### Committee:

- MR. LLOYD JOHNSTON
- REV. RASHIE KENNEDY
- MRS. H. L. SFEVY



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Mr. A. was unsaved when he married an unsaved woman. They later divorced and each married another. Mr. A. and his second wife now have three children and both have recently been converted. Are they now living in adultery? If so, should they separate in order to avoid living in adultery?*—Reddin C. Proctor, Route 3, Wilson, North Carolina.

**ANSWER:** Your question is one that should concern each of us and should be discussed with most profound sympathy. Most of us have dear friends and close relatives who are Christians that have been drawn into similar involvements. For this and several other reasons we hesitate to discuss this subject, yet it is one that is quite thoroughly discussed in the Scriptures, and even though there is a variety of opinion in Christian circles today, so far as I know, the church was almost uniform in its opinion half a century ago. That opinion was that a marriage contract was made for life and that a Christian involved might receive a divorce on no other grounds than that of infidelity on the part of his or her companion and this divorce freed the faithful companion from further relation with the adulterous or adulteress, but did not give grounds for remarriage. I belong to the old school of thought and still believe that the only marriage which such an individual is free to enter into is that of being reunited to the former companion and that not until he or she has become a Christian and thereby received the forgiveness of God. When this reconciliation with God has been brought about, unless there is some natural or physical reason why the union should not be restored it would seem that the marriage relation itself would call for a restoration in this companionship. Even though I know no definite Scripture to bear out my opinion, yet it seems that the Scriptures in general would say that if such unfaithful companion were restored to fellowship with God after he had wrecked his physique through this immoral life it would not be required of the former companion who had been faithful to his marriage vows and obligations to God to return for a reunion with a companion who because of his own wilful sins had been made unfit for a life's partner.

I have known restorations effected after the wayward companion's body and mind were permanently wrecked and he left unfit for a favorable companion to anyone, while the faithful companion was mentally alert and physically fit for several years of service unto God.

Since my personal views are such as expressed above, I am sure that I do not know how to answer your question satisfactorily to either you or these friends involved. These children which have come as a result of the second marriage surely add to the complication. There are Christian workers who would advise that unless the parties involved felt convicted of the Holy Spirit to separate, that they remain together and seek to train the children in the right way, but I feel no such authority for I do not know how to do anything beyond what the Scriptures say on this subject and I know no one Scripture that would give me the authority to advise in this way. Therefore I do not know what God would want them to do under the circumstances. However, if I were they I would not cease to fast and pray until I was sure that God had made clear to me what to do and then, I believe, I would do it regardless to the cost involved. If they do it they will never regret it. Is not this what Jesus means when He says (Matt. 5:28-30), "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell." It seems to me that this is what Jesus has in mind in the whole passage found in Matthew 5:27-32. In verses 27 and 28 of this chapter we are given to understand that not only are we to be free from the act of immorality as the law would demand, but that our minds are to be kept free of the thoughts that would involve lust. In verses 31 and 32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that

is divorced committeth adultery"; give us to understand that Christ's economy takes us to our moral practice beyond the letter of the law and leave only one ground for divorce and that being infidelity or fornication. This being true, I would advise that any Christian who contemplates a divorce be careful and give strict attention to what the whole Bible has to say on this subject.

I know one Christian song leader that was quite in the limelight who was involved in a similar manner as are these friends. This condition developed while he was a backslider. He came back to the Lord and separated from wife number two. Shortly after their separation his first wife died and he married the second woman the second time, who has been a good wife and they have been happy in the Lord's work together. Perhaps God wanted him to be obedient in this way before wife number one died so that he could give him the full blessing that follows obedience. I Samuel 15:22-23, "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

## Unspeakable Joy

PHYLLIS CARTER

*Many people are seeking for pleasure  
They don't know where to find;  
They're trying to keep pace with the world,  
For fear they'll get behind.*

*They're forever following their sinful friends,  
They seem so gay and carefree;  
And where you find a worldly amusement,  
You can hear them laughing with glee.*

*But this laughter stops on the outside,  
They're not really happy within—  
Their hearts are filled with sadness,  
Because they're burdened with sin.*

*I was once following in these footsteps;  
With these same people I've been,  
But I don't find satisfaction  
'Till Jesus took me in.*

*He was the One Who showed me the way,  
And gave me eternal life;  
Only in Him can you find real joy—  
Not in this world of strife.*

*Yes, in Him is unspeakable joy;  
The kind that the world can't see—  
You're really happy down in your heart,  
Because from sin, you're free.*

*If your heart is bound in sin,  
By Satan's unbreakable cord;  
There's only one way you can be free—  
Through Jesus Christ, the Lord!*

*When Jesus is abiding in your heart  
You're as happy as can be;  
He is greater than all the world,  
And He's the Only One for me.*

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets* (MATTHEW 7:12).

The chapter from which this text is taken begins with a warning, "Judge not that ye be not judged." Not only here but in many other places in God's Word, we are commanded not to be professional censors, public critics or private fault-finders; looking for the errors of men more than for the truth of God.

Dr. A. J. Gordon enforces this truth in an apt illustration in one of his books. He says: "A certain infidel, a blacksmith, was in the habit, when anyone came into his shop, of telling what some Christian brother or deacon or minister had done, and say, 'That is one of their fine Christians we hear so much about!' An old gentleman, an eminent Christian, one day went into the shop; the infidel soon began to tell about what some Christian had done. The old Christian stood a few moments, and listened, and then quietly asked the infidel if he had read in the Bible the story about the rich man and Lazarus. 'Yes, many a time; and what about it?' 'Well, you remember about the dogs; how they came and licked the sores of Lazarus? Now,' said the old gentleman, 'do you know you just remind me of those dogs,—content to merely lick the Christian's sores.' The Blacksmith grew suddenly pensive, and hasn't had much to say about the failing Christians since."

The Golden Rule is very short, but important. Christ said, "For this is the law and the prophets." Living up to its principals is a hard lesson in which the world has made little progress since it was given nearly two thousand years ago. The failure to practice this rule of life has been responsible for most of the woes of both individuals and nations.

In the Golden Rule we have the true test of what we owe to our neighbor—"Love thy neighbor as thyself." A real test. But it is in Jesus' law, and Christ commanded it. In dealing with our neighbor we are to put ourselves in his place. In the Lord's Prayer we are taught to pray: "And forgive us our debts, as we forgive our debtors."

"For if we forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

The Golden Rule, as I understand it, is to act toward others in the same manner and spirit as we would have them act toward us. This is not easy to do, and I dare to say that few, if any, fully live up to it. Some one has said that "The Golden Rule is the only rule of conduct consistent with the Christian profession

## One At A Time

Julia Ward Howe, author of "The Battle Hymn of the Republic," once wrote to an eminent Senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last

and life, and by constant watching and diligent endeavor we all can make it practical."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

(Continued next week)

heard from, our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master whose personal words and work make up the bulk of His life record.

"He who waits until he can save many souls will never save one."—*Michigan Christian Advocate*.

Locked inside Russia today there are several million Jews without the gospel, without the Bible, without hope—that is, until our prayers open Russia's doors so that its Jews and all the rest of the Russians may hear of Christ.

—*Brethren Evangel*.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## The Weapons of Our Warfare

2 CORINTHIANS 10:4

1. The armour of Ephesians 6:13-18
2. The blood of His cross—Revelation 12:11
3. The word of our testimony—Revelation 12:11
4. The power of His resurrection—Philippians 3:10
5. The power of His indwelling—Galatians 2:20
6. The power of the Holy Spirit—Acts 1:8
7. The Word of God—Matthew 4:4, 7, 10
8. Faith—1 Peter 5:9
9. Prayer—Matthew 6:13; Mark 9:29
10. Angels—Hebrews 1:14; 12:22 R. V.
11. Personal Resistance—1 Peter 5:9; James 4:7
12. Subjugation to God—James 4:7
13. Mental Control—2 Corinthians 10:4
14. The Ascended Christ—Ephesians 1:21, 22



## NEWS NOTES

The program for the day will begin at 10 a. m. with Sunday school to be followed by the Home-Coming and Dedication Service. Rev. J. W. Alford of Morehead City, North Carolina, will preach the Dedication Sermon. After the morning service an old-fashioned picnic lunch will be served. The afternoon will be devoted to visiting and fellowship by those present while open house is held in both the church and parsonage.

All former pastors and members as well as all members and friends are cordially invited to attend this service. Rev. M. L. Johnson is pastor.

### TEXAS REVIVAL

The First Free Will Baptist Church of Fort

Worth, Texas, recently held a great revival with the pastor, Rev. C. B. Thompson, doing the preaching. There were nine conversions and nine additions to the church during the week. It was said by the older members of the church to be the most soul-stirring, heart-warming revival ever held in the church. Visitors remarked that they had not heard such preaching since they were children. The church reports that the revival is not over because through Mr. Thompson's preaching, God has set the hearts on fire and there are souls still being saved at most every service.

### FORT WORTH, TEXAS, PRODUCES TWO YOUNG MINISTERS

The First Free Will Baptist Church of Fort Worth, Texas, is very proud to announce that two of its members, Kenneth Eagleton and

Lewis Bernecker, have answered the call to the ministry.

Kenneth, a student at the Free Will Baptist Bible College, visited the church recently and delivered a very inspiring message.

Lewis, a young man who has more recently answered the call, preached his first sermon April 26 to a full house. He plans to enter training for the ministry at an early date.

Both of these young men are very promising Free Will Baptist ministers and the church requests that you join them in prayer for their future success.

### NEW CHURCH ORGANIZED

May 2, 1953, a new church was organized at Plymouth, North Carolina, by Revs. Herman Wooten and R. C. Ambrose.

A lot for a church building was purchased long before the church was organized. After many days, months, and years of praying, the long awaited church has now become a reality.

May 3, a land-breaking ceremony was conducted by Mr. Wooten and Mrs. Ambrose. The foundation for the building has already been laid and much material has been purchased. Anyone wishing to contribute to the cause which will be greatly appreciated. Send your donations to the church treasurer, Mrs. Tom West, Route 1, Plymouth, N. C.

### ALBEMARLE DISTRICT UNIONS

The Albemarle District Union Meeting, League Convention, and Sunday School Convention of the Albemarle Conference of North Carolina will convene with Free Union Church, Tyrrell County, Saturday and Sunday, May 30, 31, 1953. The programs follow:

#### Union Meeting, Saturday, May 30

##### MORNING SESSION

- 10:00—Devotion and Welcome, Rev. L. E. Ambrose
- 10:15—Moderator's Address
- 10:20—Reading Minutes of Last Meeting
  - Calling Roll of Ministers
  - Calling Roll of Churches
  - Offering for Orphanage
  - Announcements
- 11:25—Sermon, Rev. J. A. Alexander
- 12:00—Lunch

##### AFTERNOON SESSION

- 1:00—Devotions, Rev. T. F. Davenport
- 1:15—Special Music
- 1:20—Business
  - Treasurer's Report
  - Miscellaneous
  - Petitions for Next Union
- 3:00—Adjournment

#### ALICE WEBSTER, Program Committee

League Convention, Saturday Night, May 30

- 8:00—Devotions, L. E. Ambrose
- President's Remarks
- Appointment of Digest Committee
- Minutes
- Roll of Leagues and Receiving of Reports
- Old Business
- New Business
- Report of Digest Committee
- Sermon, Rev. Charles Craddock
- League Benediction

Sunday School Convention, Sunday, May 31

##### MORNING SESSION

- 10:00—Devotions, Harry Swain
- 10:15—Remarks, President

## The Centrality of The Cross

### I. The Centrality of the Cross in the Program of the Father

- A. Foreseen and Foreordained—Acts 2:23; 1 Peter 1:20
- B. Foretold—Luke 18:31; Acts 3:18; 1 Peter 1:11, 12
- C. Manifested as His work—Isaiah 53:2; 53:10
- D. Manifests His wisdom—1 Corinthians 1:23, 24
- E. Manifested in His declaration concerning this age—Ephesians 3:21; Hebrews 9:26

### II. The Centrality of the Cross in the Program of the Son

- A. In Teaching—Matt. 16:21-28
- B. In Salvation—John 3:14; 12:32
- C. In Determination—John 12:27
- D. In Obedience—Philippians 2:8

### III. The Centrality of the Cross in the Program of the Believer

- A. In his personal experience within—Galatians 2:20, 24
- B. In his personal experience without—Galatians 6:14
- C. In his preaching and practice—1 Corinthians 1:23; 2:2

### CHANGES

- 1. *Repentance* is a change of purpose (Luke 15:18; 1 Thess. 1:9).
- 2. *Salvation* is a change of position (Eph. 2:6-8).
- 3. *Justification* is a change of state (Rom. 5:1).
- 4. *Adoption* is a change of body (Rom. 8:23).
- 5. *Redemption* is a change of masters (Eph. 1:7).
- 6. *Sanctification* is a change of life (1 Thess. 5:23, 24).
- 7. *Consecration* is a change of will (Rom. 12:1, 2).

—Christian Victory.

# Notes and Quotes



BY J. C. GRIFFIN

## CONDITIONAL REWARDS

NE day I heard a man praying and he said, "Lord, open the windows of heaven and pour us out a blessing great that there will not be room enough to receive it." He was not a tither, but he expected God to fulfill the promise made in Malachi 3:10, 11. God made a great promise His people; not only a promise, but a challenge. "Get it! the WORD of GOD; "Bring ye the tithes into the storehouse, that there may be meat in my house, and prove me herewith, saith the LORD of hosts, if I will not open the windows of heaven, and pour you out blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, and the LORD of host."

The Israelites had been robbing God, according to the Word. Now they are challenged to pay up their rent and quit their dishonesty. There was no use for them to rob God "To open the windows of heaven and pour them out a blessing," as long as they continued to rob Him. There is no use in sending our breath to ask special blessings from God, when we are hoarding that which belongs to God and spending it on the pleasures created by the devil. But let us look at some more of God's conditional promises:

"Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing; thou wilt make up his bed in his sickness" (Psa. 41:1-3). King Hezekiah got fifteen years added to his life cause he had met the conditions.

"Honour the LORD with thy substance, and with the first-fruits of all thine increase: So all thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). If people would meet the conditions by using their substance the results would be a greater reaping of fruits from the soil. Pest, drought, floods, tornadoes, and other destructive means could be avoided largely if we would only be honest with God. Here is the proof: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The poor soul shall be made fat: and he that withholdeth shall be watered also himself" (Prov. 11:24, 25). Brother you cannot beat God at the giving.

Give, and it shall be given unto you; good

measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). We can get empty very quickly by failing God. Full blessings are received with full obedience to God's commandments. However, some people expect to reap rich rewards when they have failed to meet the challenge of God. God does not do business that way. When we meet God's challenge, right then it is a pleasure of our heavenly Father to meet His part of the contract. There is a little chorus that goes like this:

*"The blessings come down  
As the prayers go up,"*

which is true, but we must be obedient to God's command for the blessings to come down. May we look at some more Scripture:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:7, 8). The word grace here means temporal blessings. God never fails to meet His promise. The failure is always to be attributed to our sinful dealings toward God. If you want a blessing, meet these challenges of God. Let us see one more before closing:

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

All the above promises are given conditionally. So we need not to ask God to go beyond His challenge. Meet the conditions and the blessings are ours.

If God were to pour out His blessings over the top of our negligence or disrespect for His challenge, He would be endorsing our sin of disobedience. No special blessings from God without meeting God's plan. How about it brother? am I right?

I heard of a man up the state who promised to meet God's challenge in the tithing business, if God would only heal him and give him a chance. God did heal him and for a while he was true to God; he prospered financially and grew spiritually. But after years of enjoying God's blessings he went back on God and began to rob God. It was not long before his health failed again and he began to loose all that he had gained, his wealth slipped away from him. Brother, if we make a vow we had better "toe the mark" with God. He never will let you down, if you keep on the credit side of God's ledger.

God will bless the individual, the home, the church, the institution, and the nation that honors God with that which belongs to God. He says; "Blessed is the nation whose God is the LORD." The god of millions today is money. Even people who claim to be the children of God think more about getting money than pleasing God. Paul knew some people whom he described as fellows: "For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is

in their shame, who mind earthly things" (Phil. 3:18, 19). This is a fitting description of the average American. We have on the American dollar, "In God we trust," but the average person trusts more in the dollar than in God. Some have god's of pleasure, some god's of wealth, some worship self, some seek the praise of men. Yes, the god of praise is what some want. If they do not get a lot of praise, they will not play. Oh! how much we need to get away from selfish, lustful desires, and "Set our affections on things above where Christ sits at the right hand of the Father."

## GOD'S FINANCIAL PLAN FOR HIS CHURCH

God has a plan for the financial running of the church. Not plans, but a plan. His plan is tithes and offerings. I cannot make an offering until I have paid my rent. "The earth is the Lord's and the fulness therein, and they dwell therein." I am here as a steward to use that which God has made His own, and return to Him that which is His own. If I do not give according to God's plan then I am a robber of God. That is what God says. So, after I have paid my rent unto the LORD, then I can make an offering, which God will richly bless.

I never got a blessing out of purchasing a plate of food for any benevolent purpose. I have been guilty of doing such a few times, just to satisfy a friend who knew no better than to sell plates to run God's business, but I was the loser. Always when I get right down and make an offering, a sacrificial offering, God opens a window and a blessing comes down.

I remember once when I had taken an old, run-down church, where there were only a few people, the old church building was about rotten, the top was in bad shape, I said: "Let us get to some repairs here, and to make it go I will give a certain amount." I did and the amount needed was raised. It was a sacrifice on my part. After the service closed a visitor, who was a member of another church, came to me and said: "I want to make you a gift. Preachers should not have to make repair gifts that belongs to the members." This man gave me some bills and when I counted them there was exactly four time what I gave for the repair job. However, I believe that preachers should tithe and make offerings too, even if the visitor thought otherwise. I made a gift in helping to get a sick lady to the hospital when she could not have gone. A man who found it out gave me twice as much as I had given. One day a man walked up to me and gave me fifty dollars; I was on the street and needed some help, but I had not told any one—God knew it. I said, "What is this for?" He said, "To use as you please." Thank the Lord. You cannot get ahead of GOD with your gifts. AMEN. This is not bragging, it is a fact. You think what you may; I know God will do what He says.

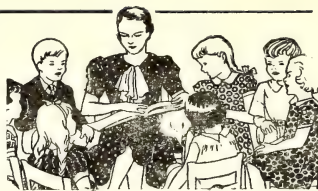
The thing that surprises the college man most when he gets out into the world, is to find out how much uneducated people know that he doesn't.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Memorial-Day Thoughts

SARAH SCHUSTER

**G**H, Grandma," said Nathalia Werth as she and Mother came in from decorating the graves on the Werth family lot a few days before Decoration Day. Mother went to get dinner ready but Nathalia ran to tell Grandmother about the strange experience they had had.

"Do you know, Granny," she said, "we sat on our lot bench and talked with a very nice lady who told us the funniest thing. She said that she comes out to the cemetery at least once a week since she has purchased her burial plot out there, because she wants to get acquainted and friendly with the place where she will lie buried. What do you make of that, Granny?" asked the ten-year-old with a look of astonishment written over her ruddy, beautiful young face.

"I had never thought of a cemetery in that light," said Grandmother Werth, "but that is a thought with real poetry in it, if you look at it in a certain way. She means she wants to know what birds sing there, how the grass looks, what flowers will be around her and what kinds of trees will shade her grave."

"But, Grandmother," said Nathalia earnestly, "we don't believe that Grandfather is really out there in your grave lot, do we?"

Grandma smiled kindly, for what a keen pleasure it was to her old heart to hear the young child, who had been converted only the winter before at the revival meeting in their church, aligning herself right up with Grandma's sixty-five years and saying firmly, "We don't believe, do we?"

"Yes, darling, you are right—Grandpa's body had been lying out there in the burial plot for twenty years now, but his spirit is in Heaven with the Lord Jesus Christ, who said that He wanted His own to be with Him where He was. There's no doubt about that."

"But then, Granny, it would seem to me it would be far better for a person to get acquainted with Heaven than with the grass and the flowers and the trees and the birds of the cemetery, even though they are nice and lovely."

"You surely are right, my child, Nathalia," answered Grandma, ready to extend the conversation.

"I remember my father, your great-grandfather came over to America from Germany, alone, at twenty years of age, and he never forgot the feeling of strangeness and fear when he realized that he could not understand a word of the language spoken in the new coun-

try. When we children were unnecessarily timid he often said to us, by way of giving us courage and poise, 'Well, you know the language spoken in the country, don't you?'

"What is the language of Heaven, Granny?" asked Nathalia earnestly.

Grandma laughed as she said, "There used to be an old lady in my father's German church who really believed that the German language would surely be spoken in Heaven," Grandmother continued. "We don't know about the language spoken there, but we know that we will all be able to express ourselves, for the Bible says that we will sing praises to the One who redeemed us and gave us the right to be there. The language of Heaven means, though, Nathalia, my child, that we get to know and to understand the things of God and the Spirit."

"To accept Jesus as your Lord and Saviour is the first step, isn't it, Granny?" asked Nathalia with unusual insight and understanding for her years.

"Yes, indeed, child, you are right there. By giving your heart and your life to the Lord Jesus you become acquainted with the King of the country over yonder," said Grandmother.

"Wheel! it would have made a big difference if Grandfather Werth had personally known the President of the United States when he came to America, wouldn't it have? He would have sent his servants to meet Grandfather, or even driven out himself to greet him," said Nathalia excitedly.

"Yes, child, that's exactly right. When you know and have accepted Jesus Christ as your personal Saviour you have entered in at the right door. To know the King of a country is to get acquainted quickly with all the new things and situations."

"He might even send you a reservation for the train or the boat, might he not, Granny?" asked the child with great interest.

"Yes, my child, how right you are! The first minute you fully put your life into His hands you are His own child, and all the privileges and powers, and even the reservation for Heaven, at last, is written indisputably down. No one can argue or deceive or cheat you out of your birthright," said Grandmother resolutely.

"My! it is wonderful to be saved and safe, isn't it, Granny?" said Nathalia.

"Yes, my child. In our little town there was a man who owned a big lumber yard. When a little boy was born to his wife he had a man go right out to the lumber yard the same day and paint a sign on the lumber yard. Not reading George Brown, owner, as formerly stood there, but he had him paint in big white letters on the dark fence: GEORGE BROWN AND SON, OWNERS. Everyone in the town laughed heartily and rejoiced with Mr. Brown that he had a son and an heir. That

is really a picture of what our Lord, the great King of Heaven, does the minute we put our feeble hand into His and give him our hearts. He says 'Jesus Christ and Nathalia Werth' and the Bible says, you know, we are joint heirs with Christ."

"Oh, it is grand to be saved, isn't it, Granny?" said Nathalia heartily.

"Yes, my child, but of course, George Brown's baby son could just lean on him and love him, but very soon he began to help his father a little with the work. He was with his father everywhere and he learned the business. Finally he became a real partner."

"That's the way with being a Christian, too, isn't it? We get to know more and more about the new country to which we are going, don't we?" said Nathalia.

"Yes, my child, the Bible is the map and guide Book. My father used to read it so constantly and with such joy that when I was a little girl many times I said to my sister (when we suddenly came in and saw his head buried in its pages), 'You would surely think Pop had a new book,' but it was always the same Book—the Bible. He got so well acquainted with Peter and James and John and Andrew and Paul that actually a few days before he passed over to that beautiful new country he suddenly awakened one day and asked my brother, 'Paul dead?' Oh, how he knew and loved every word that Paul had written! I wouldn't be at all surprised if our Lord had vouchsafed, permitted, His humble, faithful servant a little talk with the great Apostle even before he stepped into the Glory Land," said Grandmother tenderly.

"I think it is far more profitable to get acquainted with the Guide Book than with the cemetery where you will lie buried, don't you, Granny?" asked Nathalia.

"Yes, dear," said Grandma with a faraway look in her eyes. "I always wanted to tell you when you were older but I guess this is a good time, that I believe the King, our Lord Jesus, did come to meet your Grandfather when he came to pass over to the new land, for he opened his eyes, just before he closed them forever, with a look of surprise as if he saw wondrous, unutterable glories, and as if he said, 'Lord Jesus, can this be for me?'"

"Well, child," said Grandmother, "I really did not expect to get into such a deep conversation when we began to talk about the lady who wanted to get acquainted with the cemetery and the place where her body is to lie. But, after all, Memorial Day in reality means that we remember our loved ones, and how better can we decorate their graves than to talk about their faithful service to the King of the new country to which they have gone—the Lord Jesus Christ?"

Two boys were talking about a schoolmate. One said, "It will be an easy matter to win Tom over to our side, for when he does say 'No' he only about half means it." You know by this that Tom was not a strong boy in character. Christians should learn when to say "No" and then mean it. If they do this for the Lord, and trust Him, He will make them able to carry it out.—R.R.J.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in postage stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted or publication in THE FREE WILL BAPTIST.

## Resolution

(MRS. SARAH RADFORD)

We, the members of Rains Cross Roads church, Kenly, North Carolina, wish to pay tribute to the memory of our deceased sister, Rah Radford.

Therefore be it resolved:

1. That we bow in humble submission to God's holy will, remembering that his Word says, "Blessed are the dead that die in the Lord."

2. That in the passing of our dear sister, we, the church and community, have lost one of our faithful members. She will long be remembered by her many friends.

3. To the family, we extend our deepest sympathy. May God's richest blessings rest on them.

4. That a copy of these resolutions be sent to the family, a copy be sent to the Free Will Baptist Press for publication, and copy placed on the church records.

By The Committee

## In Memoriam

(MRS. MITTIE IRENE HOLLAND)

"She stretcheth out her hand to the poor; she reacheth forth her hands to the needy" (Proverbs 31:20).

"I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

On March 11, 1953, our beloved sister in Christ, Mittie Irene Holland, was taken suddenly from our midst. Though in poor health for some time, she was not considered seriously ill. She was born in Lenoir County, North Carolina, April 3, 1899, the eldest daughter of S. and the late Julia Hinson Braxton of La Grange, North Carolina. In 1919 she married Robert F. Holland of Kinston and lived in Lenoir County all of her life.

Mrs. Holland united with the La Grange church shortly after it was founded in 1916, and was a faithful, willing worker as long as she lived. She was one of the charter members of the woman's auxiliary and was active in all church affairs. She held the office of treasurer of the church many years, longer than anyone else has in its history. She would always lend a willing and helping hand to those in need. No one ever went away empty-handed; she would do without herself to help others and would do when she was not able physically, but nevertheless, she went about her Father's business, always doing good.

We feel sure that she will hear the greeting of commendation, "well done, thou good and faithful servant, thou hast been faithful

over a few things, I will make the ruler over many; enter thou into the joy of thy Lord." The church has lost a faithful, loving worker. Her help and counsel will be greatly missed by all who came into contact with her.

She is survived by her husband, R. F. Holland; four daughters, Mrs. Wayne Jones, Fayetteville; Mrs. Maurice Coombs, Kinston; Mrs. Barney Jones and Mrs. Shirley Holland, of the home; one son, Robert B. Holland of La Grange; her father, Josiah S. Braxton; three sisters, Mrs. Jake Herring, Sr., La Grange, Mrs. W. R. Wasserman, New York City, Mrs. Mary B. Sadler, Washington, D. C.; two brothers, James T. Braxton, Kinston, and Lt. Col. Joseph C. Braxton, Japan; and five Grandchildren.

She has left her imprints for good behind in all the kind, good things she did for others in the name of her Lord, and we feel sure that she has received that crown of righteousness which is laid up for those who love and serve the Lord.

Be it resolved: that a copy of this be sent to her family, one placed with the minutes of the woman's auxiliary, and one published in THE FREE WILL BAPTIST; as our way of showing respect and appreciation to our departed member, and sympathy to her family.

Authorized by the La Grange Woman's Auxiliary and submitted by,  
Josephine A. Herring.

## Mr. Manuel Moore

Mr. Manuel Moore, age 80, of Route 2, Four Oaks, North Carolina, died January 16, 1953, after a lingering illness. He was born September 7, 1882, a son of the late Walter C. and Mandy Barbour Moore. He was married to Della Williams, after whose death he was married to Mattie Allen.

Brother Moore was one of the oldest members of Bethel Free Will Baptist Church and had served as a deacon for more than twenty years. He attended services regularly until declining health prevented his doing so. He was held in high esteem by all who knew him.

Surviving are five daughters: Mrs. Kitty Beard, Newport News, Va.; Mrs. Belle Stanley, Route 2, Four Oaks, N. C.; Mrs. Lula Strickland, Princeton, N. C.; Mrs. Ina Massengill, Route 2, Four Oaks, N. C.; and Mrs. Blanche Barefoot, Route 2, Benson, N. C.; two sons: Valton Moore and Ralph Moore both of Route 2, Four Oaks, N. C.; two brothers: Dave Moore of Route 3, Four Oaks, N. C., and Sam Moore of Route 2, Four Oaks, N. C.; several grandchildren and great-grandchildren.

Obituary Committee of Bethel Church

Mr. Rayford Lee, *Chairman*

Mrs. Rufus Allen

Mrs. Ernest M. Allen

# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Tennessee Auxiliaries Report

COFER'S CHAPEL—NASHVILLE, TENN.

The Woman's Auxiliary of Cofer's Chapel Church held its April meeting during the week of prayer with 14 members, 9 visitors, and one new member present.

There was a season of prayer for the objects given in our Year Book of Programs for the week of prayer. The other nights of the prayer week were well attended also.

An unusual feature of the meeting was the devotional service presided over by Mrs. L. D. Miley and Mrs. Oscar Melvin. Being Easter week, there were six scenes given of the resurrection story in Scripture and song by a hidden choir and illustrated by shadow pictures. This was very impressive. An interesting and profitable game was included in the social period of the meeting in which the leader asked questions on the Year Book of Programs in a relay game.

NEW HOPE—JOELTON, TENN.

The Woman's Auxiliary of New Hope Church held its regular monthly meeting, April 25 at the home of Mrs. Garner Culwell with 12 members and one new member present.

Our program being on "Stewardship," an interesting feature of the meeting was a playlet given entitled, "The Touch of the Master's Hand." We are glad to report a wonderful meeting for the day.

In the afternoon session before entering our business meeting, the president, Mrs. Christine Boyd, directed a testimonial service which was very spiritual and up-lifting to all.

MRS. MARVIN WALKER, *Publicity Chm.*

## Attention, Georgia Women!

The Georgia Woman's Auxiliary Conference will meet in conjunction with the Ministers' Conference at Camp Mt. Bethel, four miles north of Ashburn, June 8-13. Mrs. Edith D. Shiver, president of Georgia Woman's Auxiliary Convention, will teach the "Woman's Auxiliary Manual" during the convention.

Those attending will be expected to furnish sheets, pillow and pillow cases, towels, bath cloths, soap and any other toilet articles needed. The price of board will be one dollar (\$1.00) per day or five dollars (\$5.00) for the week.



## THOUGHT for the WEEK



By  
REV. WILLARD  
C. DAY  
D. D.

## Gone, But Not Forgotten

"The righteous shall be in everlasting remembrance" (Psalms 112:6).

We pause again to remember those who have gone on to meet their Lord. For many years now the thirtieth of May has been set aside to decorate the graves of our loved ones. Not only on this day do we remember them, but in everlasting memory.

Many of our soldiers accepted Christ on the battlefield. Thirty American infantrymen were baptized in the cold surf of Anzio beach-head on the eve of their return to the front line fox holes. Clustered in barefooted groups on the sand, with a mine field on one side and practicing rifle grenadiers on the other, soldier converts sat on steel helmets while Captain Leroy W. Raley, who had just recovered from a shell splinter wound in his thigh, led them in singing, "I Can Hear My Saviour Calling."

Captain Raley said the soldiers' desire for baptism grew out of a memorial service for their comrades who had died on the beach-head. They remembered their dead comrades; we will not forget them!

The Bible is the only book that offers the promise of life after death. We can read other books, and in the end, the author dies. But not so with the blessed Book of God. Begin with the first verse of Genesis and read to the last of the Revelation, and you will find the author yet living and with the great statement: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

We do not have any control over death. It always appears as an uninvited guest. But we have power of choice as to what death we die: either a wicked death or a righteous death. God has no pleasure in the death of the sinner, but the death of a Saint is precious in His sight.

Those who die in the Lord are promoted. They ascend from a state of sorrow to a place of happiness. They rest from their labors and await the hour when they shall come from their graves and go home.

Jesus Christ came to the world to die a vicarious death. He took the heat out of life's fever, the gloom out of the grave, and will remove the sting of death.

William Cullen Bryant gave his ideas of death in the last lines of *Thanatopsis*: "So live, that when thy summons comes to join the in-

## NEWS NOTES

- 10:25—Sunday School Lesson, Rev. L. E. Ambrose
- 10:55—Enrolling Ministers and Recognizing Visiting Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Orphanage Report
- Offering for Orphanage
- Congregational Singing
- Announcements
- Special Music, Host Church
- 12:00—Convention Sermon, Rev. Ralph Osborne
- 12:30—Lunch

### AFTERNOON SESSION

- 1:30—Devotions, Rev. Richard Ambrose
- 1:45—Business Period
- Treasurer's Report
- 2:45—Adjournment
- MRS. RALPH OSBORNE, *Program Committee*

### 2ND DISTRICT UNION MEETING

The Second District Union of the Western Conference of North Carolina will convene with Milbournie Church, Wilson County, on Saturday, May 30, 1953. The program is as follows:

#### MORNING SESSION

- 10:00—Congregational Singing
- 10:10—Devotions, Rev. W. L. Poythress
- 10:20—Remarks by Moderator
- Appointment of Committees
- Welcome Address, Mrs. Icie Lamm
- Response, Rev. L. H. Boykin
- Seating of Visitors and Ministers
- Roll Call and Reading of Minutes
- 11:00—News from Orphanage and Special Music.
- Special Offering for Orphanage
- 11:15—Worship Service, Rev. Dee Bisette
- 12:00—Lunch

#### AFTERNOON SESSION

- 1:00—Singing
- Devotions, Rev. J. B. Ferrell
- Special Music
- Business Period
- Roll Call of Churches
- Officers and Committees' Reports
- Petition for Next Union
- Song
- 3:00—Benediction

### FIRST UNION MEETING OF WESTERN CONFERENCE

The First Union Meeting of the Western Conference of North Carolina will meet with Stoney Creek Church, Wayne County, May 30, 1953. The following program has been arranged for the day:

#### MORNING SESSION

- 9:30—Opening Devotions, Gene Outland
- Welcome Address, Mrs. J. C. Sasser
- Response, Albert Rollins
- Remarks by Moderator, James A. Evans

numerable caravan which moves to that mysterious realm, where each shall take his chamber in the silent halls of death, thou go not, like the quarry-slave at night, scouraged to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him, and lies down in pleasant dreams."

- Reading of Minutes of Last Union
- Roll Call of Churches
- Music, St. Mary's Male Quartet
- 11:30—Sermon, Rev. Wingate Hansley
- Offering for Orphanage
- 12:00—Lunch
- AFTERNOON SESSION
- 1:00—Devotions, Jasper Edwards
- "The Importance of Women's Work in the Church," Mrs. Clement Sullivan
- Business Period
- Reports of Committees
- Petition for next Union
- 3:00—Adjournment

## Our Pastor

Mrs. Walter W. Buck

(Dedicated to Rev. Walter B. Nobles, Winterville, N. C., for several years pastor of Rose Hill Church.)

I am thinking of our pastor,  
A good shepherd, kind and true,  
Who has guided us through our troubles;  
Our love he always would renew.  
All through life's rough journey  
He fed us with the bread of life;  
He held his star high up to heaven,  
Pointed to us the living Christ.

Oh! how sweet the old memories  
Still linger in our hearts.  
His life is one for Jesus;  
From his love we'll never part.  
Such a man dear God did give us,  
Like the Moses of the old,  
Who led the children of Israel  
In those days of long ago.

He carries a smile of sweetness  
Like dear Jesus in His days;  
His work was always cheerful,  
God gave him life a ripe old age.  
He reared a family of good children  
With the help of God's dear hand;  
Now he has a host of grandchildren  
To give him joy in this land.

He sowed the seed of righteousness  
From the beginning until the end,  
He will never be forgotten  
For he has so many friends.  
Our hearts are filled with joy  
For the gift of such a man;  
He helped us to walk with Jesus  
On the road to the heavenly land.

When our work on earth is ended,  
From this life we depart;  
We will not forget our pastor,  
We'll still love him in our hearts.  
We want to walk and talk with Jesus  
In that golden, happy land,  
With the angels, oh so happy,  
We will all then understand.

What a golden opportunity  
Our pastor gave us here on earth.  
We will follow in his footsteps,  
And praise the dear Lord for his birth!  
When we gather with the angels,  
With the Christians, oh so great,  
We will meet the dear Lord Jesus;  
He will welcome us at His gate.

We will say, "Dear Lord Jesus,  
Our good shepherd has brought us home.  
Will you receive us up in heaven  
Where in sin we'll never roam?"  
Oh, the joy we will see,  
We'll meet each other face to face.  
We will dance and shout with angels  
In that golden, happy place.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Principles of Christian Stewardship

(Lesson for June 7)

LESSON: 2 Cor. 8 and 9; 2 Cor. 9:1-15.

### INTRODUCTION

In this ninth chapter of II Corinthians, Paul ends Titus and two others whose names are not given to take care of the money collected or the relief of the poverty-stricken congregation in Jerusalem. By sending Titus and his committee to receive the money, Paul was being very careful. It would silence the criticism of those who might have felt that Paul was appropriating funds for his own benefit.

Let us not get the idea that Paul was a habitual complainer. He did not mind speaking a word of praise and commendation whenever it was deserved, but he was also apt to speak words of condemnation if one fell short of his duty. The Corinthians knew this; therefore, we are sure that they valued this compliment from Paul.

Isn't there also a challenge in Paul's compliment? Paul is saying that the people over in Achaia have had their money ready for a whole year. Don't let Achaia beat you, Corinth! Also he has been boasting to the people at Macedonia about Corinth's generosity. He is challenging the Corinthians to live up to the reputation that he has given them.

—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. It is seldom necessary to remind faithful stewards of their duty in giving (V. 1).
2. The fire of zeal will always stimulate others to follow the example it sets before them (V. 2).
3. The gift that is ready should be accepted and used lest the gift and its blessing be lost by delay (Vs. 3, 4).
4. Christian giving should be an act of grace instead of a gift extorted or coerced (V. 5).
5. In giving as in planting the reaping will be in strict keeping with the sowing (V. 6).
6. Those whose gifts are liberal and free will endear themselves to God's people and to Him (V. 7).
7. Even today, as in David's time, the Author of true benevolence is the source of its supply (Vs. 8-10).
8. The deliberate and cheerful gift achieves our ends: It enriches the giver, evokes thanksgiving, relieves the pain of want, and glorifies God (Vs. 11-14).
9. The more unspeakable God's Gift to us becomes, the more unspeakable our thanks to Him become (V. 15).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

1. The gift should be given with the full and hearty consent of the will. There should be no grudging and it should not be done as a mere matter of duty. After he has sown the seed the farmer does not return from the field with sorrowful heart, and exclaim, "There! all that good seed is thrown away and lost." No, he does not feel himself the poorer for the sowing, but knows he has simply parted with his seed until the harvest, when he shall be the richer for his sowing. The seed sowing is but the investment of the seed for a richer return. He sows with gladness and in hope. He returns from the field after the sowing, saying, "The soil is in good condition, and if the weather is at all favorable we should have a large crop." He is joyful and hopeful. This is an illustration of how the Christian should give. Let us remember that God does not desire gifts squeezed or forced from His people, nor those that are given with an unwilling heart (Deut. 15:7-11, 14; Prov. 23:6-8; I Peter 4:9).

2. Giving is a voluntary act and a universal privilege. God does not force anything. He does not force us to believe in Christ and be saved; He does not enforce our obedience to His will. But quite often He tests our sincerity, as He did with the rich young ruler. He had claimed to love his neighbor as himself, yet he was unwilling to part with his possessions and give them to the poor. And then God also tests our love. If we say we love Him with all our hearts, He wants us to give the proof of it by giving to Him whatever He asks. You would hardly call the husband a respectable man who claimed he loved his wife and children, but gave them nothing for food or for clothing. The amount of love we have for the Lord will determine the amount of money we will give for His cause. If under the Law the people were compelled to give a tenth, should we who are under grace give anything less?

Giving is also a wonderful privilege; it is one of the graces of Christian activity (II Cor. 8:7). No man is barred from exercising it (9:7-9). "Every man" means exactly what it says, but of course it is addressed to believers.

—*The Bible Expositor*

### 3. Things to note in the study of this lesson:

1. The support of the church to worthy causes.
2. Paul's great concern about the Jerusalem church.
3. Paul's care in dealing with the Corinthians.
4. The liberality of the Corinthians in giving to the needy.
5. Paul's boasting or praise for their noble cause.
6. God's reward of the liberal givers to His cause.

7. God's unspeakable gift to man.

—*Advanced Quarterly* (F.W.B.)

## II. THE LESSON ILLUSTRATED.

### WHEN CHRISTIANS SOWED SPARINGLY

When William Z. Foster made his speech in May, 1928, accepting the Presidential nomination as the candidate of the Communist Party, he said:

"Our Party creates no illusions amongst the workers that they can vote their way to emancipation. The working class must shatter the capitalist state. It must build a new state, a new government, a workers and farmers government—the Soviet government in the United States. When a communist heads a government of the United States—and that day will come just as surely as the sun rises, that government will not be a capitalist government but a soviet government, and behind this government will stand the red army to enforce the dictatorship of the proletariat."

This is a bold statement, but one hundred per cent true as far as Moscow's designs and Communist Party objectives are concerned.

We were told that when the Party came into power, a United States of Soviet America would be established . . . that this Nation would be divided into Soviets, with a Commissar over each one. When such statements were made in our meetings, it was a habit for all of us to rise with clenched fists and sing lustily:

"We march down the streets with our banner unfurled; fighting for bread and the Communist World. The bosses all quake at the challenge we hurl. Advance to the U.S.S.A."

One comrade would then step forward and ask what was to be done with the religious people of the country. We would then quote what comrade Lounatcharski had declared, namely: "We hate Christians. Even the best of them must be regarded as our worst enemies. All religions are poison. A fight to the death must be declared upon all religions."—*Kenneth Goff in Defender Magazine*.

In 1917, the Czar had been overthrown and the Kerinsky government was ruling in Russia. There was complete religious freedom at that time in Russia, and wide awake Christians urged the Church in England and the United States to send the Bible and the Gospel of Jesus Christ to the Russians who were anxious to hear, read and believe. The expenditure of less than one billion dollars for Christ's cause then would have made it unnecessary to spend untold billions of dollars and precious lives now. How about our own country today?

*The Christian Advocate*, official organ of the Methodist Church, published weekly in Chicago, Illinois, and edited by Otto Nall, features in its April 16 issue an article by Secretary of State John Foster Dulles, entitled "America's Responsibility in Today's World." The Advocate calls Mr. Dulles "probably the prominent Protestant Layman in America." He has been a ruling elder for many years in the Presbyterian Church, U.S.A.



ATTEND THE GREAT

# Camp Meeting

AND

## MINISTERS' AND LAYMEN'S INSTITUTE

AT THE

**FLORIDA FREE WILL BAPTIST  
CAMP GROUND TABERNACLE**

5 MILES SOUTH OF COTTONDALE ON HIGHWAY 231

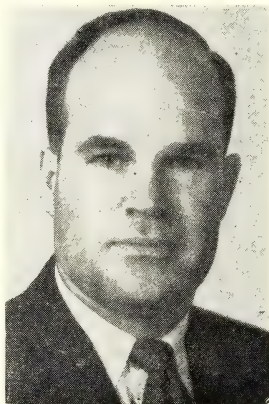
---

### Preaching Daily

•

at 11:00 A. M. and 7:30 P. M.  
For information write to Florida  
Free Will Baptist Youth Camp,  
Cottondale, Florida

•



Preaching by

**DAMON C. DODD**  
OF NASHVILLE, TENN.

---

### Good Singing

CHOIR and SOLO, Etc.

•

While in camp have your mail  
sent in care of Florida Free Will  
Baptist Youth Camp,  
Cottondale, Florida

•

**CLASSES MORNING and AFTERNOON**

# JUNE 7 THROUGH JUNE 19

MAKE YOUR PLANS TO ATTEND—COME AND STAY THROUGHOUT THE SESSION

**EVERYONE WILL BE WELCOME**

Rel

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

East Sweetwater Church, Sweetwater, Tennessee

Duke University Library  
JUN 6 1953  
Durham, N.C.



*The East Sweetwater Church was organized August 17, 1952, at the close of a tent meeting. The present membership of the church is 38. Rev. Horace Teague recently conducted a meeting in this church with 54 conversions. This church is a member of the Union Association of Tennessee. Rev. J. D. Bright is the pastor.*

THIS  
ISSUE

SHALL I MARRY A DRINKER? \_\_\_\_\_ MRS. ALVIN B. PFEIFFER  
PRAYER TIME \_\_\_\_\_ WM. GRAHAM SCROGGIE  
MARA'S LAMB \_\_\_\_\_ JENNIE A. STAPLIN

• AYDEN, N. C.  
JUNE 3, 1953  
Vol. 68 No. 22



# The Mail Box

## JOHN WEST'S LETTER

"This letter could very easily be entitled, 'Gripes, Grunts and Complaints.'

"There are three things that I would like to mention in this letter. Namely, Rev. John H. West's letter entitled, 'I Am Confused'; Mrs. J. T. Bailey's testimony; and the Unscriptural Doctrine of Premillennialism advocated in the Question and Answer section.

"Rev. John H. West and I are very close friends in the Free Will Baptist work of Oklahoma, but are definitely different in opinions.

"Since reading Rev. West's article, 'I Am Confused,' in the Free Will Baptist Paper, May 6 issue, I find myself in a state of confusion.

"I was born and reared in a Free Will Baptist minister's home. At the age of seventeen I was converted at an altar in a Free Will Baptist Church in North Carolina. Six months after my conversion God called me into the ministry. In the fall of 1945 I enrolled in the Free Will Baptist Bible College and graduated from there in 1947.

"I was taught in the home, church, and college that Free Will Baptist stood for something. Advocating always, that unless we stood for something we would fall for anything. Now I am confused after eight years of ministry. Rev. West informs me that I have been taught wrong, that in reality we don't believe in anything and are opposed to everything.

"Rev. West has always advocated that we should preach the positive instead of the negative. Now after twenty years of ministry he suddenly changes to the negative (extremely) way of preaching. Using one of his texts of many years ago, 'Brethren, These Things Ought Not So To Be.'

"Free Will Baptists in Oklahoma have had to take a stand on the false healing movement promoted by Oral Roberts. Now, here comes our Free Will Baptist Paper advertising, for free, for Oral Roberts and his 'Healing Waters (so-called) Program.' Free Will Baptists of Oklahoma believe in Divine Healing, but when we say Divine Healing we mean just that. This show-off healing program of many is nothing more than 'a sure cure for an imaginary sickness or an imaginary cure for a sure sickness.'

"Why is so much time spent and space given in our Free Will Baptist Paper, to the advocacy of the doctrine of Premillennialism? Would the same amount of space be given to someone who would advocate what our Treatise gives concerning the return of Christ, the Resurrection, the Judgment and Eternity?

"The Apostle Peter declares, 2 Peter 3:10-13, 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

"Note, what takes place when 'the day of the Lord comes as a thief in the night. The heavens pass away with a great noise and the earth shall be burned up.' This will not harmonize with the doctrine of Premillennialism."—Rev. Wade Jernigan, Norman, Oklahoma.

[•]

"In the May 6 issue of THE FREE WILL BAPTIST, there was an article in the 'Mail Box' on the RSV of the Bible (Letter by Rev. John H. West) which says that it is not true that the National Council of Churches has a copyright on the RSV.

"The editor-in-chief of the David C. Cook publishing Company published an article which says that the copyright on the RSV is owned by the National Council of Churches.

"I have understood for years that the modernists or liberals do not believe in the virgin birth of Christ. Why did all this confusion have to come up when our boys are fighting in Korea, fighting for our faith, and take the facts away from them to discourage them away from mother's Bible that they believed in when they left the U.S.A.?"—Mrs. Nellie B. Lundry, Cuba, Illinois.



TIMOTHY SHAY ARTHUR

## THANK GOD FOR A WASTEBASKET

"A wise use of the wastebasket," says a distinguished editor, "is the secret of successful editing." Perhaps on those who have done the work of an editor know how that observation really is.

One of the most unpleasant things about our task as editor is the rejection of some article or announcement that some Brother or Sister has sent in. Be assured that we do not reject anything for publication unless we feel that it is absolutely necessary. Here are some of the reasons why we have had to refuse publication of certain articles: (1) An announcement of a meeting on a certain date comes to us too late to be published before the date of the meeting. (2) A news item that does not give the name and location of the church where the news happened. This happens often. (3) An article written in long hand that we cannot read. We do accept articles in long hand if they are legible. But we have had to reject some because we simply could not read them. (4) Articles that are not in accord with Free Will Baptist doctrine. We have published some that we did not agree with, but we could not find anything contrary to our treatise. (5) Poems that have neither rhyme nor reason. Maybe we don't understand poetry, but some we get just do not look like poetry to us.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chairman; L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. V. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



# Shall I Marry A Drinker?

BY MRS. ALVIN B. PFEIFFER

LAST week a dear friend and her three little children visited us for the week end. At dinner as I was pouring a glass of milk for three-year-old Johnny, he looked up in his sweet voice, "I like beer."

"I do I," chimed in Nan, age ten. "I do I," eagerly contributed Dick, "and Helen"—the children had always called "Aunt"—"during the time I stayed at my mother's, while Nan was quarantined with measles, I drank a can of beer every night."

I looked at twelve-year-old Dick with disbelief and horror. "Oh, no, Dick, you mustn't!"

"Yes, I did. Didn't I, Mama?" Dick was incredulous. I looked at his mother. "No," she said, "and Mrs. Schuster called after we were home and apologized. She said that she had told her we allowed you to drink beer."

"Well, you do, Mama." "No, Dick, you know we don't—only the last few years in Daddy's bottle."

"No, too," said Johnny.

"No, too," said Nan. "I can't imagine a dainty, lovely little girl like you, Nan, drinking beer," I said to Nan. "No, but I like the taste of it," she replied with conviction.

"I was crushed. My friend had been reared in a cultured, Christian home where intoxicating liquors was never used in any form; where drinking was considered degrading; yet here were children testifying that they liked and drank beer."

"I knew that John, the father, drank beer. I had seen the bottles and cans in their home. I had been reared in a home where liquor was never used. After the children were in bed, I discussed this situation with Margaret, for I felt that fundamentally she had not changed her opinions or convictions."

"Helen, I am just sick about the whole thing. I want to try to talk it over with John and tell him it isn't wise for him to drink in front of the children, he will not listen to me. He says that his parents drank in front of him and that he nor his sister and brothers are alcoholics or ever become drunk. He contends that it is best for children to see and to learn to drink in moderation—that it will save them from becoming alcoholics. I can't see it that

way. I see the appetite it is creating in the children."

"Can't you refuse to let John have the beer at the table?"

"I've tried it," she replied. "He becomes resentful over my domination, as he calls it. I will not put the can of beer on the table or pour it for him, so he gets it from the refrigerator himself. I used to protest and we would quarrel. For the sake of peace I've given in. It was awful to have the children see us quarreling. It meant every dinner started with bickering."

As Margaret was speaking I thought of the importance of children's seeing in their parents an united front on moral issues. I thought with grief of what the future might hold for golden-haired Nan, who all her life had shown manifestations of wishing to escape from reality, liking the taste of beer at the tender age of ten. My heart sank as I thought, "She is just the type to become an alcoholic, and she has already developed a liking for beer." How true and wise that famous statement, "The first drink is one too many."

My friend continued, "Oh, Helen, it is awful to be married to someone who drinks. I can see what is happening to the children and I feel like a trapped animal about it. Believe me, if a girl could only see ahead she would think twice before marrying a man who drinks. I knew before I married John that he drank, but I thought I could persuade him to stop. I should have known that he wouldn't do something for me after we were married which he was unwilling to do for me before we were married. I wonder how women can bear it who have husbands who come home drunk. And as far as that goes what assurance have I that John will not become an alcoholic? Even now, I can see how he drinks more heavily when he is under tension and pressure from business. It's a vicious circle; it only makes

matters worse to drink. I feel so insecure about the future."

Now that Margaret had started to unburden herself, all of the hidden fears, trouble, and worries began to be voiced.

"The cost, Helen—you haven't any idea of the cost and how it robs us of necessities and little extras which would give us such joy. Every time John buys a case of beer, I think of how much it would mean to put that money aside for the children's education. I try not to be resentful or to feel he is selfish, but I know I do. I keep reminding myself that I knew he drank when I married him."

She continued talking. It seemed to be helping her to see her problem more clearly by sharing her concern with me.

"So far, I haven't had the trouble that two of my friends, Ruth and Lillian, are having. Bill, Lillian's husband, stops for a drink on the way home from work and sometimes he stays too long. He doesn't get drunk, but by the time he reaches home the dinner is spoiled, the children are uneasy, hungry, and crabby, and no one is in a mood for a pleasant, relaxed evening at home."

"Ruth has a serious problem that I hope I'll never face," continued Margaret. "It is a common problem among couples where the husband drinks. Ruth's husband, Fred, wants to go out several nights a week and spend the time at the neighborhood taverns. Ruth doesn't care to go to taverns. She feels as we do that it is degrading. The people Fred meets at the taverns are not her kind. He doesn't enjoy them. On the other hand, Fred won't have anything to do with her friends. He calls them stuffed shirts. They have no mutual friends, nor do they have companionship with other couples. So, two or three nights a week Ruth sits home alone, resentful of the time Fred wastes when there is so much he could do to improve their home, and resentful of the money he spends. It is making her bitter, and well it might, for it is cheating her of much that marriage should have given her—security, companionship, respect, the joy of fellowship with

(Continued on page thirteen)



# PRAYER TIME

**T**HE habit of ejaculatory seasons of prayer can never be substituted for fixed and regular times for prayer; indeed the two former owe their effectuality to this latter. Fixed time for prayer is a necessity. All our life must be, and is carefully organized. We have our meal time, our work time, our rest time; no one thinks of leaving these to the accident of mood or temperament. Why, then, should we subject prayer to our moods, and subordinate it to our inclination or disinclination as the case may be? We do nothing else that is serious on this principle, and yet, too often, we do the most serious thing of all after this fashion.

Among other requirements of regular prayer may be named these two—First, it should be in secret: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Closet communion is the most difficult to secure and maintain, but it is vastly the richest in results; it is our Lord's first lesson in the school of prayer, and we should secure it at any cost. It is not the prayer meeting that leads to the closet, but closet communion which gives appetite for, and adds power to, the prayer meeting.

And the second requirement is, it must be unhurried. It puts us all to shame when we read of what the busiest men did in this matter in days gone by. John Wesley prayed at least for two hours daily; Martin Luther for three hours; Charles Simcoe for four hours; Bishop Andrews for five hours; and John Welch, the Scotch preacher, for eight to ten hours. Perhaps we ask how they could take so much time for prayer, and do anything beside. Well, look at those names again, and you will see that they were all scholars and indefatigable workers, and it was just because they prayed so much that they worked so well. They believed that prayer was the principal thing, and that work was valuable and worth while only as it was steeped in prayer; consequently they gave it the first place, and made unhurried time for it. It is better to have fifteen minutes unhurried for prayer than a distracted hour; we must concentrate upon it, and become absorbed by it, if we are to accomplish anything.

If, then, prayer must be regular, private, and unhurried, everything depends upon the choice of a time or times. David prayed three times a day—morning, noon, and evening, and in this he was followed by Daniel; and perhaps we may infer from Psalm 119:164, that Ezra prayed seven times a day. Certainly the day should be begun, or ended, or both, by a

## Prayer Demands Regular Times

BY WM. GRAHAM SCROGGIE

season of private prayer. How much we need the help of the Almighty at daybreak before we set out again upon the pilgrim path, turn our hand once more to our allotted task, and face afresh our common foe! Early should we seek Him. "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."

McCheyne made a point of seeing the face of God before he saw the face man. Earl Cairns, when greatly pressed by most exacting State duties, devoted the first hour and a half of his day to prayer. Sir Henry Havelock gave the first two hours of the day. Dr. Alexander Maclaren gave the first hour. Dr. Jowett was beautifully said, "I find my soul has a bias for the throne of grace about seven o'clock in the morning." And we have been told by the grandson of Dr. Kidd, of Aberdeen, how that great man prayed. He says, "In the darkness of a cold winter morning I have once and again heard him rising while the rest of the household was hushed in slumber. I listened while he patiently lit his fire, not with the ready help of lucifer matches, but with flint and steel eliciting a spark; then he began to breathe out his soul in the most earnest tones at the throne of grace; the utterances of his devout heart were not audible to me, who was in an adjoining room, but, youngster as I was, I felt awed as I heard the sound of prayer that often became wrestling, and I knew that the man I revered was doing business with God."

But prayer is not less necessary at night than in the morning. The Levitical Law required morning and evening sacrifice; and the necessities of the case require this of us. Quaint George Herbert has said—

*"Who goes to bed and doth not pray,  
Maketh two nights of every day."*

We need to come again at night to confess defeat, or to thank for victory, to acknowledge the Divine mercies, and to offer God our worship. The principal time with some is the morning, with others the evening; no one can choose another's time, but time we each must have if our souls are to live, and time so spent is put out to largest profit and will bring in its

wake no regrets. But how great will be remorse some day when we see what time might and should have been spent in prayer but which we trifled away. Listen to the solemn words by Canon Liddon—

"A time will probably come to most of us if it has not come to some already, when we shall wish that the hours at our command, during the short day of life, had not been disposed of as they have. After all, this world is a poor thing to live for when the next is in view. Whatever be their claims, created things have no business to be sitting on the highest throne within the soul that belongs to the Creator. Yet, for all that, too often they do sit there. And time is passing. Of this priceless gift of time, how much will one be seen to have been lost; how ruinous shall we deem our investment of this, our precious stock! How many interests, occupations, friendships, engagements—I speak not the avowed ways of 'killing time' as it is termed with piteous accuracy—will be then regarded only as so many precautions for building a house upon the sand, as only so many expedients for assuring our failure to complete the true end of our existence! It may not seem possible that we should ever think that Life is like the summer's day; and in the first fresh morning we do not realize the noon-day heat, and at noon we do not think of the shadows lengthening across the plain, and the setting sun, and of the advancing night. Yet, to each and all, the sunset comes at last and those who have made most of the day are not unlikely to reflect most bitterly how little they have made of it. Upon whatever they may look back with thankfulness, or with sorrow, it is certain that they will regret omissions of duty more keenly than neglect of prayer; they will prize no hours more highly than those which have been passed, whether in private or in public, before the throne of justice and of grace, upon which they hope to gaze throughout eternity."—*The British Ecologist*.

## "Help Me, Lord"

Many professed Christians feel as the professor who expressed himself in a prayer in Salvation Army meeting felt: "O Lord, help me to forget all about my learning, help me to forget my position in society, help me to get down on the level with these poor people, help me—," but here his prayer was cut short by the captain who shouted: "O Lord, do he this poor learned fool." And the big drum sent out a fervent "Amen." O Christians with Christ's example before you, never tire of getting down to reach a soul.—*Peniel Herald*

# - Department of Foreign Missions -:-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
42 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

## My Impression of the Free Will Baptist Church

ABOUT the middle of the year, 1952, the President and Secretary of the Cuban Council of Evangelical Churches made a visit to the Seminary "Cedros del Libano." We were interested in finding out what the Free Will Baptist church was doing.

On that occasion we were cordially welcomed by the Rev. Rafael Rodriguez Josue and Thomas H. Willey. It was rather a short visit, but we were favorably impressed. There we learned about the pastors and members of this church the more we were convinced of the splendid work carried on by this Evangelical denomination.

Last year the Rev. M. B. Salabarría, President of the Council, was invited to deliver the commencement address. During the celebration of the annual meeting of the Cuban Council on November, 1952, we were pleased to have among us a group of pastors headed by the Rev. Thomas H. Willey. As they told of their experiences on the field we could appreciate in a better and clearer way the kind of work they carry on. We also noticed the attractive personality of the young fellow workers.

I was invited this year to attend their 11th Annual Convention. I spent three unforgettable days at the Seminary, "Los Cedros del Libano." I intimated with the Willeys and found out how much they are loved by everybody. The Annual Convention was no one: good meetings, well chosen topics, wonderful choir selections, interesting business meetings, Christian fellowship, inspiration. Those present were deeply convinced of the fact that "it is good and pleasant for brethren to dwell together in unity." One could readily see how joyful and grateful to God each one was. Methodist, Nazarene, Association Churches, and Presbyterian delegations were sent—all of them as part of one body.

The Willeys; the Rev. Wolfe Hansen, Director of the Seminary, "Los Pinos Nuevos"; the Rev. Raymond Riggs, and I had long talks on the matter of evangelization in Cuba.

The Cuban Council of Evangelical Churches pleased to acknowledge the splendid missionary work carried on by the Free Will Baptist church and is thankful to God for the wonderful results obtained during the past years.

We surely enjoyed the friendship and good fellowship of the Free Will Baptist brethren who are called to do so much good in our country. We all pray God's richest blessings

## From the Field

Delaplaine, Ark.  
April 28, 1953

Dear Bro. Riggs,

Enclosed is a dollar for Foreign Missions, of which I plan to send one each month for that cause. It isn't much but I feel if every member of the Free Will Baptist would do that, there could be more accomplished through that work. I represent the O'Kean Church and we take up a small offering each month for Foreign Missions and Home Missions. At our last fellowship meeting, Bro. Wilson, pastor of the Pocahontas Church, asked for volunteers who would send one dollar a month, and I decided to do that.

Please pray for us as I feel as there was never anyone needed your prayers as much as we. You see, a year ago last January 19, I lost my husband, Eld. Lonnie Walker, in an awful car wreck which killed him and his sister. Then last October, Delass was called into service and is now in Korea. I have four other children. Please remember us when you pray.

MRS. LONNIE WALKER

Surgoinsville, Tenn.  
April 10, 1953

Bro. Riggs,

Enclosed find check for \$29.00 for Foreign Missions from the Phipps Bend F. W. B. Church and Woman's Auxiliary. We have planned to have a special service for Foreign Missions every fifth Sunday.

Yours in Christ,

MRS. C. A. CHRISTIAN

Novinger, Mo.  
May 5, 1953

Mr. Rev. Riggs

Kind sir, enclosed you find ten (\$10.00) dollars. I wish \$5.00 of it sent to Hannas that lost their baby some time ago. I feel so sorry for those missionaries; they look so young. Not many so young would go to India to work for Christ. It is hard to understand why they should have to sacrifice their little one, but we know God knows best and He has a plan for all of us. The other five, send same as usual. I'm not well but God will take care of me I know.

I so much appreciate what you do for the cause of Christian work for Free Will Baptists.

upon this work, its leaders, pastors, and members.

REV. RAUL FERNANDEZ CEBALLOS  
*Executive Secretary*  
Cuban Council of Evangelical Churches

I pray God's blessings on all our officers for their work.

Sincerely,

MRS. GOLDIE ELSEA

51 West Delaware Place  
Chicago 10, Illinois  
April 23, 1953

Dear Brother Riggs:

Enclosed find \$10 to cover my April pledge. It's a real joy to send it.

Congratulations on your new appointment to full time Promotional Secretary.

Sincerely in Christ,

GERTRUDE BOWE

## Cuban Association Report

Like any Association in the states, the Convention in Cuba also has its reports. The national church is certainly growing and they are proving to be good stewards in spite of their poverty, as these reports show.

REV. RAYMOND RIGGS

The following is a report of the money sent into the Cuban Association of the Free Will Baptist Mission in Cuba for the year, April, 1952, to April, 1953. Each amount represents 60% of their annual offerings. 40% remains in the church of local church expenses.

Provinces—Pastors	Amounts
Congre—Benito Rodriguez	\$449.03
San Juan—Onelio Valle	430.04
Jaruce—Melitino Martienz	426.35
Jibacoa—Esterio Garcia	406.47
Las Martinas—Santos Romeu	250.85
Vinales—Osmundo Corrales	305.67
Cabezas—Pedro Rojo	143.70
Ceja del Rio—Victor Pedroso	132.85
Puerto de Golpe—Eldemire Cuba	3.30
Arroyos de Mantua—Moises Toirac	64.20
Pinar del Rio—Rajael Josue	324.32
Viejo—Lolita Betancourt	7.00
Canasi—Mario Perez	168.25

Tithing of Maximina Sanchez, worker in Habana, \$43.45.

Offering of Venencio Perez, \$10.00.

Report of Workers from April, 1952, through March, 1953:

Preaching Services	1,936
Prayer Meetings	1,061
Bible Studies	345
Services in Outlying Sections of Our Main Points	408
Special Services	110
Sunday Schools	2,054
Evangelistic Visits	21,772
Edification Visits	8,071
Tracts Distributed	70,216
Portions Distributed	8,918
Bibles and New Testaments	532
Souls Saved (Very Conservative)	134

### Finances

Paid into Churches	\$5,777.03
Paid into Cuban Association	3,242.67



# NEWS NOTES

## MISCELLANY

Rev. L. R. Ennis, Goldsboro, North Carolina, suffered a broken leg recently in an accident. ● Rev. Damon C. Dodd, Nashville, Tennessee, conducted revival services in Richmond, Virginia, recently. ● Rev. C. F. Bowen, pastor of the East Nashville Church, delivered the baccalaureate sermon at Free Will Baptist Bible College on May 24. ● Dr. Homer Willis, pastor of Southside Church, Paintsville, Kentucky, is in North Carolina for revival services.

Wesley and Aileen Calvary have returned from Cuba. ● Rev. Charles Thigpen, Nashville, Tennessee, will conduct revival services at Prospect Church, Dothan, Alabama, in June. ● The North Carolina Ministers' Conference meets at Cragmont, June 8-12. ● The Georgia Ministers' Conference meets at Camp Bethel, June 8-12. ● Rev. Luther Gibson, East Tupelo, Mississippi, recently conducted revival services at Shady Grove Church, Durham County, North Carolina.

Mt. Allen Junior College, Black Mountain, North Carolina, will have its closing exercises for the term on June 8 in the college auditorium. ● The Sunday School Board of the National Association met in Nashville, Tenn., the last of April.

## F.W.B.B.C. GRADUATES LARGEST CLASS

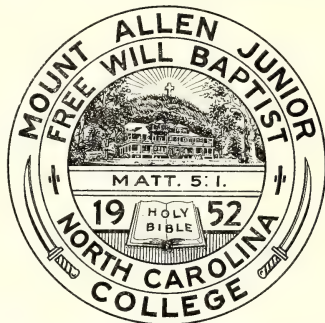
The largest class in the history of Free Will Baptist Bible College, Nashville, Tennessee, received their degrees May 28.

Those receiving the B. A. Degree were Don Ellis, Cedar Hill, Tennessee; Charles Sapp, Oklahoma City, Oklahoma; Lucy Wischart, Myrtle, Missouri; N. R. Smith, Jr., Haldton, Oklahoma; W. B. Hughes, Hamilton, Alabama; Reedy Saverance, Timmons ville, South Carolina; Bobby Picirilli, Pamplico, South Carolina; Sterling Tucker, River Mines, Missouri; Roy O'Donnell, Ashville, Alabama; E. Bayless McDonald, Asheville, North Carolina; Fred Kirby, Timmons ville, South Carolina; Durward Long, Columbus, Georgia; and Daniel Merkh, Lynn-haven, Virginia.

Others who received diplomas for having completed the three-year Bible Course were: Thomas Kenneth Carter, Darlington, South Carolina; Johnnie E. Floyd, Jr., Marion, North Carolina; Ruth Ella Floyd, Marion, North Carolina; James C. Lynn, Nashville, Tennessee; Novella Propst, Belmont, North Carolina; and Edward H. Corn, Raleigh, North Carolina.

Also there were twenty-six Evangelical Teachers Training Association diplomas presented to students having completed the requirements for this award. This diploma qualifies them to conduct Teacher's Training Courses in Sunday School work.

## JUNE AND JULY EDUCATION MONTHS



June and July have been designated by the North Carolina State Convention as Christian education months.

Rev. David Hansley, chairman of the Board of Christian Education of the state convention, announced that the educational budget for the state is \$20,000. Approximately one-half of this amount has already been raised. It is expected that the other half of this amount will be raised during June and July.

Mt. Allen Junior College, Black Mountain, North Carolina, will close a successful year of operation with appropriate closing exercises on June 8. Rev. Lloyd Vernon, president, will be in charge of the exercises.

Free Will Baptist Bible College, Nashville, Tennessee, will graduate its largest class on May 28.

Mr. Hansley states that the Board of Christian Education is vitally concerned about every phase of the denominational program and urges the support of education both within the state and on a national level.

All offerings should be sent to Rev. M. L. Johnson, Sims, North Carolina. Undesignated money sent for Christian Education will be

## COMING EVENTS

June 8-12—N. C. Ministers' Conference, Cragmont

June 8-12—Ga. Ministers' Conference, Mt. Bethel

June 14—Flag Day

June 14—Children's Day

June 15-20—N. C. Woman's Conference, Cragmont

June 21—Father's Day

June 22-27—N. C. Youth Conference, Cragmont

July 4—Independence Day

July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.

divided one half for state use and one for national use. All designated money be used for the purpose designated.

## ALABAMA STATE SUNDAY SCHOOL AND LEAGUE CONVENTION

The Alabama State Sunday School League Convention will meet with the Scauga Church, June 12, 13, 1953. The following program has been arranged for the

THEME: *Do All to the Glory of God*

## LEAGUE CONVENTION

June 12, 1953

### MORNING SESSION

- 10:00—Devotional, Fayette League
- 10:20—Welcome Address, Sylacauga League
- 10:25—Response Address, Cordova League
- 10:30—Business Session
- 11:00—Our Youth Camp, Rev. H. A. Pitts
- 11:15—Singspiration
- 11:30—Youth Message, Dave Franks
- 12:00—Lunch, Served at Church

### AFTERNOON SESSION

- 1:00—Devotional, Samantha League
- 1:15—Report of 52 Nationwide League Conference, Cordova League
- 1:30—"The Jones Family," Florence League
- 1:45—Discussion of League Work, Rev. Lester Jones
- 2:15—Reaching Our Youth, Mary Edna Cobb
- 2:30—"The Word, Leeds League
- 2:45—Missions, Clara Cobb
- 3:00—Adjourn Until Evening Session

### NIGHT SESSION

- 7:30—"The Voice," Dothan League
- 8:00—Intermediate Sword Drill, Mrs. Lester Jones

## SUNDAY SCHOOL CONVENTION

June 13, 1953

THEME: *Our Place in the Sunday School*

### MORNING SESSION

- 10:00—Devotional, Grady Palmer, Castleberry, S. S.
- 10:15—The Pastor's Place, Rev. R. K. Frank
- 10:30—Business Session
- 10:45—Children's Home Program
- 11:15—Singspiration
- 11:30—Message, Rev. J. M. Dutton, Jr.
- 12:00—Lunch, Served at Church

### AFTERNOON SESSION

- 1:00—Devotional, Ensley S. S.
- 1:15—Business Session
- 1:45—Report on National Con., Cordova S.
- 2:00—The Superintendent's Place, Grady Collins
- 2:15—The Secretary's Place, Florene Sides
- 2:30—The Teacher's Place, Mrs. Essie Collins
- 2:45—The Convention's Place, Charles Hollingshead

## SPECIAL INVITATION

Ministers and Christian workers are invited to attend Revival Crusade, sponsored by the F. W. B. Churches of Metropolitan Detroit. The speaker will be Dr. Bob Jones, Sr. There will be two services daily, June 7-14 at 10 a. m. and 7:30 p. m. at the Highland Park Free Will Baptist Church, 242 Victor Avenue, Highland Park, Michigan.

Arrangements have been made to provide free lodging for out of state guests (with the exception of meals). If you plan to attend, please notify Rev. William Mishler, Chairman of the Entertainment Committee at the above church address.

## REVIVAL AT BETHEL

revival meeting began at Bethel Church, Wilcox County, North Carolina, June 1 and will continue for two weeks. Everybody is cordially invited to attend these services. Rev. D. Terry of Cove City, North Carolina, is evangelist. Rev. Elmo Harper is pastor.

## COUNTY LINE CHURCH ORGANIZED

On Friday night, May 15, the County Line Free Will Baptist Church was organized at the home of Mr. R. C. Phillips, Route 2, Richton, Mississippi. This organization with twelve charter members came out of a mission revival conducted by Rev. J. T. Quick. The charter members are as follows: Mr. and Mrs. R. C. Phillips, Mr. and Mrs. Artis Malone, Mr. and Mrs. C. D. Dunnam, Mr. and Mrs. M. W. Mozingo, Mr. and Mrs. Ramsey Braddock, Annie Mills, and Pollie Phillips.

The following church officers were elected: Pastor, Rev. J. T. Quick; Clerk, C. D. Dunnam; Treasurer, M. W. Mozingo; Deacons, R. C. Phillips and Artis Malone; Building Committee, C. Phillips, Artis Malone, C. D. Dunnam, M. W. Mozingo, and Ramsey Braddock.

Sunday school was also organized in this new church with Mr. Artis Malone as superintendent. This church requests the prayers of those who read this.

## FLORIDA MISSION CONFERENCE

The Mission Conference held May 14, 15, and 17 in the Free Will Baptist Tabernacle, five miles south of Cottondale, Florida, was a great success.

The speakers during the conference was Rev. Mond Riggs representing the Foreign Mission Board and Rev. J. B. Bloss representing the Home Mission Board. Also there were many others on the program from the state of Florida.

The State Directors, Revs. J. M. Rich and A. Huckaby, served as Program and Arrangement Committee with the assistance of local churches.

One of the highlights of the conference was the Dedication Service at which time a number came forward to dedicate themselves to full-time service for God. Two of these were for ministry, having felt the Divine call. There were H. L. Henderson and Robert Owens; later has already made plans to sell his car, tractor, and home to enter the Free Will Baptist Bible College this fall.

A mission film was shown Friday night, and Saturday night Rev. Riggs showed slide pictures recently made in Cuba.

One thing that happened during this conference that should be of great interest to other Free Will Baptists was a Fast both Friday and Saturday evenings, with prayer for missionaries.

There has been much comment on this conference not only from Free Will Baptists, but from other denominations. These conference workers are doing much to show the other groups that Free Will Baptists are mission minded and encourage our own people that way.

## CENTER ASSOCIATION OF CALIFORNIA MEETS

The Center Association of Free Will Baptists met with the Calway, California, Church, May

## BIBLE COLLEGE EXTENSION TEACHER ELECTED



Rev. Leroy Forlines, a graduate of Free Will Baptist Bible College and now pastor of First Free Will Baptist Church, Newport News, Virginia, has been elected to the faculty of Free Will Baptist Bible College as extension teacher.

14, 15, and 16, 1953, with all seven churches represented.

Rev. O. H. Doss, moderator, opened the association in regular form. After congregational singing led by Mr. Rush, the moderator gave the welcome address, followed with prayer by Rev. J. L. Waltman. Several numbers were rendered by the Miller Quartet and the Reynolds Quartet. Rev. Winston Lawless delivered the introductory message, using as his subject, "Lay Aside Our Besetting Sin."

The second day of the association opened Friday morning, May 15, with congregational singing directed by Rev. Lloyd Talley, followed with prayer by Rev. Earl Jensen. The host pastor, Rev. Lester Davis, welcomed everyone with Rev. P. E. Lambert responding. After a business session, Rev. Burl True delivered the morning message.

The afternoon session opened with congregational singing directed by Rev. Henry Scroggins. Another business session was conducted by the moderator. Revs. Herman Hupp and Winston Lawless brought the afternoon messages.

Rev. Earl Jensen delivered the Friday night's message. Special music was rendered by Margie Winters, Ella Mae Hupp, Tommy Montgomery, the Kerman Quartet, and Calway Ladies Quartet.

The closing day of the association opened in regular form. A memorial message by the moderator climaxed the program.

## GREENE COUNTY FELLOWSHIP SUPPER

The Greene County Fellowship Supper will meet Friday night, June 5, 1953, with the Grimley Sunday School at Hookerton Community Building, Hookerton, North Carolina.

A delicious meal has been planned by the ladies auxiliary, and a good program has been planned which will be of interest to all Sun-

day school officers and teachers, as well as all Sunday school members. Come and meet your many Free Will Baptist friends from other schools and make new acquaintances.

## MT. VERNON WELCOMES YOU!

The National Association of Free Will Baptists and the National Woman's Auxiliary Convention will meet in Mt. Vernon, a city of over 20,000 people in the heart of Southern Illinois, July 13-16, 1953. The site has been moved from Benton, Illinois, the place originally announced. The change was made because of better entertainment facilities and was asked for and approved by the officials of the National Association. Free Will Baptists in and around Mt. Vernon and the officials of the city are enthusiastically extending to all of you a hearty welcome. Preparations are coming along nicely. Our plans are to equal or outdo Shawnee, 1952 Convention site, in every phase of entertainment, hospitality, and convenience. And if you were there you will know that that is next to impossible!

Meetings will be held in the beautiful, spacious Mt. Vernon Township High School Auditorium, just five blocks from the downtown Square. Among the rooming facilities available are four hotels, the largest with 131 guest rooms; eight tourist courts and motels; many private tourist rooms; and private homes for all who wish them. There are more than twenty-five cafes and restaurants, including four which are very large and exceptionally nice for a city of this size.

Highways from six directions lead into the city. Two railroads offer passenger service from north, east, south, and west. There are direct connections to St. Louis, Missouri, (80 miles), Evansville, Indiana, (95 miles), Louisville, Kentucky, (250 miles), Nashville, Tennessee, (240 miles), and Chicago, Illinois, (275 miles). Greyhound bus lines operate through the city from four directions, connections being made every few hours. Chartered passenger service to and from any place in the United States is available at the airport just one mile east of the city limits.

Mt. Vernon is noted for vast resources and gracious hospitality. Its schools and churches are rated with those anywhere in the United States. This "King City of Little Egypt" received the honor of being one of the eleven All-American cities in the United States in 1952. This reward was given for outstanding achievements and progress. The city park has many picnic areas and a zoo with the largest collection of animals and birds in Illinois outside the Chicago area. Plans are underway for entertaining the children there a part of each day.

About 7,000 information folders will be mailed in the near future. Write for the folder if you don't get one, or for any other information. Address all mail to Publicity Director, George W. Waggoner, 605 South 24th Street, Mt. Vernon, Illinois.

## THEATERS ON DECLINE

The number of motion picture theaters in the United States, according to the U. S. Department of Commerce, is beginning to decline. From 1947 to 1949 the decrease was 2.2%. During the same period they increased

(Continued on page ten)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** Do you think a great catastrophe occurred between Gen. 1:1 and Gen. 1:2? If so will you explain and give scriptural support?—Mrs. Geraldine Hall 3609 Richland Avenue, Nashville, Tenn.

**ANSWER:** There are several theories that have grown from the apparent break between Genesis 1:1 and 1:2, among them is that known as the gap theory. This admits the possibility of a catastrophe and makes possible an undetermined period of time of a few hundred years, several millennia, or even long geological periods. Even though I feel that there is no way to determine for sure the length of time which may have expired here, yet the language seems to indicate that the action in the first verse was completed which in the Hebrew language seems to indicate that a perfect universe came forth from the hand of God, hence the "form and void" catastrophe of verse 2 would leave room for this catastrophe.

Dr. Joseph P. Free in his *Archaeology and Bible History*, page 19, sets forth what I think the correct view on this subject: "The writer inclines to the view that the days of creation were literal twenty-four hour days," but that a long period of time may have elapsed during the era described in Genesis 1:1, 2. "Creation of the universe and the earth is described in Genesis 1:1, 'In the beginning God created the heaven and the earth.' Then a brief period of time followed during which 'the earth was without form and void' (Hebrew, 'the earth was desolation and waste,' Gen. 1:2a). This period of time may have been of any length, from a few thousand to a few million years, and could include the geological ages observable in the earth's surface. During this period the fall of the angels (2 Pet. 2:4; Jude 6), and the fall of Satan (Isa. 14:12-14) may have occurred. After this cataclysmic period, the putting of the world in order is described in Gen. 1: 2b, 3ff., 'And the Spirit of God moved upon the face of the waters, and God said, Let there be light: and there was light.' The succeeding creative acts took place in six days of twenty-four hours each and included the creation of plants, animals, and man."

This view is in keeping with a number of the leading Bible scholars of the past quarter of a century as well as many of that of today. Among those of the past are Drs. P. B. Fitz-

water, James M. Gray, and John G. Page of the Moody Bible Institute, and among those of the present Drs. Arnold C. Shultz and F. D. Whitesell of the Northern Baptist Seminary, and Dr. Wilbur M. Smith of Fuller Theological Seminary.

There are those who carry this theory to the point where they think that this was the time when Lucifer, the bright and shining creature of heaven, lead a rebellion which was the means that caused a large group of the angelic creatures to fall. This might be correct for there are several Scriptures that seem to indicate that Satan was a creature with unusual brightness who possessed great powers in the heavens and perhaps on the earth before his fall. See Isaiah 14:12-17; Ezek. 28:12-19; Luke 10:18.

## Financial Report

of the

NATIONAL HOME MISSION BOARD  
OF FREE WILL BAPTISTS

May 1, 1953

Brought Forward April 1, 1953 .....	\$5,986.95
Woman's National Auxiliary .....	\$ 35.88
Alabama .....	25.72
California .....	18.76
Florida .....	3.50
Georgia .....	63.71
Illinois .....	83.61
Mississippi .....	31.86
Missouri .....	61.81
Michigan .....	462.56
North Carolina .....	14.00
Ohio .....	10.00
Oklahoma .....	106.58
Tennessee .....	60.86
Texas .....	5.00

Total Receipts .....

Grand Total .....

### DISBURSEMENTS

Mrs. Cherry Fipps (Sec. Work) .....	\$ 25.00
Rev. Diamond C. Dodd (Pro. Dept.) .....	70.00
Free Will Baptist Press (Printing Books) .....	106.00
Joplin, Missouri, Church .....	200.00
Free Will Baptist Bible College (Typing Mailing List) .....	24.70
Rev. R. J. Hall, Revival Meeting, Oklahoma City .....	100.00
Southwestern Bell Telephone Co. (Long Distance) .....	5.68
Rev. James Evans (Expense) .....	50.00
Rev. J. B. Bloss (Expense, Postage) .....	31.90

Rev. Seldon Bullard (Revival South Carolina) .....

Total Disbursements .....

Balance on Hand May 1, 1953 .....

**Notice to all State Directors:** Please that reports are turned in on all revivals in your state and that it be sent to the secretary-treasurer of the National Home Mission Board. The books will close June 15 as voted by the National Association.

The Board also asks that you try and meet the quota of your state as we would like go over this year in the National Home Mission Board. God is blessing in a great way, there is lots that can be done in the next months.

Send all reports and offerings to Rev. H. E. Staires, 516 South 61 West Avenue, Tulsa, Oklahoma.

Report of the Quotas for the States of National Home Mission Board of Free Will Baptists as of May 1, 1953:

STATE	QUOTA	PAID IN	BALANCE
Alabama .....	\$ 800.00	\$ 215.25	\$ 58.00
Arizona .....	100.00		10.00
Arkansas .....	400.00	84.13	31.00
California .....	600.00	136.20	46.00
Florida .....	500.00	362.69	13.00
Georgia .....	750.00	264.52	48.00
Idaho .....	50.00		5.00
Illinois .....	900.00	458.62	44.00
Kentucky .....	550.00	73.00	47.00
Louisiana .....	100.00	14.00	8.00
Mississippi .....	400.00	132.21	26.00
Missouri .....	1,500.00	564.95	93.00
Michigan .....	1,000.00	635.49	36.00
North Carolina .....	1,500.00	416.38	1,083.00
New Mexico .....	150.00		15.00
Ohio .....	100.00	24.76	7.00
Oklahoma .....	1,500.00	754.58	74.00
Oregon .....	50.00		5.00
South Carolina .....	750.00	159.00	59.00
Tennessee .....	1,200.00	718.15	481.00
Texas .....	400.00	62.25	33.00
Virginia .....	1,000.00	189.26	81.00
West Virginia .....	700.00	64.84	63.00

Totals .....

**Notice:** The National Home Mission Board has for sale the mission book by Rev. Diamond C. Dodd, "Go Home and Tell Thy Friends" which sells for 50 cents each. Also we have plenty of the census cards which sell for \$1. per thousand and tracts on "Move that Lett" which are free upon request.

We also have plenty of the National Home Mission Car tags which sell for \$1.00 per tag.

## The Courage of Prayer

The story is told of a sailor on a warship who crept behind one of the big guns every night and prayed.

For a long time he was alone.

At last another sailor joined him. Many nights they met together and prayed behind the big gun.

One of their mates—out of a number who had seen and ridiculed them—went and told the commander, thinking he might stop their daily prayer meeting. But the commander ordered a place curtained off for his praying sailors, and said that no one must molest them.

One by one their comrades came to them to be admitted into the little prayer tent, until thirty-two converted men gathered there daily to read God's Word and worship Him.—*O. Record.*

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

(Continued from last week)

Continuing with thoughts on the teachings of practicing of the principals of the Golden Rule, I want to quote from several philosophers of the ages past which will show that they have thought and felt alike. Notice, for example, the slight difference in the phraseology through which great philosophers have expressed their ideas of the Golden Rule:

*Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.*  
CHRIST.

"Thou shalt love thy neighbor as thyself."  
Leviticus.

"Act towards others as you desire others to act towards you."—Socrates.

"What you do not want done to yourself, do not to others."—Confucius.

"What you wish your neighbors to be to you, such be also to them."—Sextus.

"I consider the welfare of all people as something for which I must work."—King Joka.

"The good I would meet with goodness, the t-good I would also meet with goodness."  
Lao Tze.

"If thine enemy be hungry, give him bread eat; and if he be thirsty, give him water to drink."—Proverbs.

"Full of love for all things in the world, acting virtue in order to benefit others—is man alone is happy."—Buddha.

"Do not unto others that which it would be agreeable to you to suffer yourself; that is the main part of the law."—Talmud.

"Why should we cling to this perishable body? In the eye of the wise the only thing is good for is to benefit one's fellow creatures."—Buddhist Principal.

"Thou shalt not touch that which is mine, thou canst help, or remove the least thing which belongs to me without my consent; and say I, being sound of mind, do to others as would that they would do to me."—Plato.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."  
Paul.

"Since even animals can live together in mutual reverence, confidence, and courtesy, much more should you, O, brethren, so let your light shine forth that you may be seen to dwell in like manner together."—Buddhist Precept.

Closing with the words of Christ, because they are final and authoritative:

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*



## Learning Christ

May I be gentle in all the events of life, in disappointments, in the thoughtlessness of others, in the sincerity of those on whom I relied.

Let me put self aside, to think of the happiness of others, to hide my little pains and heartaches, so that I may be the only one to suffer from them.

Teach me to profit by the sufferings that come across my path.

Let me use it that it may mellow me, not harden nor embitter me, that it may make me patient, not irritable, that it may make me broad in my forgiveness, not narrow, haughty, and overbearing.

May no one be less good for having come

in under my influence; no one less pure, less true, less kind, less noble for having been a fellow traveler in our journey toward eternal life.

As I go my rounds from one distraction to another, let me whisper from time to time a word of love to Thee. May my life be lived in the supernatural, full of power, of good, and strong in the purpose of sanctity.—*Unknown*.

A rich man ought to be an honest man, for he would be a double knave to cheat men when he had no need of it.

The spirits of the just made perfect shall all be beautiful, but some shall delight with the perfection of beauty.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### JOB—OR THE PERILS OF PROSPERITY

JOB 1:1-5

#### INTRODUCTION

Job is easily the hero of this book, and to study his experiences as expressed in trials, afflictions, discouragements, philosophies and final triumph can but prove profitable.

#### I. THE PROSPERED MAN

- A. He was successful in fortune (vs. 3). A fortune may be a misfortune; a professional honor may be the result of moral dishonor. But with Job these things seem not to have been so.
- B. He was blessed in his family. The ancients never regarded children as social inconveniences or domestic nuisances. On the contrary they were prized beyond all other possessions.
- C. He was in favor with God.

#### II. THE IMPERILED MAN

- A. The children involve the parents' greatest peril.
- B. Often the father's fortune involves the child's greatest misfortune.
- C. The feasts of the rich are fraught with possible wrongs.



## NEWS NOTES

(Continued from page seven)

18 per cent in Mexico and 30.4 per cent in the Far East.

The Rural Church Department at Drew Seminary, Madison, N. J., has compiled a list of a hundred games for the use of local groups. This bulletin of 71 pages (30 cents) tells the leader how to handle the crowd, how to get timid people to take part, what kind of games to play, how to teach a game, and how to make the games interesting. It also tells how to use these 100 games.

\* \* \*

### BIBLES FOR THE BATTLEFRONT

When you're facing enemy fire at a battle front, it's natural to think about death—and

what happens after you die. If you're a Christian at a battle front, you begin to worry about the men around you—and what will happen to them if an enemy bullet ushers them into eternity. At least that's what Lt. Baik Won Kyn, commander of the 8th Company, 2nd Battalion, 101 KSC Regiment, has been thinking about.

Lt. Baik is a Christian and for some time has been trying to get Gospels for the Korean soldiers under his command so that they might read for themselves about the way of salvation and eternal life. However, military channels had not supplied the gospels and Lt. Baik was getting more and more discouraged until an American infantryman, Lt. Kermit D. Johnson, visited his company at the front lines.

Lt. Johnson spoke to 60 or 70 of Lt. Baik's men about salvation. Many of them indicated

a desire to accept the Lord Jesus Christ as Saviour, and Lt. Johnson distributed among them 45 Pocket Testament League Gospels. John.

Lt. Baik was overjoyed and thanked Lt. Johnson warmly "for telling my men how to get to heaven." Then he asked if The Pocket Testament League could supply him with 10 Korean Gospels so that each of his men could have one of his own. The Gospels were shipped to Lt. Baik immediately.

Mr. Alfred A. Kunz, Executive Director of The Pocket Testament League, reports the demand for Scripture portions in Korea still exceeds the supply. However, Korean Gospels are still rolling off the presses in Japan, and The League plans to distribute 2 million Gospels in Korea by the end of 1953.

### III. A PRAYING MAN

- A. In the custom of family prayers he never failed.
- B. At prayer his family receives chief concern.
- C. The sanctification of one's children is of first concern.

—Selected and adapted.

## The Declaration of God to Israel

ISAIAH 43

- I. PROSPECTIVE—"I will be with thee"
- II. REDEMPTIVE—"I will give . . . for thee"
- III. PROTECTIVE—"I am with thee"
- IV. CONSTRUCTIVE—"I will bring"
- V. REGENERATIVE—"I will do a new thing"
- VI. CREATIVE—"I will make a way"

## The Soul's Progress

PSALM 16

- I. CONFESSION OF SIN (vs. 2).
- II. PROFESSION OF STRENGTH (vs. 9).
- III. POSSESSION OF SALVATION (vs. 13).
- IV. PUBLICATION OF SEPARATION (vs. 14).
- V. EXALTATION OF SAVIOR (vs. 17).

## "Peniel"

GENESIS 32:30

- I. THE PLACE OF PENITENCE
- II. THE PLACE OF PRAYER
- III. THE PLACE OF POWER

—Clipped

## Points for Preachers

Every preacher must become a patient learner before he becomes a good leader.

A preacher should learn that nothing is too good for a rainy-day crowd.

A preacher's business is to preach to the people, and never at them.

The preacher is the man whom Jesus led here to say right and needful things to men.

A preacher has enough time to carry out God's will, for he has all the time there is.

The battles of the preacher who is true to his divine call never cease.

A preacher should never give the chief seat in the synagogue to a minor matter.

It is hard for a preacher to love God and man and remain ineloquent.

The preacher's vocation is to give himself. He is not the trumpet but the trumpeter.

The preacher is not so much to fashion his speech as to fashion himself.

If a preacher finds his love for man growing less, he is unconsciously growing lukewarm toward Christ.

The apostles did not try to preach—the Holy Ghost sent down from heaven.

A preacher must be able to tell what he himself knows about God, and not what he has heard.

A preacher's pulpit is his throne. When he abdicates it for the secular things he loses his hold on men.

The preacher is to be a living illustration of the truths he preaches.

A preacher should always strive to preach his best, whether his audience be large or small.

A preacher can preach close sermons effectively only in proportion as he keeps the joy of the Lord in his strength.

A preacher should not expect his hearing to reach a higher life spiritually than his ministry provides for them.

An unctionized preacher in the pulpit will marvel sometimes at what he preaches, for it is then that he is not his own.—Clipped.

Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you" (Is. 30:18).

# Notes and Quotes



BY J. C. GRIFFIN

## IS SOMEBODY STEALING YOUR CHURCH?

**T**HE following is excerpts from the "Charity and Children," a Baptist periodical published at Thomasville, North Carolina. In the issue of April 23, 1953, the caption leaves out the word Baptist. Since the article is not only peculiar to Baptist churches, but to Free Will Baptists and all protestant denominations, perhaps I can adapt it for instruction in the Free Will Baptist church:

"It's a cunning process, usually accomplished so slyly that many members don't realize it, but too many Baptist churches are being stolen." Instead of the word Baptist, let us use the word Free Will Baptist churches, for the same thing that the editor says in "Charity and Children" is true. In our denomination it is more so for the simple reason Free Will Baptists are more apt to take up with everything that comes along from the Baptists (the Missionary Baptists). We further quote: "Not stolen in a criminal sense, but just about as effectively as if they had been. The pattern varies according to local situations, but the end result is always the same—a Baptist church lost to its potential usefulness." Let me say, a Free Will Baptist lost to its potential usefulness.

In North Carolina a great number of churches have been lost to others due to the fact that about a half century ago we let people come in professing so much more than many of them lived that our people became mixed up with sects, and the result was a loss to our denomination. Another quotation: "A number of tried-and-proven methods are used. Inter-denominationalism is a good one because it plays on a person's sense of being broad and tolerant. Another effective, but tragic method is for extreme elements to get control and before you know it, you have anything but a Baptist church." Let me add, with us, you have anything but a Free Will Baptist Church. The Editor says further: "Our established Baptist program is ridiculed and seeds of distrust are sown thick and fast. The next step is to toss out our Baptist literature, and there is always plenty of available material to take its place. In process, Baptist ordinances are de-emphasized or done away with in some instances." Again let me say the same thing is true in Free Will Baptist churches.

I did not know that Missionary Baptists were reaped upon by "Free-lancers" until recently. I thought that mostly the Free Will Baptists are the only people that all these "run-arounds" who denounce all denominations and curse every form of ordinance believed in and practiced by orthodox Christianity, and especially by

Free Will Baptists, but yet who are always appealing to the public over the air and from every place where they can get a place to preach and spread their "Anathemas" against all other ministers of the gospel. Usually they come to a town or city uninvited and seek to get as close to some church as possible so as to draw some of the congregation from that particular body, while they curse and belittle the pastor and the theology of the church. I do not hesitate to call these deceitful workers "parasites." I know of Free Will Baptists who will support broadcasts made by such, when they refuse to support the broadcast of their own denomination.

Personally, a brother said: "Brother Griffin, you have come to us with a recommendation, but I have nothing for the fellow to do that runs independently over the country." That brother was fixed in the way of truth and in his own denomination. It makes no difference whether you are a Missionary Baptist, a Free Will Baptist, a Methodist, or what have you; the church that you are a member of is due your first consideration. When its doors are open, there is your place. If you love your church and respect your pastor, you will not go running off after ever "Tom, Dick, and Harry" when worship is going on at your church. Loyalty to your church, its pastor, its brotherhood, and to the program set out by the denomination as a whole demands our first love and support. After that, if there is more that we can do to help others, it is alright, I think, just so we are careful in our thinking and do not let strange doctrines and un-biblical theology undermine our faith and practice as Free Will Baptists.

## FOUR FREEDOMS

A few years ago the cry was "The Four Freedoms." There were those who seemed to think that this was the whole need of the world. It was heralded over the air, and from the pulpits, from platforms, on trains, on public squares, and through the public and religious press. That freedom was the most talked of thing on earth. But it has not come yet. But there is a freedom that excels all ideas of man, let him be president, king, potentate, or what have you. The freedom that I speak of comes through the shed-blood of the Lamb of God; the one that John the Baptist recognized when he said, "Behold the Lamb of God that taketh away the sin of the world." Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). This is the freedom that men need and must have or they will be slaves to sin in their world and slaves who will lift up their eyes in torment.

## THE BELIEVER'S LIBERTY

The penitent sinner who goes to the Lord Jesus Christ with a broken heart and a contrite spirit, seeking for pardon, will be set free from the guilt of sin, not half-way free, but completely free; not a stain of guilt remains.

The Son of God who owns us, if we believe on Him with all our soul does not free us from the guilt of sin, but He delivers us from the powers of sin. "For sin shall not have dominion over you: . . ." declares the Apostle Paul in Romans 6:14. So in Christ Jesus we

are being kept free from the powers of sin. Praise God, we are no longer slaves to sin and the devil, even though the devil will not let us alone, as he is always going up and down the earth seeking whom he may devour. We have a Saviour who is able to keep that which we have committed to Him. And in Christ we can say with our Master: "Get thee behind me Satan." Yes, Jesus overcame for us and makes it possible for us to overcome by putting everything into His hands. Then some day He will come again and save us from the presence of sin. "For now our salvation nearer than when we believed," says the Apostle Paul. This assertion does not mean salvation from the guilt of sin, nor the keeping power that is greater than the powers of darkness. It means that we are going to be caught up to meet our Lord and we will not hear anything more about sin; saved completely from the presence of sin. "Hallelujah, what a Saviour!" A Saviour that saves us from the guilt of sin, saves us from the power of sin, and saves us from the presence of sin. The last mentioned salvation is that which calls for final perseverance. To reach the last we have to keep on keeping on.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:18, 19).

"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if you keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1, 2).

## Free Will Baptist Hour Broadcast Suspended

Due to circumstances beyond our control it is necessary to discontinue the "Free Will Baptist Hour" after May 31 for a while.

We hope it will be in the Lord's will for us to resume the broadcast after the meeting of the National Association in July. We regret very much that this is necessary and wish to take this opportunity to express our profound appreciation to the stations that have carried the program and to those groups and individuals who have been faithful in sponsoring the program.

We trust that it has proven a blessing to those who have listened to it during the nine months it has been on the air and our prayer is that when we come back on the air again we will be on many more stations.

W. A. HALES, Chairman  
Radio-Television Board  
National Association  
Free Will Baptists

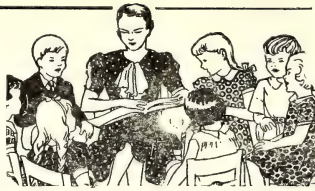
When the Christian can carve contentment out of God's providence, whatever the dish that is set before him—that is godliness in triumph.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### MARA'S LAMB

JENNIE A. STAPLIN

**M**ARA stood on the deck of the big ship watching the Statue of Liberty, that seemed coming nearer and nearer to her. That meant that she had reached her new home, the great America. Here, she was told, no one ever went hungry. She had been hungry so many times since the great war had come and took Father away, and even after he came back to them; for he was too sick and weak to work. Mother's folks in America had sent them parcels of food and clothing, and now they were bringing them to this wonderful country to live.

Mara liked her new home at Uncle Rudolph's. It was so good to sit down to the table and eat all she wanted. She could drink a whole glass of milk, and then have the glass filled again and drink all that. But her father continued to be sick and the doctors feared he had the dread TB, so Uncle Rudolph purchased a small fruit farm in Arizona and sent the little family out to it. There with the milk from two goats and a lot of fruit and vegetables, they felt sure father would regain his health.

It was a very lonely life for Mara. The only children she ever saw were the children of tourists who often passed by. There was no public school close, but there was a mission school in the village. But there was no money to buy the clothes and books so Mara could not attend. Mara had no toys or pets. She tried to play with the goats, but they butted at her and she learned it was safer to stay away from them.

Mara liked to watch for the man who sometimes drove his flock of sheep past her home. He always had a smile for her. One day she saw him coming back, he was carrying something in his arms. As he drew near she saw it was a baby lamb, and it was crying. It must be sick, poor little lamb!

When he reached her he held out the lamb to her. "It's mother just died," he said, "and it's hungry. You can raise it on goat milk," and he motioned toward the goats.

Mara held the struggling lamb in her arms, not knowing what to do with it. The man motioned again toward the goats and made her understand she was to feed it. She ran with it to the house and told her mother. When they tried to feed it the mother goat refused to accept this new baby, so Mara and her mother had to get a bottle for it.

Mara was not lonesome now. She had to see that the lamb got his bottle of milk sev-

eral times a day. He would come leaping and frisking toward her whenever he saw her or heard her voice. Mara loved her little lamb so much.

The sheep man often stopped to speak to her and to see the lamb. He sometimes brought her candy, and once he brought her a picture book of the life of Jesus. Mara couldn't read the English words, but she liked to look at the pictures. She liked one especially, the one where the kind man sat holding some children while others played around Him, some leaning on Him. Many of them were listening to Him. He must be telling them a story, Mara thought.

These children were not afraid. Most of the children Mara knew in her old home were always afraid. Men were so cruel there. How she wished the men could have been like this kind Man, they wouldn't have been afraid then. How she wished she could read all about them. Her mother didn't know the English words either.

When fall came the sheep man was busy separating the lambs from their mothers and taking them to a different pasture. Mara's lamb was big now, too. One day the man stopped and looked over the lamb carefully and then he wanted to buy the lamb back. He offered money, a bright coin. But Mara drew back and shook her head. She couldn't think of such a thing as selling that lamb. She decided not to tell her parents about it for fear they would insist on her selling it. She knew they needed that money. They had lots of food—milk and cheese from the goats, fruit and vegetables from the garden, and her mother made delicious bread from their own corn; but they had no money and they all needed clothes.

### Consolation

A bishop who was contended and cheerful through a long period of trial, asked the secret of his contentment, said, "I will tell you. I made a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First, I look up to heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a place I shall occupy when I am dead and buried. Then I look around and see the many who are in all respects much worse off than I am. Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—*Selected.*

One morning while Mara was out playing with the lamb her mother unpacked some spreads from their great chest. She had made those spreads herself in their old home in Europe before the terrible war came. They were made of many colors and looked so pretty when she hung them all on the line to air. Mara saw many people watching them as they passed by and one car slowed down and stopped. A woman came in and she and Mara's mother went to the line where they examined the spreads.

When Mara reached the house the lady was gone and her mother was telling her father that the lady would pay her \$30 each for the two new spreads.

"It will cost nearly ten dollars for thread for just one," she said, "and where can we ever get that much money? It is impossible, and Mara should be going to school, too, to learn the English."

Ten dollars! Mara wondered what ten dollars looked like. Maybe it was ten dollars that the sheep man had offered. But she didn't want to sell the lamb. "But to go to school," something seemed to whisper to her. Wouldn't you want to go to school? You would learn to read about the kind Man then." Mara went outside thinking very hard.

Mara had never gone to the sheep man's house, but she knew where it was. She wanted to know how much ten dollars was and if that was ten dollars he had offered her that day.

The man guessed what she wanted and went back with her to talk to her father. When he left the lamb went with him and Mara held a ten-dollar coin in her hand.

The following days were busy ones for Mara, for her mother spent all her time now making the pretty spread and Mara had to do all the work. She didn't mind too much, for she was thinking of the pretty dresses that would be hers when the spread was sold and her mother could start on a second spread. Maybe she could sell many spreads. Her father thought so.

Mara was so happy when she entered school. She didn't have to wait to learn to read the English before she could hear the story of the kind Man in the picture. The teacher told the children something about Him every day. Mara was so glad and listened closely so she could tell her father and mother when she went home. They liked the pictures, too.

The teacher told them one day that Jesus, the kind Man, loved all children everywhere. They could come to Him just like the children did in the picture, and He would take care of them. They couldn't see Him, of course, but they could talk to Him. The teacher then taught them to accept Him into their hearts.

When Mara told her mother this, she nodded and said, "It must be so. We didn't know that back in our home, and see how we suffered. Here in America the people and the children are so safe and happy. It must be so. They have asked Him to take care of them. I wish we too had known."

Mara asked the teacher to come and tell her parents more about the kind Man. Mara was so glad when her father and mother gave their hearts to Jesus, and asked Him to keep their little family safe, too.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Miss Fannie Wilcox

God called to heaven our loved one and friend, Miss Fannie Wilcox, September 3, 1952. She was 63 years old at the time of her death. She was a member of the Free Will Baptist Church of Arapahoe, North Carolina, and was very active. She had served for some time as secretary of her Sunday school class and was an active worker in the Woman's Auxiliary of her community. She dearly loved her Lord and her church and was a faithful member.

Those who knew her best loved her most, and their lives were made richer because of the influence of her daily life. Children loved her and will always remember how kind she was to them. Her life was one of service to others, and her greatest happiness came in making others happy.

Miss Wilcox is survived by a sister, Mrs. Ida Kinison; a brother, Frank Wilcox; six nieces and two nephews.

MRS. JESSE WILCOX  
Arapahoe, N. C.

### Shall I Marry a Drinker?

(Continued from page three)

congenial couples, and mutual experiences of spiritual nature. I dread to think this might be in store for me."

My friend's plight haunts me. Her words, if only a girl knew what it meant to her, she wouldn't marry a man who drinks," he pining in my mind.

Oliver Wendell Holmes made a wise statement when he said, "The great thing in life is not so much where we stand, but in what direction are we moving?" In what direction was a girl move when she marries a man who refuses to give up drinking before they are married? My friend's experience is sufficient answer, and it is an answer which is being increasingly given in many communities.

—The Voice.

### "BIBLE"

—is for Bible, the best Book of all;  
If you'll obey it, you never will fall.  
—is for idle, so many do;  
They should be reading this Bible too.  
—is for Bible, again we shall say,  
If you'll obey it, you never shall stray.  
—is for love. In the Bible we find,  
We must love every body, be gentle and kind.

—is for everyone who obeys this Book,  
Will go up to heaven, on its beauties to look.

—Maud (Reynolds) Dean

# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## North Carolina Woman's Auxiliary Officers



Officers of N. C. State Convention (from left to right—first row): Mrs. J. C. Griffin, Field Worker; Mrs. J. C. Moye, Vice-Pres.; Mrs. L. E. Ballard, Pres.; Mrs. R. T. Sasser, Sec.; Mrs. M. A. Woodard, Treas. (Second row) Mrs. Walter Carter, Enlistment Chm.; Mrs. Bagley

Morris, Youth Chm.; Mrs. H. L. Spivey, Orphanage Chm.; Mrs. H. C. Adcox, Program Chm. (Mrs. Alice E. Lupton, Study Course Chm. and Mrs. Albert Coates, Benevolence Chm. were not present due to illness. We regret that both of them were in the hospital.)

## Cragmont Woman's Conference

June 15-20

*Hi-Lights:* Rev. and Mrs. Billy Morris are teaching Bible and Personal Evangelism and will have charge of dramatic features throughout conference.

Miss Zalene Lloyd, recently returned missionary from India, speaks each evening. Her messages will be informative and challenging.

Mrs. Clement Sullivan is teaching a stewardship course.

Mrs. J. C. Moye will have charge of the music and serve as assistant director.

Mrs. S. A. Smith will be there to tell us about the orphanage.

*Expenses:* Room and Board for conference—\$15.30; Registration and Insurance—\$2.50; Bus Fares (round trip): New Bern, \$12.50; Kinston, \$11.75; Wilson, \$11.25; Raleigh, \$10.50.

*Bus Schedule:* Leave New Bern at 6 a. m., Kinston 7, Wilson 8, Raleigh 9:15.

Please! Let me have your registration and insurance fee with \$5.00 to make reservation for seat on bus, AT ONCE. This is important so that final arrangements can be made for bus. Thanks! Mrs. L. E. Ballard, director, Ayden, N. C.

## N. C. Woman's Auxiliary Convention

The North Carolina Woman's Auxiliary Convention met with the Bladenboro Church May 21, with delegates and visitors from the Cape Fear, Central, Eastern, Pee Dee, Piedmont and Western District Conventions. A wonderful spirit of fellowship prevailed.

(Continued on page fourteen)



# WOMAN'S AUXILIARY DEPARTMENT

(Continued from page thirteen)

The theme: "The Light of Truth Awakens" was presented impressively through the messages of the day. Miss Zalene Lloyd of Durham, N. C., recently returned missionary from India, challenged the hearts of the people to awake to their privilege as well as the responsibility to the untold millions, who need the Light of Truth throughout the world.

The Woman's Trio from Stony Creek Church, Goldsboro, N. C., rendered several numbers. They added much to the spiritual inspiration of the day.

One of the outstanding items of business was the decision to send out quarterly a bulletin to auxiliaries throughout the state to keep us informed and alerted to our Woman's Auxiliary work. Do you have an interesting title for this paper? How do you like the title, "The N. C. Woman's Auxiliary Voice"? Send suggestions and comments to Mrs. L. E. Ballard, Ayden, N. C.

With much regret and yet deep appreciation for the efficient work done in the state of North Carolina for the past three years, the resignation of Mrs. J. C. Griffin as field worker was accepted.

The convention is fortunate to have Mrs. J. K. Rhodes, 402 Mill Ave., Jacksonville, N. C., to serve as field worker. She needs the prayers and support of the women of the state in order that she may be successful in her new endeavors.

Just one question to local auxiliaries—Did you send a contribution for State Convention to Mrs. M. A. Woodard, Winterville, N. C., treasurer? If not, please do this NOW so that a news bulletin can be sent to all the auxiliaries in the state.

MRS. L. E. BALLARD, *President*

## Albemarle Convention Meets

The Woman's Auxiliary Convention of the Albemarle Conference met with Malachi's Chapel Church, Columbia, North Carolina, April 16, 1953. The meeting was a very successful one.

Mrs. L. E. Ballard, our state president, was present and brought greetings for the Central Conference. Also Mr. and Mrs. S. A. Smith of the orphanage were present. They brought with them two of the children from the home. We were happy to see them and receive news from the home. An offering for the orphanage was taken, amounting to \$66.80. As we have one boy adopted at the home, we decided to send our money for his clothing six months in advance, in order for him to have new clothes for Easter and early fall wear.

We were especially happy to have eight ministers present. Rev. Ralph Osborne brought a very inspiring message and one to fit the occasion. The theme for the day was, "Christ's Church and the Women."

We enjoyed special music rendered by Miss Peggy Roughton, Rev. Overman, and Mrs.

Ballard throughout the day.

Each auxiliary was asked to go back to its local church and sponsor a Daily Vacation Bible School or help if the Sunday school had so planned to sponsor it.

New officers were elected as follows:

Mrs. A. B. Chandler, Ahoskie, President,  
Mrs. Leroy Cutler, Pantego, Secretary,  
Mrs. Harry Swain, Columbia, Treasurer,  
Mrs. Glenn Furbee, Wenona, 1st Vice Chm.,  
Mrs. Gladys Boyd, Pinetown, 2nd Vice Chm.,  
Mrs. Linwood Simmons, 3rd Vice Chm.,  
Mrs. Archie Willoughby, Ahoskie, 4th Vice Chm.,

Mrs. Alton Fudlough, Creswell, 5th Vice Chm.,

Mrs. J. A. Alexander, Norfolk, Va., 6th Vice Chm.,

Mrs. William Webster, Pianist.

We wish to thank the host church for their splendid hospitality and the fine lunch at the noon hour. The ladies of Mount Tabor Church invited us to meet with them in the fall.

MRS. CECIL J. WATERS

## Little Rock Auxiliary Meets

The Woman's Auxiliary of Little Rock Church, Lucama, North Carolina, met Thursday night, May 21, with Mrs. Guy Ferrell.

The meeting opened with the group singing their theme song: "The Haven of Rest." The Scripture lesson, Psalm 119:9-16 and 2 Timothy 2:15, was read by Mrs. Millard Watson and prayer was offered by Mrs. Walter Blacklock. Mrs. Blacklock, who led the program, gave the introduction "Christ, Our Teacher." Interesting talks on the lesson were given as follows: "The Bible—Our Textbook," by Mrs. L. A. Renfrow; "We Are Students," by Mrs. Leslie Murray; and "Needed—Trained Workers," by Mrs. Everett Godwin.

The business meeting was held and the meeting closed with the auxiliary singing "Blest Be the Tie." Mrs. Millard Watson offered the closing prayer.

There were 15 members and one visitor present.

MRS. MILLARD WATSON  
*Program Chairman*

## Ala. Woman's Auxiliary Convention

The Alabama State Woman's Auxiliary Convention will convene with the Sylacauga Church, June 11, 1953. The following program has been arranged:

Theme: *Choosing the More Excellent Way*

MORNING SESSION

9:45 Devotional, Mrs. William G. Palmer  
10:00 Welcome Address, Mrs. Sam Kendrick  
10:05 Response to Welcome, Mrs. J. M. Dut-ton  
10:10 Reception of Letters, Seating Delegates  
10:30 Appointing of Committees

10:45 President's Message, Mrs. Lester Jones  
11:00 Song Service  
11:15 Message, Rev. Lester Jones  
12:00 Lunch

AFTERNOON SESSION

1:15 Song and Prayer  
1:25 Playlet by Woman's Auxiliary, Mt. Olive Church  
1:45 Introduction: "Christ the More Excellent Way," Mrs. A. J. Lambert  
1:50 "Choosing the More Excellent Way in Bible Study," Mrs. Mary Edna Cook  
2:00 "Choosing the More Excellent Way in Church Attendance," Mrs. Jim Wideman  
2:10 "Choosing the More Excellent Way in Every-day Living," Mrs. J. B. Bloss  
2:20 "Choosing the More Excellent Way in Soul Winning," Mrs. Clara Cobb  
2:30 Awarding Prize to the Auxiliary who has Collected the Most Coupons for Children's Home  
2:35 Business Session, Announcements, Benediction

NIGHT SESSION

7:00 Devotional, Rev. G. C. Lawrence  
7:45 Evangelistic Service, Rev. A. J. Lambert

MRS. LESTER JONES, *President*  
ANNIE LOU SHELNUTT, *Secretary*

## A Statement

I wish to state that I am not at present connected in any way with the Free Will Baptist League movement, either in the matter of the production of literature nor in the promotion of the work under the National League Board. The last service rendered by me for the movement was the preparation of copy for the programs for the third quarter of 1953. However, I am not responsible for editorial, proof-reading, cover designing, special features, nor make-up of the quarterlies for this quarter, but only for the program material in its original, manuscript form. All communications regarding the quarterlies, lists of daily Bible readers, etc., should be sent to the Editorial Department of the Free Will Baptist Press, Ayden, N. C., and not to Box 86, Ayden, N. C.

I appreciate all cooperation given me over the past several years in efforts to give our young people literature, and all the nice letters received during recent months. During the past three months I have sent out nearly two hundred copies of my playlet, "Crippled Joe and the League," but regret that I could not respond to the last twenty-five or thirty requests because all available copies were exhausted. I am forced also to state that no more copies of "The Jones Family and the F. W. B. L." are available at present. In the near future these playlets are scheduled to appear in a book along with other like items, and I will be glad to have leagues use them, if they so desire. My address for personal correspondence and correspondence in connection with my work as a minister, and currently as Field Secretary of the N. C. Sunday School Convention, remains Box 86, Ayden, N. C.

LOY E. BALLARD

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Paul Champions Christian Liberty

(Lesson for June 14)

LESSON: Gal. 1 and 2; Gal. 2:1-10, 19-21.

GOLDEN TEXT: Galatians 3:26.

THE HEART OF THE LESSON.

### INTRODUCTION

The Galatian Epistle was written by Paul about 57 or 56 A. D. The purpose of the letter was to offset the work of Judaizers who were seeking to turn his converts back to Judaism. The Judaizers taught that one had to obey the Jewish law to be saved and become a Christian. In fact, they gave the religious rites, circumcision, and the numerous rituals invented by Jewish interpreters of the Old Testament first place and minimized the grace of God. So Paul wrote this letter to the Galatian Churches to counteract this damaging doctrine and to teach that we are "saved by grace through faith."

Kenneth S. Wuest of the Moody Bible Institute says that the Judaizers tried to undermine the work of Paul in two ways: (1) They claimed that Paul was not an Apostle, and therefore, did not receive the gospel by direct relation as did the original Twelve. (2) They substituted a salvation-by-works system for the doctrine of pure grace which Paul preached. Because of this Paul defends his apostleship in chapters one and two; in chapters three and four, he defends the doctrine of salvation by grace through faith; and then in chapters five and six, he comes to some practical aspects of the gospel.

The student should also read Luke's account of the Jerusalem Conference given in Acts 15:1-3.—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. A living example of the Gospel we preach more convincing than the words we speak (vs. 1-3).

2. God's grace proclaimed in response to relation will stand the tests of Gospel truth (vs. 2).

3. The gospel of false teachers will always enslave those who are deceived thereby (V.

4. To compromise with the enemies of Christ to alter His Gospel and, therefore, to corrupt it (V. 5, 6).

5. Those who behold Gospel truth in the light of God's grace will bid it God speed and worship its exponents (Vs. 7-9).

6. Those who obey the Gospel in word and deed will take it to the lost and remember the Lord (Vs. 9, 10).

7. Only through the death of the believer to

the deeds of the law can the full life in grace be realized (V. 19).

8. If we would live wholly by faith in Christ we must be crucified completely in spirit with Him (V. 20).

9. To claim acquittal from guilt by law is to void God's grace and Christ's death on the cross (V. 21).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

10. A grave and tragic situation had arisen among Paul's converts in Galatia. Certain Jews who claimed to have the support of the mother church at Jerusalem had told these Gentiles, in the absence of Paul, that more than faith in Christ was necessary to salvation. To be saved they must be circumcised (comp. Acts 15:1), and observe Jewish rites and festivals. That they met with success is evident from Paul's grief (Gal. 4:13-20), and the strong, vehement language he employs against these false teachers (1:6-9). They had disturbed the faith of many; had caused great controversy and division within the Christian assemblies, and there was a grave danger of their degenerating into a mere sect of Judaism.

11. The Apostle Paul saw quite clearly that if these Judaizers enforced circumcision they would carry everything before them, and the complete Judaizing of the Gentile churches would be only a question of time. Having made circumcision the basis of salvation the entire system of legal obligation could be reared upon it (Gal. 5:3). These Judaizers were determined to undermine and destroy the Christian faith, and to secure the conversion of Paul's converts to the Jewish faith. They professed to be believers but their readiness to destroy the faith to save their own skins, to glory in their success showed they were not of Christ's fold (6:12, 13). Like some in the church at Philippi they were the "enemies of the Cross of Christ" (Phil. 3:18).—*The Bible Expositor*.

12. There are false teachers today who teach that a person may repent of his sins and have them washed away in the Blood of the Lord Jesus Christ and receive Him as their spiritual life (Gal. 2:20) and still be a candidate for hell unless they seek and receive one, or more, religious experiences or blessings. This is *Bastard holiness*, not Bible holiness.

12. Things to note in the study of this lesson:

1. The way Paul received the gospel.
2. The question of circumcision.
3. Paul's guidance by the Holy Spirit.
4. The significance of Titus' visit to Jerusalem.
5. Paul's stand for his gospel ministry.
6. The view the Jerusalem Christians took of Paul's gospel.
7. The difference between law and grace.
8. Christ's atonement versus the law.

In all the history of song, is there anything more heartening than the singing of Paul and Silas in the Philippian jail? It was the midnight hour, you remember; these men were prisoners; they had been beaten and their feet were made fast in the stocks. The physical discomfort must have been great and the outlook, from a natural standpoint, was anything but bright.

But "at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (Acts 16:25)

How their hearts must have been cheered and comforted by the Holy Spirit! And is this not just what Jesus promised? Did He not say that the Holy Spirit was the Comforter?

Paul and Silas could have stared into the darkness and raised all kinds of questions and yielded to every manner of fear, but the record says that they prayed and sang. The right kind of praying always does something for us and something in us. Praying brought a flood of blessing and the music of the heavenlies simply welled up within them, until it overflowed into the prison.

That midnight praying and singing proved to be but the prelude to a heaven-sent earthquake that changed many things. Their song service opened an evangelistic campaign in the jailer's quarters that resulted in souls at the altar and some old-fashioned fruits of repentance.

—Paul Thomas

No one can question Paul's courage at Philippi, but some never think that it often requires even greater courage to stand for the right when some Christian doctrine is under attack from powerful, but unholy, interests. Paul stood fearlessly for the truth even though a good man like Barnabas failed him under great pressure.

## Keep the Button Pressed

A Broadway subway express train in New York, going at the rate of twenty-five miles an hour, suddenly came to a stop by an application of the air brakes, so unseating and tumbling in heaps the occupants of the ten-car train. The motorman's hand had inadvertently slipped off the button, which is the safety device in case of emergency, so setting the air brakes. All the time a subway train is moving, the motorman has to keep his hand on that button, pressing it down. The moment he removes his hand and lets the button rise, the air brakes are set. In this way the safety of the train is assured, because, if the motorman fainted or died suddenly, the train would stop automatically.

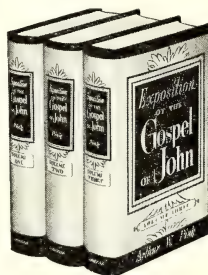
Ah! that button! And, ah! that constant pressure on it! Is it prayer to God? Keep the button pressed. Is it work for man? Still keep the button pressed. Let the pressure of interest or effort relax in any good cause, and the brakes are set and progress ceases.—*The War Cry*.



Exposition of the

# Gospel of John

(in three volumes)



By Arthur W. Pink

Thoroughly scholastic and yet vigorously practical, this exposition of the beloved gospel (a verse-by-verse running commentary) is not a "hasty production." The author has diligently sought to do two things: (1) obtain from God the meaning of the text, and (2) how to apply its lessons most effectively to the hearts of the readers.

## ENTHUSIASTIC COMMENT

"... should prove valuable both to the Bible student and the teacher..."  
—*Moody Monthly*

"This work will be a real acquisition to every teacher's library."—*The Sunday School Times*

**Price \$11.95**  
(3 Volume Set)

— ORDER FROM —

# FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University Com.

Date Recd  
JUN 11 1953

Durham, N. C.



**Hickory Chapel Church, Ahoskie, North Carolina**

(See story inside)

**THIS  
ISSUE**

● "IF JESUS GOES WITH ME, I'LL GO"-----Velma Bock McConnell  
SOUND DOCTRINE (THE STORY OF MAN)-----Rev. W. A. Carnett  
PAID IN FULL-----F. E. Robinson

● AYDEN, N. C.  
JUNE 10, 1953  
Vol. 68 No. 23



## WE APOLOGIZE

On page 8 of the May 20 issue of THE FREE WILL BAPTIST, there appeared a short selected article entitled "Consistency" by H. C. Morrison. This article teaches the second definite work of grace which, of course, is not in accord with the belief of Free Will Baptists, this paper, nor this editor. The article was selected as a filler and was allowed to be printed without a study of its contents. Such things ought not to be and we hereby apologize for our negligence in the matter. We appreciate the fact that this matter was called to our attention in the spirit of brotherly love. We shall try to see that this does not happen again.

From time to time, we have printed articles that we did not agree with out of courtesy to the writer. But we feel that perhaps this is not the best policy. In the future articles that do not fit in with our purpose of promoting the gospel of Christ through the Free Will Baptist Church will not be printed.

## SENSATION VS. STAGNATION

DeWitt Talmadge says, "There is such a thing as too much deliberation in religion. The game gets away while we are loading our gun. The old time hallelujahs have been whittled down to a quartet and people are handed up to Heaven with delicate kid gloves. So afraid is the church today of sensation that it has gone into stagnation."

Religion that is based upon the emotions alone cannot be Christianity. It may be sentiment, superstition, or heathenism; but it cannot be Christianity. All Christian experience is based on the Word of God. In the Word we are taught to "believe." Belief is primarily a function of the mind.

However, we are afraid that the church in this age has gone too far to the other extreme. A Christianity that does not touch the emotions does not produce Christian conduct. The fact is that most of us act as we do because of our emotions. If our Christianity has not affected our emotions, there will not be much real Christian conduct.

The best definition of God is this: "God is love." What is love? Is it not true that love is an emotion. So you see if we leave emotions out, what do we have left. We would not reduce God to a mere human emotion, but we do believe that He is perceived by the emotions more often than by the mind. If this is true, why do we object to a show of the emotions in our services?

A lady asked sometime ago, "Why is it that Free Will Baptists do not believe in shouting?" The lady was informed that there wasn't anything against shouting in our belief. Her next question was "Why don't you shout then?" The obvious answer to that is that whether or not it is written in our creed, Free Will Baptists are afraid of shouting and showing their emotions in public.

We are afraid of sensationalism. It is well to remember that a more sensational character has never lived on the earth than Jesus. What could be more sensational than opening blind eyes, healing palsy, feeding five thousand with a small

## MOTHER DRUNKARD'S CUPBOARD



lunch, etc.? Of course, none of us can do the things Jesus did. But why should we be afraid of sensationalism?

Hypocrisy is much more dangerous than sensationalism. It is true that often they go hand in hand. But to be fair, we have to admit that many cold, staid church members will never make any show of their emotions are also hypocrites. Let's be fair, hypocrisy is not born of sensationalism, but of a heart of deceit.

The great soul-winners of history have been sensationals. Read the stories of Whitefield, Finney, Moody, Sunday, and in our own day, Billy Graham. Is it not true that their methods would be classed sensational, but they get the job done.

We are not advocating wholesale sensationalism for the sake of publicity. We are not interested in a fanatical show of the emotions that is only a passing fancy. But we are concerned about some of our laymen and ministers who are critical of anything that is out of the ordinary. If the other fellow is winning more souls to Christ than you are, if he has a larger following, why be critical? Has the Lord appointed you to say that the converts will not stand and that he is a fanatic?

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chairman, L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. V. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# f JESUS Goes With Me, I'll Go

---

Velma Bouck McConnell

---

MRS. TURNER put the final polishing rub to the bathroom mirror. She smiled as the lilting voice of her year-old Marilyn came up from the kitchen where she was playing house.

"If Jesus goes with me, I'll go, anywhere!"

"That was a wonderful sermon last night," murmured. "If a Christian was not entirely consecrated to God, surely he must be deeply convicted today! I was so happy to see such a crowd of our own young people gathered to the Lord, as well as a few evidently came from other churches."

"Her train of thought was broken by the cry of her other daughter. "Marilyn, honey, you take these Sunday School papers down the street and give them to Patty Anne? She was not at Sunday School yesterday and I thought she will want to read the good stories in the papers."

Marilyn began to wail, "But Jeannie, I don't want to go now! I am playing house with all my dolls. Can't I go some other time?"

Jeannie spoke gently. "What song were you singing a few minutes ago, little sister?"

"Why-why, I forget, Jeannie. No, I remember! I was singing that nice song we sang at church last night, 'If Jesus goes with me, I'll go, anywhere'. Why, Jeannie?"

"I was just wondering if Jesus might want to go visit Patty Anne this morning. She is so well and strong, you know, and often goes to school and Sunday School. I am sure she would be very happy if you would carry a message of sunshine to her now."

Mrs. Turner heard Marilyn clap her hands: "Yes, Jeannie! Jesus would like that, I'm sure. I'll take my bestest dolly with me and let Patty Anne play with it, and then I'll tell her about that song, too. Give me the papers, Jeannie!"

Mrs. Turner felt a little tug at her heart. "Even the children can love Him and understand when He speaks to their hearts. I am so thankful that we are a Christian family, not part of us saved and the other part unsaved. Oh, how many, many reasons I have to praise our Heavenly Father!"

She was wiping the dust from the baseboard in her bedroom when she again heard Jeannie's voice. The girl must be at the telephone, for there was no one downstairs.

"Oh, Peter, I don't know. I have never attended a jail service. It isn't that I am ashamed, or—well, I just don't know how to describe my feelings. I—I don't believe I will go this evening. Perhaps the next time, Peter."

There was a long silence. Peter must be talking to Jeannie. How many times had Mrs. Turner thanked God that her daughter kept company with a young man who had long since dedicated his life to God! She had seen many other girls going out with unsaved young men, and sooner or later, the girls had lost their own fellowship with the Lord. Peter and Jeannie had no desire for the things of the world. Then came Jeannie's voice again.

"Thank you, Peter. It should not have been necessary to remind me, for I just told little Marilyn the same thing. I feel so ashamed of myself—I have consecrated my life and service to God, I told Him that I would gladly go to the mission field if He asks me, then I feel a repugnance when asked to attend a jail service! I will be ready at seven-thirty this evening, Peter. 'If Jesus goes with me, I'll go, anywhere!'"

Her fresh young voice made the words ring as she went back to her task of washing the breakfast dishes. Her mother's eyes filled with tears. "Thank You, Lord! This is another of the joys that come with motherhood—seeing and hearing the prayers for your children answered!"

Mrs. Turner picked up her husband's suit, which needed pressing. She entered the kitchen and set up the ironing board. Jeannie turned a bright face.

"You aren't going out tonight, are you, Mother? I am going to a jail service with Peter and just happened to think of Marilyn. Will you be here with her?"

"Your father will be here, Jeannie. He likes to have a free evening and play with her. I am going out tonight. Our Missionary Fellowship is having an extra meeting at the parsonage. We have been preparing a box of clothing to be sent to our mountain missionary, and there is still a bit of mending to be done on the clothes."

"Then, too, we thought we would select a few good tracts and place one on each garment, attached with a stitch or two of thread. There are so many tracts that are easily understood by the mountain people, yet contain wonderful messages of salvation for the unsaved, and help for the new Christian. Sister Anderson has some tracts especially for children, too, with bright pictures and easy words. We want to make sure that every child in the district will receive one. Who knows what may result from these Gospel tracts if they are sent out with prayer?"

"I never thought of placing tracts in the missionary box, Mother," said Jeannie thoughtfully, placing a shining glass on the cupboard shelf. "I wonder if Peter has a good supply of them for this evening? You really should rest tonight, Mother, but I know that you can't stay home if you are able to do something for the Lord!"

"'If Jesus goes with me, I'll go, anywhere!'" and Mrs. Turner smiled at Jeannie.—*Selected.*



# The Study of Man



**WHAT IS MAN?** Next to the study of God, the most profound subject to engage our thoughtful meditation is that of man. Irreverent men usually align themselves with Pharaoh of old, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." This rebellious attitude of the natural heart is in striking contrast with the reverent approach of a true believer as stated in Psa. 8:4, "What is man, that thou art mindful of him? and the sons of man, that thou visitest him?" The devout man asks "What is man?" while the impenitent heart scornfully asks, "Who is the Lord?" It is a sad and significant difference.

Scientists tell us that man is composed of various elements such as phosphorus, calcium, iron, sulphur and other things. No one will seriously dispute this fact but it would be far from the truth to assume that man is nothing more than the chemical elements which compose his body. The physiologists see men in terms of organisms, blood, corpuscles, tissues, cells and a marvelously intricate system of nerves and muscles. Again we agree with this truth but still affirm that man is more than a system. The psychologist enters into the realms of mind and estimates man in terms of behavior, thought, will, emotions and aspirations. These, too, are legitimate discoveries, but it is still not the whole of man. Something else is there that none of these respected authorities have been able to discover. Only in the Bible do we find the answer our heart craves. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. It is this soul which was inbreathed by God, that constitutes the real man, and which differentiates man from other created beings. God created man body and soul. Sometimes it is referred to as flesh and spirit. Paul called it the inner or inward man in contrast with the outward man. Eph. 3:16 and 2 Cor. 4:16. It all emphasizes the fact that man is twofold. The Bible teaches us that man is body and soul. Matt. 10:28.

**WHAT IS THE IMAGE OF GOD?** In Genesis 2:7 we are told that man was created in the image of God. Many wonder just what that image signifies. Does it mean that God is like man in form? Such a view is called anthropomorphism, meaning to attribute human form or characteristics to God. The image of God in man is related to our moral and spiritual nature. God created Adam pure and holy and with power to choose between right and wrong. That moral entity in man was created in the likeness or image of God. When Adam fell he still retained his original human form

By REV. W. A. CARNETT

unchanged, but God's image was lost from his moral nature. It is to be noted that Christ is the image of God, (2 Cor. 4:4), and that He restores man to the image of God through redemption. Col. 1:15, and 3:10.

**WHAT IS THE FLESH?** The Scriptures imply that the flesh means much more than the mere composition of the body. The flesh is that part of man which is alienated from God, and through which we are tempted to sin against God. In duration the flesh is represented as being transitory. "All flesh is as grass," we read in 1 Pet. 1:24. It is a tabernacle for the soul during our sojourn in this world. 2 Cor. 5:1. The Bible also says, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Gal. 5:17. Paul also said, "I know that in me, (that is my flesh) dwelleth no good thing," Rom. 7:18. This all serves to emphasize the importance of keeping the flesh in subjection to the spirit. The flesh is not bad itself but unless it is subdued and mastered by the Spirit of God it will wage ceaseless warfare against the soul until it corrupts the entire man and estranges the soul from God forever. 1 Pet. 2:11. With so much at stake we do well to heed the admonition of Paul in 1 Cor. 9:27, "I keep under my body, and bring it into subjection."

**WHAT IS THE SOUL?** The word from which soul is derived is called "nephesh" in Hebrew and "psuche" in the Greek. This word is translated to mean life, breath, heart, mind, will, appetite, desire and many other things. For this reason it has given rise to considerable controversy concerning the nature of the soul. The problem is not so formidable as it seems at first glance, however. The various names do emphasize the difficulty of defining the nature of the soul, but there is consistent agreement on the fact of the soul and that it is the inner activating and co-ordinating part of man. It is the moral factor in man and for that reason is responsible to God. The natural man is equipped with five senses by which it is easy to explain and comprehend natural phenomena, but spiritual things are comprehended through the spiritual nature and for that reason they are difficult to define. Hence, in describing a spiritual thing we usually illustrate it with something that it is like and since the similarity may correspond to various things it accounts for different words being used to describe it. That is one reason why you find different words used for soul or spirit.

For a more exhaustive study of the soul necessary to resort to a comprehensive treatise dealing with the subject.

**WHAT IS THE WILL?** The will is the determining factor in man. God endowed man with the power to choose. Because of this fact the will is morally accountable to God for his conduct. The will operates in the mind.

**THE CONSCIENCE.** Conscience comes from two words, "con" meaning together, "science" meaning to know. It is knowledge held in conjunction with another, and in particular the other one is God. The conscience is sometimes called the inward monitor. It accuses one when a principle of God is transgressed, and inwardly commends when a choice is made to obey that which believe to be right. Unfortunately both conscience and will can be estranged from God so that they are unreliable as a guide for our conduct. Unless enlightened the conscience may be seared as with a hot iron. 1 Tim. 4:2. There is an evil conscience as well as a good conscience. See Heb. 10 and 1 Pet. 3:21. Acting under the impulse of a misguided conscience the apostle Paul related his experience before conversion by saying, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth . . . and when they were put to death, I gave my voice against the Acts 26:9, 10. When he said, "I thought myself I ought . . ." it indicates that his conscience approved of the terrible deeds he committed.

This all serves to demonstrate the need of the conscience to be purified before it is a reliable guide in Christian conduct. Faith in the blood of Christ is sufficient to accomplish this need. The purification of the conscience is one thing that could not be accomplished under the Law, but thank God it is provided for in the perfect sacrifice of Calvary. Heb. 9, 14.

**THE WEAKNESS OF MAN.** In the beautiful meditation of Psalm 8, David reflected on the majesty and glory of the creation, drawing attention to the splendor and magnitude of all, and then marvelled that God could condescend to pay heed to a creature so small. Compared with almost any other part of the universe man is small indeed, and weak besides. An earthquake can topple his mightiest structures into ruin; a tidal wave can overwhelm his proud ships and destroy his supports; a strong gust of wind can wreck his sailors and make havoc of his cities. Man is not only weak compared with the elements of nature but is weak before his spiritual responsibilities. Sad are the scars of defeat before temptation and terrible are the blood red pages of history that describes the long cruel past of man's impotence to resolve the problems of existence.

(Continued on page ten)

# PAID in FULL

"It is finished" (John 19:30).

**O**PEN your mouth wide," commanded my dentist, as she adjusted a sheet of thin rubber in such a way that accumulation of moisture would not hinder delicate operation that she was about to perform.

Yes, in this particular instance, my dentist was a very intelligent Roman Catholic woman of Polish descent. There was no question as to her ability: and she enjoyed an enviable reputation among her colleagues in the dental profession.

As was among those very "exacting" patients who were fortunate enough to secure an appointment and, consequently, settled down for a long session of probing, grinding and filling.

As to the course of events I was requested to follow the above order, which I did. When all ready the doctor snapped on the power and her little instrument of torture began to buzz, merrily, just above my face. She held it suspended for a moment and then remarked seriously, "This is going to hurt, some, but don't mind because you may as well suffer for your sins in this world as in the next."

Being an evangelical preacher I immediately reacted to the challenge, but gagged and stammered, "This is going to hurt, some, but don't mind because you may as well suffer for your sins in this world as in the next." The answer seemed to come, "Be patient, My child, I will tell you what to do at the right time." So I waited.

When, at last, the work was finished and the condition pronounced "satisfactory," the doctor pronounced the paying of my bill. I handed over my check and received the receipt, the Holy Spirit whispered, "Now is the time."

As I took the signed document, "Paid in full" from her hand, I said, casually, "I assure, Doctor, that you will be sending me another bill and ask me to pay twice for your work." She looked at me with a puzzled expression and asked, "Why—what do you mean? Of course not. Why do you ask such a thing?" I seemed really affronted at my insinuation. I persisted.

"But why not?" She was getting a little impatient at my insistence. "Please do not become offended, Doctor, I really want to know why

you will not send me another bill."

"Please!" She hesitated a moment and then said: "I don't know what you are trying to get at but the answer seems very obvious to me. It would be neither legal nor moral to charge you twice for work that has been fully paid for. That's only reason and common sense. But why do you ask such a question? You are a very queer man." I laughed.

"I guess you are right," I answered, "but listen, Doctor. How can you expect a fellow of my persuasion to stand idly by and refuse a challenge such as you handed me the other day?"

"A challenge! When did I challenge you to anything?"

"You seem to forget what you said when you had me gagged and helpless in your torture-chair with that rubber sheet over my face. Remember? You told me that you were going to hurt me, some, but that I shouldn't mind because I might as well suffer for my sins in this world as in the next. Remember, now?" Then she smiled and I was glad.

"Yes, I do remember. But what of it?" Then I got down to business.

"Simply this, Doctor." I prayed for help and wisdom.

"You, as a member of the Roman Catholic church, believe, as I do, that our Saviour, Jesus Christ, died on Calvary's Cross for the sins of the whole world." I paused for a second while she gave a slight nod of assent. I continued, "When our Lord had paid the 'utmost farthing' and had shed the last drop of His precious Blood for our redemption, He cried, 'It is finished,' and bowed His head and gave up the ghost. That triumphant cry, 'It is finished,' was the equivalent of a receipt, signed with His own precious Blood, and entitling the believer to absolute and eternal vindication from the penalty, power and, eventually, the presence of sin and suffering, forever. He has told us in His word that, 'For by one offering (not two or more, but by *one* offering) He hath perfected for ever them that are sanc-

tified.' That means the believer. He also recorded for us the significant words in Hebrews 10:9 and 10, 'Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.' It also states that 'This Man, after He had offered *one* sacrifice for sins, *for ever*, sat down at the right hand of God.' He paid in full. No, Doctor, I will not have to suffer for my sins, or in any other way, in the next world for He has *already* done it for me. I have a signed receipt written with His own Blood, '*Finished*.' He can no more present me with another bill for that which has been paid in full than you can, according to your own statement. As you say, 'It would be neither legal nor moral' to do so. The righteousness and justice of a holy God will not permit such a thing. It is the same with suffering. He suffered, 'the just for the unjust' and endured the Cross for the *joy* that was set before Him. We are promised this same joy with Him in Heaven. No, Doctor, the believer does not look forward to suffering and anguish in the next world, but rather to joy and ecstasy and glory. The Apostle Paul wrote, that to be absent from the body is to be present with the Lord. Jesus told the dying thief on the cross, 'To day shalt thou be with Me in Paradise,' not purgatory, Doctor, but *with* him in Paradise. Jesus was not going to a place called purgatory, and the dear repentant thief was to be *with* Him, so it was impossible for him to suffer after death. Jesus said to His disciples just before He died, 'I go to prepare a place for you . . . that where I *am*, there ye may be also.' We know that Jesus went to His Father in Heaven for He said, 'I go to My Father,' and He promised them that, 'if I go . . . I will come again, and receive you unto Myself; that *where* I *am*, there ye may be also.' What could be clearer, Doctor? No, there is no possibility of suffering after death for the true believer, for to depart and be *with* Christ is far better. Don't you see it, Doctor?"

Now, if this narrative were merely fiction, the writer could easily invent a happy and thrilling ending. He could have the proud doctor bow her head upon her desk and, with tears running down her cheeks, acknowledge her error and pray for forgiveness and salvation; but, alas, even the preaching of the pure Gospel does not always work that way. It is still true that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them" (1 Cor. 2:14). It is also true that "if our Gospel be hid, it is hid to them that are lost." So, all I could do was to leave our poor doctor with a prayer that God might open her blind eyes and bring her to realize the truth and beauty of the dear old hymn we love to sing,

"Jesus paid it all.

All to Him I owe:

Sin had left a crimson stain,

He washed it white as snow.

Yes, thank God, it is "paid in full"—"finished."—*Gospel Herald*.



# NEWS NOTES

## MISSION HELP URGED FOR NEW CHURCHES

Only a few of the churches organized in the last few years with the help of the State Mission Board are helping to support the program, according to Rev. E. S. Sunday, Board chairman.

"We feel it is important that those churches which have received direct benefit from home missions should regularly support the missions program," he said.

He cited the example of the Okmulgee Church, Oklahoma, organized in March, who voted in their first business conference to give a tithe of their offerings of missions. Some other new churches have followed through with some plan of support, he said, but too many of them have not.

"If we are going to give those churches assistance without training them to give so that we may assist others, someday there will be no Home Missions fund for new organizations," he explained.

He urged every church, new and old, to decide on some regular plan of support for the state program which includes all three phases of missions—foreign, national home and state.

## SUPERANNUATION REPORT

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for May 1953:

RECEIPTS	
Balance on hand May 1, 1953	\$1,040.14
Regular receipts for May	137.90

Total to account for \$1,178.04

DISBURSEMENTS	
Paid to Superannuated	
Ministers	\$217.50
Operating Expense	2.80
Paid to the National Board	13.51

Total disbursements \$233.81 233.81

Balance on hand June 1, 1953 \$ 944.23

RECEIPTS BY CONFERENCES	
Albemarle	\$ 5.33
Central	44.55
French Broad	4.00
Piedmont	5.00
Western	8.00
State Aux. Conv.	71.02
Total	\$137.90

## COLLEGE OFFICE EMPLOYS FULL-TIME SECRETARY

Miss Olena Filkins of Kirksville, Missouri,

## HICKORY CHAPEL, AHOSKIE, N. C.

The Hickory Chapel Church (front cover), Ahoskie, North Carolina, is a full-time, progressive rural church. This church has 171 members, and maintains all the regular church auxiliaries—Sunday School, League, Y. P. A., G. A., and Woman's Auxiliary. The Sunday School has 171 members.



In addition to the church building, Hickory Chapel has a parsonage located near the church where the pastor, Rev. Ronald Creech, lives.

has been employed as a full-time secretary in the Free Will Baptist Bible College office. Miss Filkins attended college at Hannibal-LaGrange, Hannibal, Missouri, and had been employed by the Bank of Kirksville, Missouri, before going to the Bible College.

Miss Filkins is a member of Hazel Creek Free Will Baptist Church and her pastor, Rev. Wayne Parsons, is a former student of Free Will Baptist Bible College.

## BROTHERHOOD ORGANIZED

Sunday, May 24, a group of the men of the St. John's Chapel Church, Stacy, North Carolina, met at 3 p. m., and organized a Free Will Baptist Brotherhood.

The following officers and committees were elected: President, Romain Gaskill; Vice President, Clarence Lewis; Secretary and Treasurer, Ralph Nelson. Devotional Committee: Guy

## COMING EVENTS

- June 8-12—N. C. Ministers' Conference, Cragmont
- June 8-12—Ga. Ministers' Conference, Mt. Bethel
- June 14—Flag Day
- June 14—Children's Day
- June 15-20—N. C. Woman's Conference, Cragmont
- June 21—Father's Day
- June 22-27—N. C. Youth Conference, Cragmont
- July 4—Independence Day
- July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.

Nelson, Webster Mason, and Ralph Pittman. Benevolence Committee: Jordan Lewis, Monnie Fulcher, and Calvin Gaskill.

Those present were: Romain Gaskill, Clarence Lewis, Ralph Nelson, Monnie Fulcher, Alfred Gaskill, Jordan Lewis, Guy Nelson, Ralph Pittman, Webster Mason, Calvin Gaskill, William H. Fulcher, Guy Hamilton, Lesh Hamilton, and Andrew Mason.

The time of the meeting will be Friday evenings before the first and third Sunday at 8 p. m. All men are invited to attend these meetings. Rev. R. H. Jackson is pastor.

## SNOW HILL HOME-COMING

The Snow Hill Church, Duplin County, North Carolina, will observe its annual homecoming day, June 21. A special program has been arranged for the day. All former pastor members, and friends have a special invitation to attend this service.

## WEST BRISTOL REVIVAL

Rev. Wade Calvert of North Belmont, North Carolina, will begin a revival meeting at the West Bristol Free Will Baptist Church, Bristol, Virginia-Tennessee, June 15. Everyone is urged to pray for the revival that it will be a big success for the Lord.

## ARKANSAS CHURCH ORGANIZED

A new church has been organized at Walnut Ridge, Arkansas, known as The First Free Will Baptist Church. It was organized eight months ago with twelve charter members. The present membership now is forty. The church has purchased two lots for a building. Rev. H. Glynn Campbell, pastor, states that the church has had five conversions since its beginning.

## CUBAN MISSIONARY IS COMMISSIONED IN SPECIAL SERVICE

A commissioning service for Lucy Wisehart missionary to Cuba, was held May 12 at the East Nashville, Tennessee, Church. Miss Wisehart graduated from the Free Will Baptist Bible College this spring and will go to Cuba in the summer, where she will serve as secretary and bookkeeper.

Dr. L. C. Johnson, college president, delivered the commissioning message and Rev. Raymond Riggs, promotional secretary of the Foreign Mission Board, gave the charge. The prayer of dedication was given by Rev. C. I. Bowen.

East Nashville Church, where she has served as secretary and bookkeeper for the past four years, will underwrite all her expenses and salary while she is on the foreign field.

## YOUTH REVIVAL

Beginning Sunday night, June 14, 1953, Rev. James Earl Raper will begin a Youth Revival at the Greenville, North Carolina, Free Will Baptist Church. Rev. Raper is an outstanding senior at the Free Will Baptist Bible College, Nashville, Tennessee. Miss Rachel Pollard also a student at the Bible College will assist Rev. Raper in the revival services.

In addition to the revival a Teen-Age Bible School will be conducted at the church from 5:30 until 7:30 each evening during the re-

al. Rev. Raper will be in charge of the  
ble School and Miss Pollard and the local  
tor, Rev. Rashie Kennedy, will assist.  
The public is invited to attend the meetings  
I pray that it will be a great battle against  
and evil and a great victory for Christ.

#### BETHANY REVIVAL

The Rev. Clifton Rice of Kinston, North  
Carolina, will conduct a revival at the Bethany  
Church, Pitt County, North Carolina, begin-  
ning June 14 and continuing through June 21.  
Services will begin each evening at 7:45. The  
public is cordially invited to attend. Rev. T.  
Forrest is pastor.

\* \* \*

#### JERNIGAN TO CALIFORNIA

Rev. Wade Jernigan, Norman, Oklahoma,  
pastor and president of the State League Con-  
vention, has resigned his church to become  
pastor of the church at Modesto, California.  
He will leave June 15 for his new work.

\* \* \*

#### NORTH CAROLINA CHURCHES AND MINISTERS!

Rev. R. H. Jackson, State Director of the  
National Home Mission Board, makes the  
following plea to all churches and ministers  
in North Carolina:

The secretary of the National Home Mission  
Board, Rev. Harrie E. Staires, 516 South 61  
st Avenue, Tulsa, Oklahoma, would like  
to see the churches that conducted simultane-  
ous revival meetings during the period designated,  
the last week in March through the first week  
in May, to please send in their reports now  
(this week). Also the ministers and churches  
who have started mission points send in the  
names and addresses of same so that the secre-  
tary can get this information in the report for  
the National Association in July.

\* \* \*

#### DAILEY'S CHAPEL REVIVAL

Rev. Eugene Waddell is conducting a re-  
vival meeting at Dailey's Chapel Church near  
Green Springs, North Carolina. The meeting  
begins Monday night, June 8 at 8 p. m. The  
public is cordially invited.

\* \* \*

#### ARK. STATE LEAGUE CONVENTION

The Arkansas State Free Will Baptist League  
convention will meet at the State League As-  
sembly Grounds, Conway, Arkansas, June 19-  
21. The following program has been arranged:  
THEME: *A More Excellent Way*—1 Cor. 12:31

##### FRIDAY AFTERNOON

7:00—Devotional, Rev. Lonnie Coffman  
7:20—Reports, District Conventions  
Introductions, Who are You, Where are  
You from?  
7:45—President's Message, Rev. Othel T.  
Dixon, "This Convention Showing A  
More Excellent Way"  
8:15—Singspiration  
8:30—Business, Appointment of Committees  
8:40—"A More Excellent Way to Use Talents"  
(Poems, Songs, Playlets by Leaguers  
Present)  
8:40—"A More Excellent Way to Enlist Oth-  
ers"  
8:50—"A More Excellent Way to Present Pro-  
grams"

#### 4:00—Adjournment for Fellowship and Rec- reation

##### FRIDAY EVENING

7:00—Singing of "The More Excellent Way"  
7:30—Testimony Time, "I Have Found the  
More Excellent Way"  
7:50—Special Music  
8:00—Sermon

##### SATURDAY MORNING

9:00—Devotional, Rev. H. E. Taylor  
9:20—Reports and Introductions  
9:40—Business, Committee Reports  
10:15—"A More Excellent Way for Christian  
Youth Fellowship"  
10:25—"A More Excellent Way for Christian  
Education"  
10:35—Intermission  
11:00—Morning Worship—Sermon, Rev. J. Re-  
ford Wilson  
12:00—Lunch (A serving center will provide  
meals at a reasonable price by Leaguers  
of New Hope Association.)

##### SATURDAY AFTERNOON

1:00—Devotional, Rev. J. W. Blanks  
1:30—"A More Excellent Way to Use Talents"  
(Playlets, Poems, Songs by Leaguers)  
2:30—Bible Sword Drill, Contestant from  
each District  
3:00—"A More Excellent Way to Do Business  
for God"  
—Final Reports  
—Miscellaneous  
—Election of Officers  
—Adjournment, Prayer of Consecration to  
be guided in the More Excellent Way

\* \* \*

#### CORRECTION PLEASE!

In the May 27 issue of THE FREE WILL BAP-  
TIST an error was made in the summer pro-  
gram for Cragmont Assembly. Please note the  
following:

June 22-27—Youth Conference for those liv-  
ing in area east of Durham.

August 3-8—Youth Conference for those liv-  
ing in Durham and all points west of Durham.  
These changes were authorized by James A.  
Evans, President of Cragmont Assembly.

\* \* \*

#### MISCELLANY

Dr. Homer Willis, Paintsville, Kentucky,  
was a visitor at Free Will Baptist Press re-  
cently. ● Dr. J. P. Barrow, Nashville, Ten-  
nessee, will be the principal speaker at the  
Georgia Ministers' Conference meeting at  
Camp Bethel, Georgia, June 8-12. ● The  
General Baptist Press, Popular Bluff, Missouri,  
has moved into a new plant. ● The Appel-  
man Crusade for Christ closed in New Bern,  
North Carolina, Sunday night, May 31.  
● Rev. Ralph Lightsey, Dean at Free Will  
Baptist Bible College, has been suffering with  
a throat ailment. ● Rev. George Waggoner,  
Okaville, Illinois, is publicity director for the  
National Meeting to be held in July at Mt.  
Vernon, Illinois. ● Rev. Damon C. Dodd,  
Nashville, Tennessee, is engaged in a camp  
meeting at the Florida Youth camp near Cot-  
tontdale, Florida.

\* \* \*

The Tennessee Free Will Baptist Children's  
Home, Greeneville, has 61 children. Mr. I. L.  
Stanley is superintendent of the home.

## What My Saviour Means To Me

MRS. JACK LAMB

A friend to go to when I am sad,  
The best friend a person ever had.  
Tho' often friends may let us down,  
He will give us a home and heavenly  
crown.

If His dear will we only do,  
And like Him, be a friend so kind and  
true;  
Then dear friend, each day as we struggle  
along,  
Let's strive to reach the heavenly home.

To be with our Saviour so bright and fair,  
Where there will never be heartaches  
and cares;  
But all will be gladness when we meet  
Him up there  
In the heavenly home He has gone to  
prepare.

It is sweet to talk to Him here in this  
lowly place,  
But just think what it will mean to talk  
to Him face to face.  
The happiest moments on this earth I  
spend  
Is in knowing that Jesus is my friend.

So dear ones, will you accept my Saviour  
so kind and true,  
For He loves you and wants to be your  
Saviour too;  
And when our time shall come to die,  
We will go to be with Jesus on high.

We will meet our friends and loved ones  
too  
Where parting will never come no more  
to you.  
Oh, won't that be a happy place  
Up there to meet our Saviour face to  
face.

When we hear Jesus say, "My child, well  
done,  
Come dwell with me in my heavenly  
home";  
Oh, just for a little corner in heaven to  
gain,  
There with the angels and my Saviour  
to reign.

Billy Rose tells about the beggar who some-  
how got in the back door of the Rothschild  
castle and actually got to see the banker. The  
financier kindly referred him to his secretary,  
who turned him over to the butler, who sent  
him down to see the porter, who directed him  
to the gate-keeper, who promptly booted him  
out.

"Did you get anything?" asked another beg-  
gar who happened to be passing.

"Not exactly," said the first panhandler,  
"but the organization in that place is simply  
magnificent."—*The Watchman-Examiner*.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Was the temptation of Jesus real or imaginary? Did the devil actually appear in person or was it only a mental concept?*—Eloise Phillips, Belmont, N. C.

**ANSWER:** The passages in which the account of the temptation of Jesus occur are: Matt. 4:1-11; Mark 1:13; Luke 4:2-13. These surely describe personal action on the part of Satan. Satan is quoted in Matt. 4:3, as having said, "If thou be the Son of God, command that these stones be made bread"; and Matt. 4:6, "If thou be the Son of God, cast thyself down"; Matt. 4:9, "All these things will I give thee, if thou wilt fall down and worship me." Note also the personal activity of Satan as he smoothly progresses in his cunningly devised deception against Christ: in (Matt. 4:) verses 5 & 6, it is said of him, "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. 4:8, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdom of the world, and the glory of them." Note here Jesus' final reply and the results, is not this personal and does it not suggest a personal combat and personal triumph on the part of Jesus? Matt. 4:10-11, "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

These Scriptures do not describe any particular physical form in which Satan appeared, yet there is no one that definitely knows that he did not come to our Lord in a bodily form. There are Scriptures that seem to describe him as appearing in the form of a man. Job 2:2, "And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." See Matt. 13:39; Rev. 2:10; James 4:7; Jude 9. There are also those that set him forth as a ravaging wolf who appears in sheep's clothing (Matt. 7:15); then there is still another expression used in Scripture which declares him

as being a roaring lion, I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"; and another as a serpent (Rev. 12:9). If he is a fallen angel, which

Jesus gives us a lesson of the Sower that sowed good grain in the field where the enemy followed it up by sowing tares in the field. The reason for the tares were because they *slumbered and slept*. After Jesus said that the world would be drawn unto Him if only He was lifted up, I ask myself the question, "Is Christ really being lifted up or are we just only playing at religion?" Is the Gospel of Christ powerless to do anything about the wickedness of the world? If we believe Christ, no; but it is mighty through Christ to pull down the strong hold of sin. After the disciples had gone out preaching the Word, they returned saying that even the devils were subject unto them. I have noticed many times how the Word of God would cover the most blackest and wicked sinners. They just wither and give in when the Bible is quoted to them. I tell you that the Bible is the most powerful weapon in the world. No wonder Jesus said it is sharper than any two edged sword. It cuts going and coming.

Some people claim the world is growing better, but let me quote a few statistics: There were 17,000 suicides in the United States in 1952. About a million children gets into difficulty with the police and the courts each year, and if the present rates continue until 1960, there will be nearly one and one-half million. The police records show in 1952 that 2,036,510 major crimes were committed (four a minute), and increase of 8% over 1951. Felonious homicide (murder and wilful or negligent manslaughter), 12,860, up 2.6% over 1951. Rape (including statutory rape), 17,240, up 2.6% over 1951. Aggravated assault (with intent to kill or maim), 87,930, up 12% over 1951. Robbery, 58,140, up 11.6% over last year. Automobile theft, 215,310, up 9.3%, and burglary 442,760, up 8.7% over 1951. Other thefts nearly one and a quarter millions. Up

I think to be true, then it might be that he could assume a number of forms similar to those in which righteous angels have appeared. Some of these are: (1) a burning bush as seen in Ex. 3:7; (2) men as seen in Gen. 18:3, "And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant"; read all of Gen. 18 to get a full view of the appearance of three angels in the forms of men. (3) A man sitting down, Judges 6:11, "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites."

I cannot see how an unbiased person could read the account of Jesus' temptation in the light of all other Scriptures and conclude other than that this harrowing of Satan's was indeed real and very personal. As I think seriously about the whole incident I am deeply moved to pray, "Lead us not into temptation, but deliver us from evil."

## "WHILE THEY SLEPT"

NAAMAN BORDERS

in our national capitol there have been fired or forced to resign, 325 homo-sexuals and I suppose more will be uncovered.

We have all heard of the rottenness in government until we are heartsick. If we want better officials, let us raise better citizens to send to Washington. Why not begin in the home?

If we want our children to keep out of jail and penitentiaries, let's bring them up in the fear of God and take time to read God's Word to them, pray with them, and take them to Sunday school and church. Don't sleep too late on Sunday morning for *while they slumbered and slept, the enemy sowed tares in the field*. Don't stay away from church and entertain company, or listen to the radio, or watch your television. Some of you saints are too good to go to the movies, but you have brought the movies into your parlors. I don't condemn religious programs over radios or televisions (God give us more), but most of the things we hear and see are the very dregs of hell and enough to make the devil blush. Why don't you good people swop the thing off and not let your children feast their eyes upon the lustful passions upon the rotten stuff. If you take a fine comb and scrape the bottoms of hell, you couldn't get anything more rotten than some things you see on television. Why don't you people wake up and do something about it? Some say we are powerless, we can do nothing about it. But brother, if we quit playing at religion and if we believe what Jesus said, "If I be lifted up, I will draw all men unto me"; "Is anything too hard for God?" "Whatsoever things are impossible with men are possible with God." And again, "Fear not, I am with thee: be not dismayed; for I am thy God: I will strengthen thee, I will help thee, Yea, I will uphold thee with my right hand." Yes, and hundreds of passages in the Bible too numerous to mention here.

(Continued on page nine)


## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Lord, teach us to pray."—LUKE 11:1.

The first part of this verse tells us that Jesus was praying, and when He ceased one of His disciples requested that He should teach them to pray. The last part of it tells us that John taught his disciples to pray. The examples



of these two great men receiving power through prayer to meet the duties and difficulties of their lives, in all probability caused their followers to feel the need of help that comes only from God, hence, the petition, "Lord, teach us a prayer," which Christ did

promptly. It was a beautiful and meaningful prayer that Jesus taught His disciples: Learning to PRAY is much more than merely learning to pray. Praying is much more than loud-uttering words. We could well take time to draw up close to Jesus and ask Him how to teach us to pray.

Recently I came across the following in *Marriage and Children*, entitled, *You Can Say the Lord's Prayer*—

I cannot say "Our" if I live in a watertight spiritual compartment.

I cannot say "Father" if I do not demonstrate the relationship in daily life.

I cannot say "which art in heaven" if I am occupied with the earth that I am laying no treasure there.

I cannot say "Hallowed be Thy name" if I am not called by His name, am not holy.

I cannot say "Thy kingdom come" if I am not doing all in my power to hasten its coming.

I cannot say "Thy will be done" if I am questioning, resentful of, or disobedient to His will for me.

I cannot say "on earth as it is in heaven" if I am not prepared to devote my life here to His service.

I cannot say "give us this day our daily bread" if I am living on past experience, or if I am an under-the-counter shopper.

I cannot say "forgive us our trespasses, as we forgive them that trespass against us" if I harbor a grudge against anyone.

I cannot say "lead us not into temptation" if I deliberately place myself in a position to be tempted.

I cannot say "deliver us from evil" if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

I cannot say "Thine is the kingdom" if I do not accord the King the disciplined obedience of a loyal subject.

I cannot say "Thine is the power" if I fear that men may do, or what my neighbors may do.

I cannot say "Thine is the glory" if I am seeking glory for myself.

I cannot say "forever and ever" if my hori-

## "While They Slept"

(Continued from page eight)

They claim there are 32,000 promises in the Bible to the man who walks with God. And Joshua said that all the promises up to his day, God had kept every single one of them. No wonder that Christ said, "O ye of little faith." I don't believe that Jesus Christ has ever told a man to do anything and then let him starve to death because he did it.

You ask, "What can I do?" If God has called you to preach, go at it, whether you see

zon is bounded by the things of time.—*Source Unknown.*

"Lord, teach us to pray."

any immediate results or not. If you cannot preach, help those who can, you will get your reward. Many folks give a dime when they should give a dollar. You'll get a blessing in giving you cannot get any other way. If you can't give or preach, you can use your tongue. If you had a child that was dumb and couldn't talk, you would be very unfortunate. Yet, God has so many that can't talk for Him. If you are too timid to talk, get some tracts and give them out with a prayer. Then you can invite friends to go to church or you and take someone in your car with you. If you cannot do any of these, do like the invalid who lay in the attic, she was so anxious to do something for Christ, she wrote Scripture verses on paper and threw them out the window. One fell on a man's hat and that one verse made him cry out to God for mercy.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

NOTE: Instead of carrying a regular sermon outline this week, we are carrying this short selected article. We hope that it will both convict and inspire you as it did us when we read it.

【●】

## I WAS TOO BUSY

One Sunday evening not long ago a drunk staggered into church. He slumped into a seat near the front and promptly went to sleep.

After the service an usher shook him awake. The minister tried to speak to him, but the man was too befuddled to carry on an intelligent conversation.

Although he came back to church several times after that, on each occasion he was drunk. The minister found out where he lived. He also discovered that the stranger usually stayed sober until Friday evening and then lost the weekend in bottle after bottle of beer.

The minister decided if he were going to speak to the man about his need of a Saviour, it would have to be some night during the week. But there were so many meetings of



## Cragmont Youth Conference

FOUR GREAT DAYS—JUNE 22 to 26, 1953

This conference is not being called "Youth Conference" to restrict it to any particular age group, but because the purpose of the conference is to put *youth* and *vitality* into the Sunday school work of our state. *Inspiration! Instruction! Recreation!* — all these are being arranged for by your State Convention-Institute for YOUR good. A vacation in the glorious "Land of the Sky," plus valuable instruction from the very best instructors we can obtain, plus a spiritual uplift from Spirit-led devotional and musical features, plus a wonderful fellowship with

Sunday school workers and young people of *all ages*; from every part of the state, plus—well, plus! plus! plus! The cost? A registration fee of \$2.00, an insurance fee of 50c, board and room at about \$3.00 per day (regular Cragmont rates), plus a small laundry charge, while at Cragmont—around a total of around \$20.00, not counting transportation. CAN YOU BEAT THIS for a GREAT WEEK IN THE MOUNTAINS? How to get there? Well, three or four going together in a car will be a real cheap way (sharing expense). Or you can go by bus or train, or fly! But don't fail to get there! (Note: If enough are interested we can arrange for a special bus, round trip out of Wilson, for \$12.00 per passenger.)

Register for this conference by simply sending your name and full mailing address,

the name of your Sunday school, and your age to the Field Secretary of the State Sunday School Convention, REV. L. E. BALLARD, BOX 86, AYDEN, N. C. (State if you would like to go by special bus.) This conference is for young people and adults, male and female. All social and recreational activities will be under the supervision of adults of unquestioned character. "DON'T DELAY; ACT TODAY!" (Send with registration the \$2.00 registration fee and the 50c insurance fee, so insurance will begin when you leave your home.)

L. E. Ballard

## SOUND DOCTRINE

(Continued from page four)

tence with his fellow man. The words of Jeremiah 10:23 ring with startling truth, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Man was created for fellowship with God, and only when he is in a right relationship with God can he be right with his fellow man.

THE MAJESTY OF MAN. In contrast with the dismal depths to which fallen man has descended there is the majesty of man viewed in the light of God's purpose. God meant for man to have dominion over all His works in the world. When Adam failed and plunged the human race into the dark night of sin, God already had a remedy ready. In the fulness of time Jesus Christ became the second Adam, not only to redeem sinners to God, but to demonstrate the kind of man God would have us be, and the purpose for which man was first created. The old catechism asks the question, "What is the chief end of man?" and answers it thus: "Man's chief end is to glorify God and to enjoy Him forever." As we reflect on the history of fallen man it would appear that he is a failure, but redeemed man is a glorious success. The Judgment Day will prove to all the universe that God did not make a creative failure when He made man, for the redeemed of all the earth will vindicate His purpose throughout all eternity.

## "That Your Prayers Be Not Hindered"

"For years," said a brother recently, "I prayed for the conversion of an erring son, but all the time he seemed to go from bad to worse. During those years I had a bitter feeling in my heart toward a brother who I felt had grievously wronged me. I insisted upon reparation, which he refused to make. Feeling my cause was just, I held this against him, and would not overlook it. At last I realized that this thing was hindering prayer. I judged it before God, and freely forgave. Oh, the liberty as I then turned to God about my son. Soon I heard with joy of his conversion. Though far from home, he was brought under the power of the gospel and led to Christ." An unforgiving spirit explains why thousands of petitions go apparently unheeded.—*Selected.*

one kind and another to attend that he did not have time to go.

Then he heard that the man was dead! He had dozed off while smoking a cigarette. Neighbors had rescued him, but he had died of first-degree burns.

"You know," the minister said to me, "I was shocked when I heard that the man had died. I kept wondering what might have happened if only I had called."

"I knew then that I was too busy. So I have reorganized my whole program. Things that are not absolutely essential have gone by the board. I am concentrating on the job God called me to do—and that is soul-winning."

I remember reading of a Sunday-school teacher who sent "I missed you at Sunday-school cards" to one of her pupils for five weeks. She fully intended to call on the little girl to see why she was not in class. But she was too busy, so she sent the cards instead.

One day she met the girl's mother on the street. The woman's face was strained as she said to the Sunday school teacher: "You won't need to send any more cards to Mary. She died four weeks ago."

The Sunday-school teacher who has no time to make personal home contacts with his scholars is too busy to be a Sunday school teacher!

The preacher whose schedule is so full that he has no time to visit the sick and the troubled is too busy!

A prophet of Israel told his king the parable of a certain man who was instructed to guard a prisoner with utmost care. Somehow the prisoner escaped. The man could only say: "While I was busy here and there he was gone."

God forbid that while you or I are busy at this and that which we think so important, some soul should be gone—into a lost eternity! Let us examine prayerfully our daily round of activity to find out if we are too busy.—*Christian Life.*

# Notes and Quotes



BY J. C. GRIFFIN

## THE SEVENTH DAY SABBATH

I am in possession of a letter from a lady who is a Seventh Day Adventist in which she tries to justify the observance of the Seventh Day Sabbath. She says that Christ kept, or observed the seventh day. He did not keep the day as the Jews observed it. Christ was condemned by the Pharisees for the breaking of the Sabbath. The Pharisees denounced Christ because He allowed his hungry disciples to eat corn as they traveled through the fields on the Sabbath Day, and because He healed a man on the Sabbath. Get your Bible and turn to Luke, 6th chapter and read verses 1 through 16. You will find that Jesus thought more of doing good than observing the seventh day. Also read Matthew 12:1-8 and Mark 2:23-28. Jesus was Sabbath breaker to the Jews. All who do not observe the seventh day according to the writings of the lady, whose letter from which I quote: "If you are a Christian you will keep the Sabbath." Of course this lady means the seventh day of the week when she says Sabbath. So if you are not a Seventh Day Adventist you are not a Christian, according to the lady's letter. I am mighty sorry that the poor lady thinks that there is none who are Christians except the Seventh Day Adventist. I am asking is there a single place in the New Testament where Jesus commanded anyone to keep the fourth commandment? Is there any place in the New Testament that teaches that all who do not observe the seventh day are not Christians? If the good lady will give me one Scripture where Jesus commanded the observing of the fourth commandment I will say that she is right and all the Methodists, Baptists (Missionary Baptist), Presbyterians, Disciples of Christ, Pentecostal Holiness, Free Will Baptists, and all others are wrong. According to this lady's teaching we are hell bound because she says, "If you are a Christian you will observe the Sabbath." Certainly those who are not Christians are hell bound. I am glad the lady is not the judge of all Christians. But to her they are not Christians, because they do not observe the Seventh Day Sabbath.

PAUL WAS AFRAID OF THOSE WHO HUNG  
THEIR ALL ON DAYS

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4: 0-11).

PAUL AN ABLE MINISTER OF THE NEW  
TESTAMENT

Paul, an able minister of the New Testa-

ment, says in speaking of Christ and God: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: . . . Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. See then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ" (2 Cor. 3:3-14).

Notice that the writings were on tables of stones. Notice that what was written was ministration of death. Notice the words *done away* in verse eleven and the word *abolished* in verse twelve. Also in verse fourteen "*which vail is done away in Christ.*" The fourth commandment was written on tables of stone. Christ brought all the other commandments over into the New Testament. Paul and the other apostles understood that so it is written: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19). "And after eight days again his disciples were within, and Thomas with them: . . ." verse 26. Sunday and Sunday is eight. Jesus met with the disciples twice on the FIRST DAY OF THE WEEK, fulfilling His promise, "Where two or three are gathered together in my name I will be in the midst."

## PENTECOST IN THE FIRST DAY OF THE WEEK

"And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the LORD" (Lev. 23:15-17). Notice that the wave loaves were to be offered fifty days after the wave sheaf. This was exactly the time be-

tween the resurrection of Christ and the day of Pentecost. So Pentecost was on the first day of the week. So the first day of the week the disciples were gathered, waiting for the promise and on the first day of the week the promise was fulfilled. Thus the Holy Spirit bound the whole body of believers together on the first day of the week. Yea, this was the complete empowering of the believers in Christ as a church to go forward and carry the Gospel into all the World, for Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

## THE DISCIPLES TOGETHER ON THE FIRST DAY

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech unto midnight" (Acts 20:7). So the disciples assembled to break bread on the first day of the week, and Paul was the preacher. They had preaching on the first day of the week.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, . . ." (1 Cor. 16:1-2). Paul ordered the churches of Galatia and the church at Corinth to take collections on the first day of the week.

Dear Lady, you who said, "If you were a Christian you would keep the sabbath," let it be known that the disciples assembled on the first day of the week to break bread, and the Church was baptized into one body on the first day of the week. Were they Christians? They certainly were not Seventh Day Adventist.

## SCRIPTURE

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For ever creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, wherunto thou hast attained" (1 Tim. 4:1-6).

The lady referred to in the above quotations condemns everyone to death who does not keep the seventh day, thus she judges all those who observe the Lord's Day to be non-Christians. I am not judging her, but Christ is the Judge, and by His word we shall be judged in the last day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Marjorie's Children's Day

**M**R. ELWOOD had just returned from the hospital and was looking very thoughtful and sad.

"What is the matter, Father?" asked his daughter Marjorie.

"Oh, I am thinking of Emily Monroe, poor child."

"Who is she?"

"She is a young girl in the hospital. She had to have an operation a few days ago. She was so brave, but she is drooping now, and I am very much afraid she will not pull through. I'm sure she is homesick."

"Why doesn't her mother go to see her?" asked Marjorie eagerly.

"Her mother is dead."

"Where is her father?"

"On a long business trip in the Far West."

"Has she any sisters?"

"Yes, several, but they are little children and are in a distant city, too far away to come to visit Emily. What she needs is cheer."

The following Sunday morning Emily was lying on her bed at the hospital, her limbs tied, for she was not allowed to move them. Her face was pitifully pale and sad. Her eyes were closed, but slow tears forced themselves between her lids and rolled down her cheeks.

She was homesick—so homesick!

Presently the nurse came in softly, and, resting a hand on the aching head, said, "Would you like to see a dear girl who is waiting in the hall?"

The tearful lids opened, revealing an eager look in the brown eyes.

"Waiting?" she asked.

"Yes, she came to see you."

"I do not know any girl in this town. Who is she?"

"She is Marjorie Elwood, the doctor's daughter."

"Oh, I love Dr. Elwood! Please bring his daughter in."

Presently Marjorie stood by Emily's bedside. Her face was radiant.

"I know you're Emily," she said gently. "Papa told me about you. I'm Marjorie Elwood. I've brought you these; aren't they sweet?" and she held out a bouquet of sweet June roses.

A smile broke out over the wan face as the frail hand clasped the roses and kissed them.

"Oh, I thank you! I thank you so!" she cried out. "How did you happen to think of bringing these to me?"

"Why, it is Children's Day at the church and I wanted you to have a share in it."

The nurse left the two girls together for fifteen minutes, during which time Marjorie did most of the talking. She told Emily of the songs that were to be sung that night, of the flowers and the birds, and the recitation that little Tom Clark was to give. "I'll coax him to come over with me some day and recite it for you," she said.

Marjorie told other cheering things—how her brother, Roland, had a wonderful dog that could play many tricks, and that when she came again she would bring some more interesting things.

"Time is up," said the nurse, coming in quietly.

"All right," was Marjorie's cheerful response. Then, bending over Emily, she touched her forehead softly with her rosy lips, and laid down on the coverlet a small box with a pictured cover.

In the evening just as Marjorie was about to start for the "children's service" her father came in. He told her how much better Emily

### The Stowaway's Story

A little ragged boy aged nine years was discovered on the fourth day of the outward voyage of a vessel from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases.

When questioned as to the object of his being stowed away, and as to who had brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off and to whose house he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm belief that the boy had been brought aboard and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned, but always with the same result. He still affirmed that he did not know a sailor on board, and that his father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story and perhaps a little anxious to incupate the sailors, seized him one day by the collar, and dragging him to the forehatch, told him that unless he confessed the truth, in ten minutes from that time he would hang him on the yardarm. He then made him sit down under it on the deck. All around him were passengers and the sailors of the midday watch, and in front of him stood the inexorable mate with his chronometer in his hand. The officers of the ship were by his side.

It was the finest sight, said our informant,  
(Continued on page thirteen)

was, and that he was sure that she would be well enough to go home in a few weeks.

How happy Marjorie was that she had gone to see the sick girl.

As long as Emily was in the hospital she was always looking forward to Marjorie's visits, and oh, how much they both enjoyed them.—*The Christian Witness.*

## CHILDREN'S SERVICE

MARGARET E. SANGSTER

There's always work in plenty for little hands to do,  
Something waiting every day that none may try but you;  
Little burdens you may lift, happy steps that you can take,  
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;  
We need them as we need the birds and need the summer flowers;  
And their help at task and toiling the Church of God may claim,  
And gather the little flowers in Jesus' holy Name.

There are words for little lips, sweetest words of hope and cheer;  
They will have the spell of music for many a tired ear;  
Don't you wish your gentle words might lead some soul to look above,  
Finding rest and peace and guidance in the dear Redeemer's love?

There are songs which children only are glad enough to sing,  
Songs that are full of sunshine as the sunniest hours of spring;  
Won't you sing them till our sorrows seem the easier to bear,  
As we see how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do;  
Something waiting every day that none may try but you;  
Little burdens you may lift, little steps that you may take,  
Heavy hearts that you may comfort, doing it for Jesus' sake.

## SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizard, Deep Run, N. C.	99	Lois Coward Windham, Coward, S. C.	8
Mrs. Lester Mills, Greenville, N. C.	38	Mrs. Charlie Humbles, Ayden, N. C.	8
Louis H. Moulton, Richmond, Va.	36	Mrs. Eldridge Pittman, Kenly, N. C.	8
Mrs. John R. Murphy, Snow Hill, N. C.	36	Milford Hales, Wilson, N. C.	7
C. Griffin, New Bern, N. C.	31	Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Guy Deans, Sims, N. C.	31	Mrs. Kenneth Tyndall, New Bern, N. C.	7
E. C. Morris, Tifton, Ga.	28	G. W. Nobles, Cottonwood, Ala.	7
Oma Owens, Chipley, Fla.	28	Mrs. Marion Lee, Darlington, S. C.	7
W. C. Sutton, Cove City, N. C.	26	J. D. Coffman, Hector, Ark.	7
Jimmie Tyndall, Pink Hill, N. C.	25	Mrs. M. H. Mellette, Turberville, S. C.	7
Mrs. Franklin Eaddy, Johnsonville, S. C.	24	Mrs. George Broadway, Pocomantas, Ark.	7
May Day Gay, Walstonburg, N. C.	23	Mrs. H. S. Swain, Columbia, N. C.	7
Mrs. Martha M. Braxton, Winterville, N. C.	22	Mrs. Eula Mae Morris, Vanceboro, N. C.	7
Mrs. Lloyd M. Edwards, Kenly, N. C.	22	Rufus Hyman, Slocumb, Ala.	7
D. W. Alexander, Bethel, N. C.	21	Mrs. M. F. Jackson, Dunn, N. C.	7
R. H. Jackson, Davis, N. C.	20	Mrs. Clement Sullivan, Pikeville, N. C.	7
Mrs. J. C. Edmundson, Pikeville, N. C.	20	Ralph Staten, Wewoka, Okla.	6
Mrs. B. H. Matthews, Spring Hope, N. C.	19	James H. Owens, Pikeville, Ky.	6
F. R. Bennett, Bridgeton, N. C.	19	Billie R. Yaw, Lowell, N. C.	6
Mrs. Raymond Hancock, Timmons ville, S. C.	18	Duffie M. Lynch, Coward, S. C.	6
C. R. Houston, Colquitt, Ga.	18	Mrs. E. L. Mozingo, Kenly, N. C.	6
Wm. Webster, Pinetown, N. C.	19	Mrs. Agatha Brown, Timmons ville, S. C.	6
Mrs. J. R. Cayton, Aurora, N. C.	18	Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Alice Lupton, New Bern, N. C.	18	Mrs. Thomas McLamb, Clinton, N. C.	6
Wilton H. Dail, Norfolk, Va.	18	Mrs. Percy Floyd, Grifton, N. C.	6
W. C. Hill, Mt. Olive, N. C.	16	Charles B. Craddock, Ayden, N. C.	6
Mrs. Elton Harper, Deep Run, N. C.	16	Mrs. Leroy Howell, Goldsboro, N. C.	6
M. B. Hutchinson, McArthur, Ohio	16	Mrs. Willis Parker, Jacksonville, N. C.	6
Miss Mattie Mae Beacham, Arapahoe, N. C.	16	Curtis R. Houston, Albany, Ga.	6
Mrs. J. S. Hardison, Grifton, N. C.	16	Claude Pinkston, Ypsilanti, Mich.	6
Owen Theodor, Ford Oaks, N. C.	15	Mrs. Charles Sulett, Nashville, Tenn.	6
Mrs. B. G. Hardy, Merrimon, N. C.	14	Hubert Bunker, Saratoga, N. C.	6
R. N. Hinnant, Micro, N. C.	14	Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Alton Suggs, Kinston, N. C.	14	Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
J. D. Vernelson, Washington, N. C.	13	O. H. Doss, Kerman, Calif.	5
Mrs. C. F. Heath, Cove City, N. C.	13	Mrs. W. H. Alexander, Merritt, N. C.	5
J. J. Blackwelder, Alma, Ga.	13	Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. J. J. Carroll, Greenville, N. C.	13	Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. O. M. Hilburn, Darlington, S. C.	13	Mrs. T. G. Pittman, Pine Level, N. C.	5
John Komegay, Seven Springs, N. C.	13	Mrs. R. R. Griswold, Selma, N. C.	5
Mrs. Cecil W. Holland, Pikeville, N. C.	12	Mrs. Marie B. Horton, Kinston, N. C.	5
Mrs. Jack Flowers, Hyman, S. C.	12	R. C. Kennedy, Beaulieu, N. C.	5
Mrs. J. C. Hudson, Jakin, Ga.	12	Mrs. C. H. Briley, Robersonville, N. C.	5
James S. Boyd, Plymouth, N. C.	12	Mrs. Thomas Brown, Johnsonville, S. C.	5
C. J. Harvey, Camilla, Ga.	12	J. T. Quick, Rixton, Mich.	5
Mrs. Henry Barefield, Pikeville, N. C.	12	Jenning Williams, Clayton, N. C.	5
Mrs. S. B. Strickland, Middlesex, N. C.	12	Winston Sweeney, Bristol, Tenn.	5
Mrs. G. F. Head, Guthrie, Ky.	11	Mrs. Lee W. Griffin, Bridgeton, N. C.	5
Mrs. Glenn Pope, Fremont, N. C.	11	T. F. Davenport, Creswell, N. C.	5
E. G. Dennis, Coward, S. C.	11		
Mrs. C. T. Brock, Kenansville, N. C.	11		
Mrs. Alice Wetherington, Clark, N. C.	11		
Mrs. F. A. Edwards, Chocowinity, N. C.	11		
Mrs. Mae Rouse, Dudley, N. C.	11		
H. L. Catrett, Colquitt, Ga.	10		
Mrs. C. F. Abrams, Macclesville, N. C.	10		
Mrs. Leslie Kennedy, Beaulieu, N. C.	10		
Mrs. O. R. Blizard, Kenansville, N. C.	10		
J. N. Barnes, Blakely, Ga.	10		
R. W. Allman, Saratoga, N. C.	10		
Mrs. Ada Holley, Blountstown, Fla.	10		
Mrs. Evelyn Edwards, New Bern, N. C.	10		
Mrs. Bessie M. Deuall, Newport News, Va.	10		
Mrs. J. W. Hinds, Pamlico, S. C.	10		
C. J. Harris, Greenville, N. C.	10		
Mrs. J. K. Aldridge, La Grange, N. C.	10		
Mrs. Donald Dukes, Lake Butler, Fla.	10		
Mrs. George Frazier, Cattslettsburg, Ky.	10		
Mrs. J. G. Kirkman, Morehead City, N. C.	10		
N. P. Gates, Detroit, Mich.	9		
Mrs. G. C. Carter, Sr., Baxley, Ga.	9		
W. H. Calvert, N. Belmont, N. C.	9		
Mrs. R. B. Moore, Walstonburg, N. C.	9		
Mrs. Woodrow Daugherty, Cove City, N. C.	9		
Mrs. Bettie Dawson, Dunn, N. C.	9		
Mrs. E. L. McPherson, Chadbourne, N. C.	9		
J. H. Holland, Rocky Mount, N. C.	9		
Mrs. Grace Corbett, Kenly, N. C.	9		
Mrs. C. M. Whaley, Richlands, N. C.	9		
W. L. Moretz, Swannanoa, N. C.	9		
Mrs. Millard Watson, Lucama, N. C.	9		
M. S. Cowan, Robersonville, N. C.	9		
Mrs. Edd Taylor, Smithfield, N. C.	9		
Mrs. Mark Coombs, Dover, N. C.	8		
Mrs. J. W. Overman, New Bern, N. C.	8		
L. S. Anthony, Thomaston, Ga.	8		
Mrs. J. T. Paramore, Enfield, N. C.	8		
Mrs. Wm. Bailey, Saratoga, N. C.	8		
Anna Belle Read, Nashville, Tenn.	8		
Chester Huckaby, Chipley, Fla.	8		
Mrs. J. L. Nobles, Winterville, N. C.	8		
Mrs. Carl Barrow, Snow Hill, N. C.	8		

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Peter Deaver

On May 15, 1953, at 4 a.m., our heavenly Father in His infinite wisdom and tender mercy called Mrs. Deaver to her reward. She was 75 years old and a member of Gray Branch church, Deep Run, North Carolina. She leaves to mourn a husband and five children.

Her funeral was conducted at the church by her pastor, Rev. J. B. Starns of Kannapolis, North Carolina, then she was laid to rest under a mound of flowers to await the Morn.

She is gone but not forgotten,  
Never will her memory fade;  
Sweetest thoughts will ever linger  
Around the grave where she is laid.

So sleep on in peace,  
And we will meet you there;  
In that home of sweet bliss,  
And all the blessing share.

Written by a friend,  
Walter King

Jesus and stood for the truth. He would be able to say:

"Just as I am, young, strong and free,  
To be the best that I can be,  
For truth and righteousness and Thee,  
Lord of my life, I come."  
Can you say it?—Scattered Seed.

### The Stowaway's Story

(Continued from page twelve)

that we ever beheld, to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that had fled. The mate had told him that he had but two minutes, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing but nodded his head. All eyes turned on him, this brave and noble fellow, this poor wail whom society owned not, and whose own stepfather could not care for; there he knelt with clasped hands and voice upraised, while he prayed the dear Lord Jesus to take him to Heaven.

Sobs broke from strong hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his own word.

"If ye suffer for righteousness' sake, happy are ye."

"Blessed are they which are persecuted for righteousness' sake."

The little stowaway believed on the Lord

### An Old Country Church

Jessie Mills

It was an old country church

That sat by a dusty country road;  
And though it had no fancy touch  
In it, the Word of God was sowed.

I see again the quaint old bell  
Set high among the naked rafters.  
Each scrubbed face I knew so well;  
Hear children's smothered laughter.

And again, I feel the quiet, gentle peace  
That on a sunny Sunday morn would steal;  
When rough and labored toil would cease,  
And uplifted faces list to the organ peal.

And would I, could I ever forget  
No matter how old I'd get to be,  
Of a brown penny all wet with sweat,  
Dropped in the plate passed to me.

In that old country church I'd like to be  
And swell my lungs in lusty song,  
Singing my favorite hymn, "At Calvary";  
In an old country church is where I belong.

Dear God, when my life here is done  
And you call me to yonder celestial home;  
I'd like to know that old bell rung  
Gently and sweetly summoning me on.



# :-: Department of Foreign Missions :-:

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

Forty-One Years In the  
Ministry



## Foreign Mission Gifts Received in May

Below is listed the total amount received from each state during the month of May, 1953.

Alabama	\$ 52.23
Arkansas	66.15
California	83.58
Florida	45.61
Georgia	235.17
Illinois	248.48
Kentucky	147.78
Michigan	269.48
Mississippi	62.32
Missouri	659.59
New Mexico	6.00
North Carolina	1,349.94
Ohio	13.00
Oklahoma	29.77
South Carolina	38.70
Tennessee	310.12
Texas	20.00
West Virginia	61.63
<b>Total</b>	<b>\$3,699.55</b>

## Financial Statement

Financial statement of the Board of Foreign Missions for May, 1953:

Cash on Hand May 1, 1953 \$9,844.78

### RECEIPTS

Sale of Barnard's Book	\$ 2.00
Sale of Woolsey's Book	97.00
Missionary Prayer Band	57.26
W. N. A. C.	198.21
Alabama	52.23
Arkansas	66.15
California	83.58
Florida	45.61
Georgia	235.17
Illinois	248.48
Kentucky	147.78
Michigan	269.48
Mississippi	62.32
Missouri	659.59
New Mexico	6.00
North Carolina	1,349.94
Ohio	13.00
Oklahoma	29.77
South Carolina	38.70
Tennessee	323.62
Texas	20.00
West Virginia	66.63
<b>Total</b>	<b>\$4,072.52</b>
<b>Grand Total</b>	<b>\$13,917.30</b>

### DISBURSEMENTS

Office Help	\$ 75.00
Calvary's Expense to Cuba	162.00

## Urgent Notice!

Foreign Mission Receipts for May \$ 4,072.52  
Disbursements for May 6,396.71

Amount needed to make our quota

by June 15th 10,396.71

Do we need to say more? Let's hold the line! PLEASE RUSH that last offering.

Prayerfully yours,

Rev. Raymond Riggs  
Promotional Sec'y.-Treas.

Board Members Expense to	
E. F. M. A. Meeting	74.32
Rev. and Mrs. Wesley Calvary (Salary)	150.00
Willey's Insurance	10.01
Cuba	2,324.99
Free Will Baptist Bible College (Willey Children)	50.00
Mrs. Josephine Stevens (Africa)	223.00
India	1,630.00
Exchange Charges	4.32
Office Supplies	37.45
Telephone Calls	18.54
Rev. Raymond Riggs	50.00
Bookkeeper	75.00
Films & Pictures of Cuba	12.00
Cuban Building Fund	386.13
Neptune Forwarding Co.	743.65
Tom Willey, Jr. (Itinerant Services)	28.00
Postage	53.00
E. F. M. A. Dues and Assessments	122.50
Printing	40.00
Treasurer's Bond	50.00
Exp. to Missionary Conferences in Florida, Georgia	58.30
Checks Returned (Insufficient funds)	18.50
<b>Total</b>	<b>\$6,396.71</b>

Balance June 1, 1953 \$7,520.59

### BALANCE IN VARIOUS ACCOUNTS

General Fund	\$4,422.78
Barnard's Books	2.00
Bible Fund	50.00
Rev. and Mrs. Wesley Calvary (Sal.)	2,731.09
Dan Cronk Account	90.00
Personal Gifts for Miss Barnard	45.00
Cuban Chapel Fund	150.00
"A Modern Jonah" Account	57.00
Herbert Phenicie Family Account	49.07
Mrs. Josephine Stevens Account	216.00
Volena Wilson Account	150.00
Lucy Wisehart Account	225.10
Hanna Account Deficit	667.45

Total Accounts Balance June 1, 1953 \$7,520.59

While washing dishes a few mornings ago, the thought came to me, "Why not have a birthday surprise for my husband?" As I thought on, memory took me back to the many places we had held tent meetings and made missionary tours. Also of the many states we had visited, the hard places as well as the easy ones; and for a while I lived the years over that God has blessed us with. For forty-one years we have labored together, and as I continued to think of this subject, this thought came to me: "Why not drop a little note to THE FREE WILL BAPTIST and let the many friends join in with me in making this one of the happiest birthdays my husband has ever had."

Friends, a note or card, and if anyone wants to send a gift, I'm sure they will be greatly appreciated and will make him very happy. I will watch the mail very carefully not to let him get the paper and will take care of the mail right up to his birthday.

On June 18, Mr. McAdams will be 74 years old if God lets him live until then. May God bless each one of you is my prayer. Our address is 1304 Tenth Street, Huntsville, Texas.

Yours for Jesus,  
Lizzie McAdams

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 849.42	\$ 650.58
Arkansas	1,000.00	391.34	608.66
California	500.00	230.78	269.22
Florida	900.00	359.91	540.09
Georgia	2,100.00	1,718.92	381.08
Illinois	3,200.00	2,316.99	883.01
Kentucky	1,500.00	897.28	602.72
Michigan	7,000.00	7,748.28	
Mississippi	850.00	852.37	197.63
Missouri	9,000.00	7,320.55	1,679.45
North Carolina	13,000.00	12,452.99	547.01
Ohio	2,000.00	1,400.51	599.49
Oklahoma	5,000.00	1,493.63	3,506.37
South Carolina	3,500.00	2,221.65	1,278.35
Tennessee	6,000.00	5,711.81	288.19
Texas	3,000.00	3,479.25	
Virginia	1,500.00	864.34	635.66
West Virginia	2,000.00	1,532.15	467.85
Misc.	1,450.00	2,394.28	
<b>Total</b>	<b>\$65,000.00</b>	<b>\$54,036.75</b>	<b>\$13,135.00</b>

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Practice of Christian Liberty

(Lesson for June 21)

LESSON: Galatians 5:13-18, 22-26; 6:1-5.

GOLDEN TEXT: Galatians 5:13.

### THE HEART OF THE LESSON.

The message of the book of Galatians is a message of freedom. As an example of this freedom, Paul says that no Christian should be circumcised (Gal. 5:6). Paul is making it plain that they have thrown off the encumbering shackles of the old Jewish legalism and availed to the Law, and that salvation has come to them by faith in Christ.

But Paul warns the Galatians that Christian freedom is not a license to satisfy the flesh. He realized that it would be easy for them to get the idea that if they were free they could do as they pleased. So he hastens to tell them that their freedom is to be guided by love—"... but through love be servants one to another."

Notice that before Paul introduces this law of love, he introduces its greatest enemy, the flesh. The flesh always seeks to satisfy its own desires and to avoid what it dislikes. It is the root of all selfishness; it is the greatest enemy of the Spirit-filled life. Many Christians have the idea that sins of "the flesh" are always sins of the body, but this is not true. Many mental sins are also of the flesh—jealousy, hatred, envy, etc.

One may ask, "If Christians are not under the Law, and sin is the transgression of the Law, how can we sin?" It is true that Christians are free from the bondage of the Mosaic Law; but Christians are under a law—the law of love. Anything that violates the law of love is sin for a Christian.—*The Bible Student* (F.W.B.)

When Cain killed Abel he committed a sin though the Law of Moses was not in existence then.

### HELPFUL HINTS

1. The liberty of the Gospel of grace is circumscribed by the limits of the law of love (5:13).
2. To love one's neighbor as one loves himself is to meet the demands of the whole of God's law (5:14).
3. The liberty to fight and to destroy one another comes neither from grace nor from the law (5:15).
4. The incompatibility of the Spirit and the flesh makes it impossible to fellowship both (5:16, 17).
5. The law has no claim on those who bear only the fruit of the Holy Spirit (5:18, 22, 23).
6. The best evidence of the crucifixion of

the flesh is the attitude of death towards its affections and lusts (5:24).

7. The works of the flesh are in evidence of walking without the Spirit while living in the Spirit (5:25, 26).

8. To restore a brother overtaken in sin is to share his burden and fulfil the law of Christ (6:1, 2).

9. There is no greater delusion than that which results from self conceit (6:3).

10. He who proves his work and bears his own burden will rejoice in himself uncompanied with another (6:4, 5).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

11. *Walk in the Spirit* (Gal. 5:16). Walk is a symbol of behavior, one's manner of life, and the believer's behavior is presented to us under this figure. The Spirit is, of course, the Holy Spirit and stands in direct contrast to the flesh, a term employed of the old or sin nature, what we are in Adam. The experience of regeneration does not change the old nature in any way; God is not making over the old nature, refining the old nature; on the other hand God imparts a new nature, even the Divine nature (II Peter 1:4). The old nature referred to as the flesh in so many places stands in opposition to the Spirit, and in the case of the Christian, the flesh is no more to be trusted than it is in the case of the unbeliever. The old nature is wicked and will, if given opportunity, bring the believer down into defeat.

12. *Brethren, if a man be overtaken in a fault* (Gal. 6:1). Here is the case of a brother in the Lord who has been overtaken in a fault, who suffers defeat at the hands of sin, and there are, indeed, some in the Family of the Lord. The question is—What shall be our attitude toward such? God instructs the spiritual to restore such an one in the spirit of meekness. The end of the believer's effort with respect to the brother overtaken in a fault should be his restoration to fellowship with God and with the saints of the Lord.

The word "restore" (*kataartizo*) is an interesting word and was applied to setting broken bones, an operation which certainly required skill and delicate handling. How true it is that in mending spiritual breaks and dislocations among believers, it requires special care in the Spirit.—*The Bible Expositor*

13. *Things to note in the study of this lesson:*

1. Christian liberty versus Jewish ceremonialism.
2. Christian liberty versus fleshly appetites.
3. The Christian's religion to his neighbor.
4. The greatest of the graces—LOVE.
5. The Christian's relation to his church and community.
6. Christian liberty versus the lusts of the flesh.

7. Spiritual fruits and Christian liberty.

8. The Christian's help in time of need.

—*Advanced Quarterly* (F.W.B.)

### II. THE LESSON ILLUSTRATED.

"It's a long way on a cold morning, isn't it?" I said to a friend as we trudged the eight blocks to the college, in zero weather. "I often wish we could move our house a few blocks closer to school!"

"Yes, it really does seem like a long way on a cold morning," she replied, "but you know, the time isn't wasted for me. I've discovered that you can pray as you walk, and I really enjoy the time."

Pray as you walk? It was a new and startling idea to me. But why not, I asked myself. As I considered it, I realized that I walked many miles in the course of a week. Most of that time was wasted, I wouldn't say my mind was a complete blank; I thought about the houses I passed, the people I met, the class to which I was going, the work I must do today. None of it could be considered really constructive, I decided. If I spent that half hour a day talking to God, I wouldn't have to begrudge the time spent in walking.

I tried it. Walking to school, walking to work, I tried talking to the Lord as I went. It seemed easier, sometimes, than kneeling formally in my room and talking to Him. It seemed easier to be frank, to admit my failures, and to ask for help.

The unusual sense of the presence of God has impressed me, too, and seems a common thing to those who practice talking to God as they walk.

Irreverent, you say? Perhaps some will be shocked at the thought of using the sidewalk for prayer-meeting purposes. But surely the injunction to "pray without ceasing" could mean nothing else, and this is an excellent beginning if one would know the Lord as a constant companion.—*Selected.*

The old man, called in our present lesson "the flesh," endeavors to get us to waste as much of our time as possible. If we walk in the Spirit many wasted minutes can be used for the glory of God.

## The Cult of the Comfortable

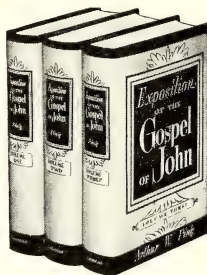
A survey of our modern church life gives rise to the conviction that one of the major causes of the decline of effective evangelism is the "cult of the comfortable." We do love our comfort. We do dislike the man or the cause that truly disturbs us. An evangelism when effective is a very disturbing thing. It breaks in on our ordinary procedure of living, laying upon us a deep sense of inner obligation that shatters our easy-going complacency. It drains our strength and time and ability. It demands a place of undisputed primacy in our affections and devotions, or it will not live with us at all. Therefore followers of the "cult of the comfortable" dislike true evangelism.—*Arthur C. Archibald.*



Exposition of the

# Gospel of John

(in three volumes)



By Arthur W. Pink

Thoroughly scholastic and yet vigorously practical, this exposition of the beloved gospel (a verse-by-verse running commentary) is not a "hasty production." The author has diligently sought to do two things: (1) obtain from God the meaning of the text, and (2) how to apply its lessons most effectively to the hearts of the readers.

## ENTHUSIASTIC COMMENT

"... should prove valuable both to the Bible student and the teacher..."  
—*Moody Monthly*

"This work will be a real acquisition to every teacher's library."—*The Sunday School Times*

**Price \$11.95**  
(3 Volume Set)

— ORDER FROM —

# FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

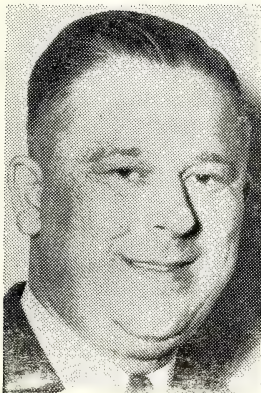
Library  
Duke University

Com.

Duke University

JUN 18 1953

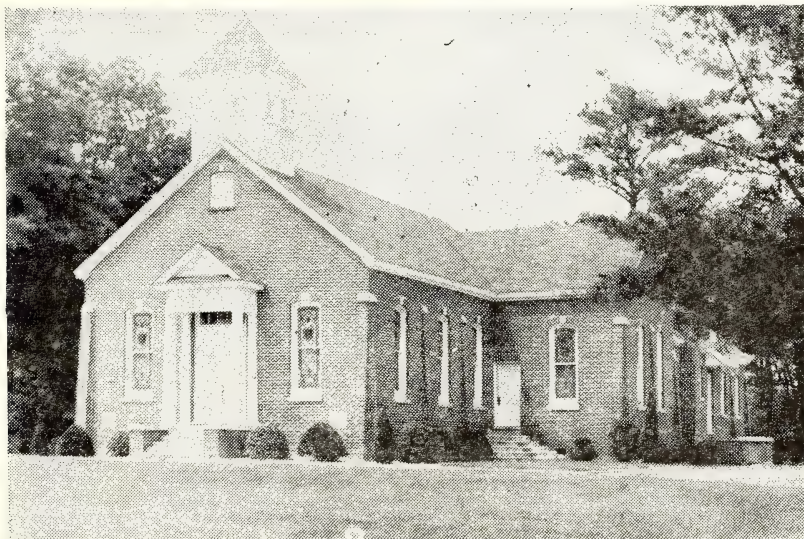
Durham, N. C.



*Left, Rev. M. L. Johnson, pastor of Marsh Swamp Church, Wilson County, North Carolina.*

*Below, Marsh Swamp Church which was dedicated along with a parsonage in services held Sunday, May 31. Value of the property of the 100 year-old church, which completed a building program sometime ago, is estimated at \$55,000.*

(SEE COMPLETE STORY INSIDE)



IN THIS  
ISSUE

• "MOMENT BY MOMENT".....Unknown  
• "LETTER FROM A FATHER".....Edwin R. Anderson  
• THE PRODIGAL'S RETURN.....Unknown

AYDEN, N. C.  
JUNE 17, 1953  
Vol. 68 No. 24



## SOCIAL AFFAIRS IN THE CHURCH

Sometime ago, an earnest Christian woman asked, "Is it wrong to have social affairs sponsored by the church?"

To give an intelligent answer to this question, we would have to know what the lady meant by "social affairs." If she meant things of a worldly, questionable nature, our answer would be that such affairs should not be sponsored by the church in the church building or anywhere else. But if she means the getting together of Christians for fellowship, our answer would be different.

Christians really need fellowship. It is sad that some of our Christian young people marry unsaved people. Other young Christians are lonely because they only see other saved young people in church. It is helpful to encourage them to get together as Christians, and we feel that a church can do great good by carefully supervising the fellowship of its young people.

In New Testament times they did not have church buildings at first. Churches met in the homes of people or in other borrowed buildings. Hence our ideas about what is right and proper in the church house do not come from the Bible. As far as we can tell from the Bible, anything that is proper and Christian in the home would be proper in a church house.

We believe that fellowship with other Christians is a vital part of every Christian's life. From fellowship we can gain strength in our time of weakness, inspiration for the tasks ahead, and courage when we are discouraged. Christians of all ages need fellowship.

However, we think it is very important to remember that social life is not so important as spiritual life. There should be prayer and something of a spiritual nature in all the social occasions sponsored by the church.

Where the Bible does not make an issue or give any commands forbidding Christian fellowship in the church building or elsewhere sponsored by the church, then Christians ought not to make an issue. We cannot conscientiously oppose Christian fellowship meetings, whether for young people or old people, sponsored by the church.

[●]

### THE LORD KNOWS

"Friend," said one who had come to see John Bunyan in prison, "the Lord sent me to thee, and I have been seeking thee in half the prisons of England."

"Nay, verily," replied John, "that cannot be, for if the Lord had sent thee to me, thou wouldest have come here at once, for He knows I have been here for years."

Yes, the Lord knows where we are.—*Selected.*

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## THE WET MAN'S BURDEN



## The Mail Box

### AVAILABLE FOR PASTORAL WORK

"I would certainly appreciate it if you could run a notice in THE FREE WILL BAPTIST that I will be available for pastoral work next year. I think it would be real nice if the paper would have space for ministers in need of work and for the churches in need of a pastor to advertise. This would give both a better chance."—Rev. Clarence Little, Rt. 1, Box 357, Greenville, N. C.

[●]

### AVAILABLE 1ST AND 3RD SUNDAYS

"Would you run a little note for me in THE FREE WILL BAPTIST stating that I am available for pastoral work on the 1st and 3rd Sunday. I don't do like some, take an undercurrent. I have heard of one preach who offered \$100.00 on the building fund if they would elect him a pastor."—Rev. D. A. Windham, Greenville, N. C.

[●]

### FINDS FREE WILL BAPTIST UPLIFTING

"My husband and I love THE FREE WILL BAPTIST. So many of the articles are a great uplift to us, in fact all of it is. We usually keep one lying in the living room for visitors to read. We are glad to read of so many Free Will Baptists refusing the new Bible. I don't think they could be real Free Will Baptists if they accepted anything less than the King James Version."—Mrs. Maud Reynolds Dean, Huntington West Va.

[●]

### READS PAPER THROUGH

"I look forward to receiving my paper and enjoy it very much each week. I usually read it through before I lay it aside. It carries many inspiring messages."—Mrs. Doris Sheffield, Leary, Ga.

# The Prodigal's Return

**T**HE large church was filled to its utmost. The usual Sunday morning collection had been taken and the st hymn had been sung. Not a sound was heard save the rustling of fans or the occasional dropping of leaves outside the open window.

After a short pause the minister arose. Little Carol Conover has consented to sing a hymn."

While he stood waiting for the child to mount the platform, the congregation sat studying him. He was a tall, well-built man, at a close observer would have noticed a pop in the broad shoulders. His round, ruddy face was smooth, and out from under his massive forehead shone two black, piercing eyes, in striking contrast with his hair, which the winters of sorrow had turned to snowy whiteness. The care-worn expression was plainly visible, and his thoughts seemed elsewhere. After standing in silence for a while he became conscious of his surroundings and took his seat.

The little form which stood on the platform, looked like an angel of peace, dressed in her pale blue gown, which only enhanced the beauty of her sweet face.

The sweet, childish voice commenced to sing, "Where Is My Wandering Boy Tonight?" Not a tone was faltering, but penetratingly clear and full. She seemed to catch the meaning of the words, little as she was, and the audience put into it made the hot tears start from many eyes.

As the last words of the verse,

"Go for my wandering boy tonight;  
Go search for him where you will,  
But bring him to me with all his bill,  
And tell him I love him still,"

ended away, there was a noise behind the singer. The eyes of the congregation turned instantly to the minister. He sat with arms folded, looking off into space, his face pale with emotion. Almost everyone in that large church heard the smothered sob and the sound of muttered words, so great was the stillness. Soon the sweet, bird-like notes were hushed, and only the tripping of the little feet could be heard as the child descended from the platform and made her way back to her mother's side. The large congregation appeared lost in deep thought.

Presently the minister, aroused from his reverie, arose and stepped to the desk, "If my wandering boy would only come home this morning! I have chosen for my subject the prodigal son."

So interested were the congregation and the others, that a stranger, drawn by the singing, standing just inside the door, had not been noticed. The childish singer went to him and said, "Won't you take a seat? I can find you

one, and the minister will be glad to have you here. He likes to have everyone come, for he loves everybody; and he's going to tell us about a boy that wandered away."

The stranger looked at the child a moment, then followed her to a seat. After he had sat down he began to look around. He noticed the well-dressed people about him and suddenly became aware of his own shabby appearance. His old, thread-bare suit had long since seen its best days. His gray shoes were heavy and worn. The heavy, black, curly locks lay in a shaggy mass across his forehead. Although his face showed plainly the marks of dissipation, yet there were traces of manhood left. Feeling out of place he was on the point of leaving, when his attention was drawn to the face and the words of the minister, who said:

"Jack Mercer was contemplating a college course. He was his parents' only child, and every possible advantage was given him. It was decided that he should attend the state university, some few miles from his home. Being a bright student and wishing to do well, he applied himself to his studies and came out at the end of the year as leader of his class.

"During the second year he became prominent in other things. He had won the medals in the mid-year musical and oratorical contests, and this made him popular, not only with the lower, but with the upper classmen as well. His society was sought everywhere, and especially among the moneyed class.

"It had been the custom for years among the faculty to have an annual feast. They were divided into two divisions, and every alternate year one division entertain the other. After a pleasant social time and a short program, a bounteous banquet was served. Much to the surprise and delight of Jack, he was asked to assist in the entertainment part, this year. He worked for weeks in preparation and the evening showed that his work had not been in vain. Jack's name was on every lip, and his future and success were the discussion of the evening.

"When supper was announced, the president chose Jack as his companion, and together they passed into the dining room.

"Before sitting down, the voice of the president rose above the conversation, 'I propose to drink to Jack's future,' and handing Jack a glass, he said, 'Drink.' Spontaneously arose a glad 'Yes,' and every glass was drained instantly. It was Jack's first drink.

"President Jeffries was a splendid entertainer, and he and Jack enjoyed themselves, chatting together and drinking more freely than they knew, until the president detected a recklessness in the boy's manner. The danger he saw at once, and he turned his glass upside down with Jack's, saying, 'No more for us tonight, my boy!'

"Supper was soon ended, and the guests departed. The president was in a more serious mood when he bade Jack good-night than when he welcomed him earlier in the evening. He thought of the lad's bright future and his possible downfall from that night's experience. He knew, too, that his own hand had given the boy his first drink.

"As the last guest departed President Jeffries reached for his hat and went out into the night. His thoughts had driven sleep from him, and he wanted to be alone. He had gone a short distance when two policemen rushed by him, almost knocking him from the sidewalk. He hastened his steps to see the meaning of it all, when Jack rushed past without hat or coat. Walking on he came upon a group of school fellows who were talking excitedly. He listened intently and caught the words, 'Little too full.' 'Didn't know he drank it.' 'Guess it's all up with him now.'

"What's up, boys?" asked the president.

"Not recognizing the voice one of the boys called out, 'Must have had too much booze at the annual tonight. Handsome Jack knocked Professor Dinsmore into the gutter because he called him down for getting a little too funny. Guess the professor is about done up—some ribs broken, nose smashed, and I don't know what else. Jack has skipped. I heard him say, 'I wish the president hadn't done it.' Don't know what he meant.' But the eager listener knew, and he was cut to the heart.

"Jack did not return to the school the next morning, or the next. The days drifted into weeks, and weeks into months, and months into years, but nothing was heard of him. The broken-hearted parents are waiting and praying that God will send back their only boy, no matter how wrecked his life may be—only send back their wandering boy."

The minister paused for a moment and a strange look came into his eyes. This expression gradually changed to one of joy. Forgetting his surroundings, forgetting his sermon, he turned and walked down the aisle. There was a stir in the back of the church and all eyes turned to see the minister embrace a poorly-clad stranger, while the words, "Father," and "Son," were distinctly heard.

There was no need for further explanation. The congregation understood. A voice started the refrain—

"Salvation's come, the wanderer's home,

The lost one now is found."

That Sunday morning's sermon was never finished. There was no benediction. The congregation quietly arose and passed out, leaving father and son kneeling, with hands clasped.—Publisher Unknown.



# "Letter from a Father"

**I** AM a father of a fine boy, seven years old. As things went, I figured I was pretty good. But then all of a sudden, I found out what an awful mistake I had been making all these years, and of what a failure as a father I had been.

Father's Day will soon be here. That's why I think this is the best time to write this letter to you, as one father to all fathers everywhere.

This whole thing is so sharp, so clear. Not only that, but it has made the greatest change in my heart and life. It's so real to me, that I want to share it with you, because I want you to make this change, and like me, become a "complete father."

My name? Well, that's not important. I work on the 3 to 11 shift at a large factory in our city. Have been working there on that shift for the last nine years. Every afternoon at about quarter past two, I leave the house, walk the long hill down to the corner, turn right, then slip into the East End Grill for a quick drink. Just one, you understand, or maybe two, once in a while. Never any more. Sort of "sets me up" for the job, in a way. At least, that's what I used to think.

Well, it started the same way that particular afternoon. Had been snowing the day before, and when I opened the door, it lay there, crisp and heavy and white. The sound of my boots biting into and through it sounded like firecrackers, as I started out. About half-way down, I heard my boy call to me. Turning around I saw him there in the snow, trying to put his feet into the tracks I had made. Looked so funny I started to laugh. Then he waved his hands and yelled, "Watch me, dad! I'm following right in your tracks!"

I don't know just what it was, but those words hit me like a whip. All at once I saw a picture of myself sneaking around for that "set-me-up," and I felt sick and ashamed all over, deep inside. You see, my boy knew nothing about that. And now, he never would—never! Right then and there I said to myself, very slowly, "No, my boy, no! You're not going to follow me at all." And from that moment, I haven't touched the stuff.

Told some of the boys about it at supper-time, as we sat in a group, over by the tool-crib. Felt kind of proud of myself, too! And I could see the way they looked up to me for it.

Just about time to get back on the job, when one of them reached over. He was a quiet sort of chap, serious looking, never mingled much with the others. He said something to me; something that I'll never forget. Set me to thinking, real hard, and then to make the big change. Let me give it to you, fathers everywhere, just as he said it.

"You were, just as he said it. Very wrong. You have only given that boy of yours half an ex-

EDWIN R. ANDERSON

ample of what a father should be. And the least important half, at that. You have shown him what not to do, and, friend, that will never be enough, either for him or for yourself, or in the sight of Almighty God. In a way, you're only half a father. A whole lot more has to be done for your boy. The other half of the example—the more important part. You have to show him what to do, the right thing to do. And that comes when you accept the Lord Jesus Christ as personal Saviour, become a new creature. Friend, you'll really be a failure as

a father unless and until you do that. That the example that counts, because being saved is the most important thing for this world at the next. Give that boy of yours the sight of a real Christian father!"

All at once I saw it—like a flash. And no I know that it came from the Lord who is no my personal Saviour (Acts 4:12; Acts 16:3; Romans 10:9, 10). Now, praise His name, am a "complete father." I had not something but SOME ONE, to show my boy, and I'm glad to say that he is now trusting the Lord for himself. Fathers, please take this letter from my heart, to your own heart. I mean every word of it. And my blessed Lord Jesus stands behind it with all of His Calvary grace and mercy and love.

"Consider Him" (Hebrews 12:3).

—American Tract Society

## The Purpose of the Sunday School

MILLIE TRIPP

**T**HE PURPOSE of the Sunday school is to instruct the pupil in the Word of God and in the things that a Christian ought to know. Our churches cannot reach everyone without help. This help is provided by the Sunday school, especially in the lives of the youth. It is necessary that these souls receive proper training for a sound tomorrow.

There is an old famous legend which says that when Moses came to Jehovah and asked for the Law of God for his people, Jehovah demanded that a group of the Jewish people must remain in his keeping as a guarantee that the Law would be kept—before he would give the law to Moses. Abraham, feeling confident they would be satisfactory; but Jehovah refused to accept these. Next Moses brought the prophets and the wise men. They were refused, however, as insufficient guarantee of the future. Finally Moses called together the youth of his people and presented these; whereupon the Lord found the hostages acceptable and delivered the law.

There is in this legend a large and living significance. Truly the youth of any land is the safest guarantee of the future and the most valuable resource in our possessions. Our Sunday school is the most important institution in the instruction of youth in the ways of God. So we see churches of tomorrow will not prosper if our Sunday schools fail in its purpose which can best be expressed in three points.

The first is to lead a pupil to a knowledge of God's will. Before becoming a sound Christian each pupil must be able to distinguish right from wrong. Our Sunday schools provide classes of all age groups where the pupil is given the advantage of learning this on his own level. Even the smallest child is taught

the basic fundamentals of God's will such as love and obedience. They grow in this knowledge as they grow physically and mentally.

The second point is to lead each pupil to acceptance of Jesus Christ as their personal Saviour. If people were not given the advantage of the teaching ministry many decisions for Christ would not be made. Each teacher should strive for every pupil to be a Christian. Learning Christlike ways in a Sunday school leads to the loving of the kind God of which they have learn which in turn leads to lives of service. Many of these lives of service are a direct result of well taught lessons by Christian teachers.

Our third and last point is to develop Christian character which will be expressed through worship, right living, and effective service. After receiving the foundation of Christian living through a knowledge of God's will, the pupil is prepared to dig deeper for himself. If the Sunday school has played its role as it should, he realizes he cannot leave God and the church out of his life. His sentiments are expressed through worship. The Sunday school impresses upon minds an everyday religion instead of a Sunday one. It causes him to live pure and clean day by day. The Sunday school has also prepared him for his place of service. He recognizes and receives gladly his responsibility to God and the church. The training received in his early years becomes clearer and firmly fixed in his mind. The early Christian development has made perhaps all the difference in his life.

Our Sunday school no longer needs to prove itself; it has. We have seen the results. Countless of lives who are living for Christ. Our churches are calling for more workers and

(Continued on page thirteen)

# "Moment by Moment"

MRS. A——— a widow, had been going through great trial. She had a house on which she depended much for rent; through false references it had gotten into the hands of an evil man, who, whenever she went for the rent, simply mocked at her, jeered and laughed; and no effort at she made could either obtain the rent due or turn him out. She had at length put her case in the hands of an officer, who said she must appear in court; and the case was pending when my story begins.

She was in deep poverty and feared that God had forsaken her, when she saw in some paper *Three Days with God*. It was the notice of Rev. Andrew Murray's meetings to be held in the East End Assembly Hall. "I will go and spend these days with God and put the case into His hands," she said to herself.

On Wednesday she had put on her bonnet and started forth, and had her hand on the door, when a knock came to her door. A young policeman was asking "Does Mrs. A——— live here? My wife is dying—I must be on my way." It was a struggle for a moment, but she said, "I will go to her." The young man took her to his house, where she found his wife very ill; indeed, she thought her to be dying. Her suffering was so great that the least touch of the bedclothes made her cry out.

"No quiet days with God for me," thought Mrs. A———. She watched until the following morning, when she was relieved by a neighbor and went home to rest. As she entered her house, she felt, "Now is my opportunity," and she started for the Assembly Hall, and reached it in time for the afternoon meeting. Mr. Murray spoke on Love, and the Holy Spirit deeply convicted her of sin. Did she not hate the man who had wronged her? How could she love? (Matt. 5:44, 45). Who could she love? When at the close Mr. Murray said, "Let us here tell their Father in Heaven their need, and pour out their heart before Him while we wait on Him in silence," she knelt down with a name of heart and confessed her hatred and anger and doubts of God's love to her and received forgiveness. She felt it little mattered that became of the house, if only she was right with God. His peace filled her heart as she rose. The hymn was given out, "Moment by moment"; and how it thrilled her, especially the second verse:

*"Never a battle with wrong for the right,  
Never a contest that He does not fight,  
Lifting above us His banner so white,  
Moment by moment I'm kept in His sight."*

"I will stay for the evening now," she said, "there is no need for sleep." Though all the money left in her purse, was thirty-four cents, she thought "Never mind, I will pay for my

tea, for moment by moment I'm under His care."

When she reached the sick room at ten o'clock that night, her heart was overflowing with joy. She found the woman worse, moaning piteously. After a while, as she moved quietly about arranging the room for the night, Mrs. S——— said, "Nurse, you must have had a good sleep, how rested you look." "Oh, no, my dear, I have had no sleep; I have been to the East End and have got such a blessing that all my care is gone, and I have brought you such a wonderful hymn that I will read to you presently." "The East End—what good can you get there, Nurse?" She told her a little of the meeting and how God had spoken to her, showing her her sin and need of Divine love; then how He had met her and filled her with unspeakable joy and peace, and then she read the hymn:

*"Dying with Jesus, by death reckoned mine;  
Living with Jesus, a new life Divine;  
Looking to Jesus till glory doth shine.  
Moment by moment, O Lord, I am Thine."*

"Read it again," said the sufferer; and her moaning ceased, and she lay very still. About midnight footsteps came down the stairs, there was a gentle knock, and an elderly lady entered to inquire for Mrs. S———. The sick woman answered, "I am ill, but my nurse has been to the East End, and brought such a beautiful hymn, it will do you good, too. Read it to her, Nurse." So again the hymn was read.

*"Never a trial that He is not there,  
Never a burden that He doth not bear,  
Never a sorrow that he doth not share,  
Moment by moment I'm under His care."*

"Read it again, Nurse," whispered the dying woman. So for the fourth time she heard the wonderful hymn. The old lady of seventy-six stole back to her room. About three o'clock, when all was still, Nurse heard her praying.

The night passed very quietly, and the sick woman seemed a little better in the morning. Later on the old lady of seventy-six came down again and asked if Nurse would go to see her mother upstairs and take her the wonderful hymn. During the day she paid the old lady of ninety-six a visit and found her in bed, but such a picture of an old lady—her face so sweet and all her powers so bright! "I hear that you have a wonderful hymn that has done Mrs. S——— good, Nurse, and I want you to read it to me. I am very miserable." "What is the matter?" asked Mrs. A———. "My sins," she answered, "I know I cannot live long, and I am not ready to die. I stay in my bed, not because I am ill, but because I am so afraid and miserable. My daughter says you have been to the East End—but I cannot think what

you have been there for. It is a dreadful place, I think, the East End. I used to go to the Conference Hall (Mildmay) when I was younger, much more respectable, my dear, and I have heard the very best preachers in London there, but for all that I am not ready to die. What is the hymn you have brought from the East End?"

"It is the Lamb of God you need," said Mrs. A———. "Behold the Lamb of God, which taketh away the sin of the world." It was a sight of Him that took the load of sin off me."

They talked over the glorious Gospel message until dear old ninety-six said, "But where is the hymn, Nurse, that has done you so much good?" So, "Moment by Moment" was read again.

*"Never a weakness that He does not feel,  
Never a sickness that He cannot heal;  
Moment by moment, in woe or in weal,  
Jesus, my Saviour, abides with me still."*

Sunday morning when Mrs. A——— was tidying up after the night's watching, about 10:30, she heard the rustling of a silk dress, and looking around, to her surprise, she saw the pretty old lady of ninety-six, with a silk dress and cap, looking fresher and younger than her daughter of seventy-six. "Good day, my dears, I am coming to see how you do, for my heart is as light as a bird, and I have come to tell Mrs. S——— that if she knows the hymn she will soon get well again.

*"Moment by moment I'm kept in His love;  
Moment by moment I've life from above;  
Looking to Jesus till glory doth shine;  
Moment by moment, O Lord, I am Thine."*

"I could not keep my bed any longer. 'Jesus my Saviour abides with me still.' " The sick woman turned to her and smiled, "Ah, Mrs. M———, my verse is:

*"Never a heartache, and never a groan,  
Never a tear-drop and never a moan;  
Never a danger but there on the throne,  
Moment by moment he thinks of His own."*

The dear old lady was overflowing with joy, Mrs. A——— said, and it was good to hear her talking to the policeman's wife of the sins of ninety-six years cleansed by the Blood of the Lamb.

The daughter of seventy-six was the next to come into the light, and then the young policeman; and soon they could all gather in the little parlor, and every night they sang the hymn. The neighbors noticed the change and came in to inquire what new song they were

(Continued on page thirteen)



# NEWS NOTES

## HOME-COMING AND DEDICATION SERVICES AT MARSH SWAMP

The members and friends of Marsh Swamp Free Will Baptist Church, located in the Rock Ridge section of Wilson County, North Carolina, celebrated the completion of their building program with a Home-Coming and Dedication Service held on Sunday, May 31. During this service the recently enlarged and improved church building and the new parsonage was dedicated.

The program for the day began at 10 a. m. with Sunday school followed by the Dedication Service. The Rev. J. W. Alford of Morehead City, North Carolina preached the dedication sermon. Rev. Alford is a former pastor. A picnic lunch was served during the noon hour. The afternoon was devoted to visiting and fellowship while open house was being held in both the church and parsonage. It is estimated that more than 500 people attended during the day.

This rural church began its building program in the fall of 1945 under the leadership of the pastor, Rev. M. L. Johnson, and the Board of Trustees as a building committee. Much of the first year was spent in collection of funds and materials and the drawing of plans for the enlargement of the church building. Actual work on the building was started the first of 1947. The old building was completely remodeled and enlarged and a large new Sunday school department added. The building that was dedicated has a well furnished auditorium, eight large Sunday school rooms; baptistery, basement, rest rooms, and church kitchen.

In the fall of 1949 the church building was almost completed and the members decided that the building program should include a new parsonage. Plans were made and actual work begun on the parsonage in January of 1950. The pastor and his family moved into the new parsonage in August of 1950. This parsonage is a large modern building with eight rooms and bath, utility basement, and central heating unit.

This church has not only experienced growth in the actual buildings, but has also had an unusual growth in membership. At the start of the building program the membership was 184. The present membership is 315. To date 146 have been received into the church by baptism and 30 have come by letter or transfer.

On October 1, 1952, this church went on a "full-time" schedule for the first time since its organization more than 100 years ago. Prospects seem good for this rural church to continue to serve one of the most progressive communities in eastern North Carolina.

The cost of the building of the church amounted to \$31,083.41 and the parsonage, \$9,139.49. An additional \$10,000.00 is represented in donated labor, materials, and discounts. The total value of the present property is estimated conservatively at \$55,000.00.

This church takes just pride in the fact that while spending the above amount in its building program, it has continued to carry on the general church program. During the 7½ years covered by this program the church has used \$15,000.00 in its general local program while giving an additional \$10,000.00 to denominational enterprises which include orphanage work, missions, Christian education, and other benevolences.

During the service a gift of \$600.00 was presented to the pastor, Rev. M. L. Johnson, by the members of the church.

## PROPHETIC CONFERENCE

Dr. Hyman J. Appelman, president of the American Association for Jewish Evangelism, announces that a panel of nationally-known prophetic speakers has been engaged for this year's Prophetic Week at the Winona Lake Bible Conference to be held August 30 to September 7, Winona Lake, Indiana, under the auspices of the AAJE.

Speakers include: Rev. T. M. Bamber, Dr. Paul Bauman, Rev. Solomon Birnbaum, Dr. John Bradbury, Rev. Herman B. Centz, Rev. Max Cohn, Dr. William Culbertson, Rev. Theodore Elsner, Dr. V. Raymond Edman, George Hayes, Jr., Dr. Peter Hoogendam, Dr. Lewis J. Julianel, Dr. Herbert Lockyer, Sr., Dr. A. B. Machlin, Dr. Alva J. McClain, Dr. J. Palmer Muntz, Nate Scharff, Rev. Nathan Stone, Dr. Chester E. Tulga and Judge W. R. Wallace.

As world conditions grow more and more uncertain, Christian people everywhere are showing an increasing interest in the pattern of events outlined by the prophetic Scriptures. The Prophetic Conference is always the most heavily attended session of the entire summer at Winona Lake, and reservations already received indicate that a capacity attendance can be expected this year.

By popular request the Eureka Jubilee Singers will be present during the Prophetic Week. Christians planning to attend the Conference

## COMING EVENTS

- June 15-20—N. C. Woman's Conference, Cragmont
- June 21—Father's Day
- June 22-27—N. C. Youth Conference, Cragmont
- July 4—Independence Day
- July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.

are urged to send in their reservations at the earliest opportunity to avoid disappointment. Reservations may be addressed to: Dr. Hyman J. Appelman, The American Association for Jewish Evangelism, Winona Lake, Indiana.

## GREENE CO. SUNDAY SCHOOL RALLY

A North Carolina Free Will Baptist Sunday School Convention Rally will be held at Hul Road Church, Snow Hill, North Carolina, Sunday, June 21, at 2:30 p. m. This rally is for all Free Will Baptist Sunday schools in Greene County. A big ten foot Sunday School Fact Chart in four colors will be on display. You will see and hear the unforgettable story "Nobody Asked Me to Sunday School," a story about a little boy in your community and a bum in the nearest town. There will also be fellowship, singing, and inspiration. Don't miss it!

## FRENCH BROAD MINISTERS' CONFERENCE

The French Broad Ministers' Conference was held Saturday, May 30, at Mount Zion Church, Madison County, North Carolina, with the majority of the ministers attending. At this meeting four ministers were ordained and three licensed for the ministry. The New Revised Bible was voted on and rejected by the entire body with the exception of one member who abstained it.

## UNION ASSOCIATION OF GEORGIA MEETS

The Fifth Sunday Union Meeting of the Union Association of Georgia met with the Clements Bridge Church, Mitchell County, Sunday, May 31.

The union opened in regular form with the moderator, Rev. K. V. Shutes, presiding. Owing to the absence of Rev. Ralph Lightsey, Rev. E. C. Morris, Georgia State Promotional Worker, brought the morning message. He spoke on "Loyalty to Christ."

The theme for the day was "The Way to Christ."

Other speakers for the day and their subjects were: Mrs. Corene Marey, "Faith"; Mrs. C. J. Harvey, "Confessing and Forgiveness"; Rev. Forrest Sellars, "Acceptance with God"; and Mrs. J. F. Harmon, "The Obedience of Faith."

An offering for missions was taken in the amount of \$50.00 in the business session held in the afternoon.

The next union will meet with New Hope Church near Moultrie in Colquitt County, fifth Sunday in August.

## 4TH UNION OF CENTRAL CONFERENCE MEETS

The Fourth Union of the Central Conference of North Carolina met with Dilda's Grove Church, Pitt County, May 31, with the moderator, Rev. W. L. Hart, presiding.

Rev. N. C. Beamon conducted the opening devotion. Rev. Willard Poythree gave the welcome address with Mrs. C. F. Abrams responding. Ministers present were: Revs. W. L. Hart, E. L. Abrams, R. C. Proctor, C. D. Hamilton, N. D. Beamon, T. P. Ellis, R. W. Allman and Hubert Burrese. Visiting ministers were:

ys. W. L. Poythree and Charlie Varnell of the Western Conference, and Rev. J. D. Verneln of the Second Union. An offering for the orphanage was taken in the amount of \$29.18. The union voted to meet with Free Union Church for its next session in August. The various committees were appointed. Rev. J. D. Verneln brought the morning message.

The afternoon session opening with devotions conducted by C. F. Abrams. Rev. N. D. Ramon gave a talk on "Why I do not Accept the New Revised Bible." The union passed a motion recommending the use of the King James Version of the Bible instead of the New Revised Version. The committees appointed for the morning session recommended that the Sunday schools and the orphanage be given ten to fifteen minutes on the next union program. The treasurer's report was read and accepted.

After a rising vote of thanks to the host church for the fine way it entertained the union, the union adjourned to meet with Free Union Church in August.

\* \* \*

#### ATTENTION NORTH CAROLINA LEAGUERS!

Every boy and girls between the ages of 12 and 16 who is interested in entering the Intermediate Sword Drill at the State League convention which will meet at the Wilson Free Will Baptist Church, July 3 and 4, please register with Miss Leah McGlohon, Box 2, Interville, North Carolina, before June 17. We in return will send you materials to study preparing for the drill.

\* \* \*

#### ARKANSAS SUNDAY SCHOOL RALLY

The Saline Association of Arkansas held its 14th Sunday School Rally with the First Free Will Baptist Church at Pine Bluff, May 31. Vice President Lewis Barker presided, and the following program was presented: Opening song; prayer by J. E. White; welcome by T. H. Dixon; song; first program, Pine Bluff Church; song; second program, Yorktown Church; song; third program, Macedonia Church; benediction, H. Dixon.

The afternoon program was as follows: Opening song; prayer by Vernice Hunter; fourth program, Pleasant Valley Church; song; fifth program, Spring Hill Church; song; sixth program, Pine Hill Church; song; seventh program, Rose Hill Church.

The announcement of L. C. Doyle's death as made and an offering of \$22.75 was made and sent flowers.

After a word of thanks for the cooperation of all churches in making this rally a success, the benediction was offered by H. E. Taylor.

\* \* \*

#### OKLAHOMA LEAGUE CONVENTION

The Oklahoma Free Will Baptist League convention will meet June 24-26, 1953, at the Grand River Associational Camp Ground (Two miles north and one mile west of Coweta, on Highway 51). The following program has been arranged:

THEME: "Looking Unto Christ"

WEDNESDAY, JUNE 24

#### Morning Session

0:00—Registration  
1:00—Morning Worship

#### —Song Service

11:15—Scripture and Prayer, Elvis Priest  
11:20—Introductory Message, Johnnie Postlewaite  
Alternate, Dale Munkus  
12:00—Lunch

#### Afternoon and Evening Session

1:30—Singspiration  
1:45—Convention Called to Order and Letters Presented  
2:00—Get-Acquainted  
2:15—"What's Your Question?", Leola Williams  
2:45—Appointment of Committees  
3:00—Presentation of Programs  
Grand River Association  
3:30—First Oklahoma Association  
4:00—First Mission Association  
4:30—Adjourn  
Recreation  
5:30—Evening Meal  
7:15—Grove Service  
7:30—Evening Worship  
Song Service  
8:00—Testimony Time  
8:15—Sermon—speaker to be supplied

THURSDAY, JUNE 25

#### Morning Session

6:30—Begin the Day with Fellowship  
7:00—Breakfast  
9:30—Song Service, Dale Munkus  
10:00—"Purpose of the League, Lonnie Sparks  
10:30—Presenting Our Talents  
11:00—Morning Worship  
Sermon Topic: "Youth in the Present World Crisis"  
12:00—Lunch

#### Afternoon and Evening Session

1:30—Chorus Singing, Doris Borden  
1:45—Call for Late Letters  
2:00—"The Kingdom of God First," Paul Pursell  
2:30—Presentation of Programs  
Canadian Association  
3:00—Center Association  
3:30—Hopewell No. 2 Association  
4:00—Adjourn  
Recreation  
5:30—Evening Meal  
7:00—Vesper Service  
7:30—Evening Worship  
Song Service, Weldon Wood  
8:00—Intermediate Sword Drill, Mrs. Bessie Staines  
8:30—Sermon—speaker to be supplied

FRIDAY, JUNE 26

#### Morning Session

6:30—Fellowship Time  
7:00—Breakfast  
9:30—Business Session  
10:00—Election of Officers  
10:10—Presentation of Programs  
Dibble Association  
10:35—Old Eureka Association  
11:00—Morning Worship  
Hymns and Prayer  
Sermon—speaker to be supplied  
12:00—Close Convention

\* \* \*

#### PRESIDENT OF HEBRON COLONY SPEAKS

On Sunday, June 21, Rev. E. A. Dillard will speak at Core Creek Church, Cove City, North

Carolina. Mr. Dillard is head of the Hebron Colony, an institution for alcoholics. A picnic lunch will be served on the church grounds at the noon hour, and a nursery will be open for the convenience of all mothers. All are invited to attend this service.

\* \* \*

#### GREENE COUNTY FELLOWSHIP SUPPER

The Free Will Baptist Sunday Schools of Greene County, North Carolina, held their first fellowship supper in the community building at Hookerton, June 5 at 7 p. m. Only four of the eleven schools in the county were represented with about forty officers and teachers.

This being the first meeting of the fellowship, no former program had been planned. Rev. L. E. Ballard, State Field Secretary for Sunday School Convention-Institute, gave some very interesting facts about the growth of our Sunday schools and took charge of the fellowship meeting. Several offered suggestions on how to better our schools and expressed their desire to continue with the fellowship suppers. The following officers were elected to head the fellowship for the coming year: Chairman, Jimmie Lee Jones of Grimsley School; Secretary, Ralph A. Bowen of Ormondville School; and Member at Large, George Harris of Hull Road School.

The Woman's Auxiliary of Grimsley Church served a very delicious cold-plate supper. The meeting of the next fellowship supper will be announced at a later date.

\* \* \*

#### ATTENTION F. W. B.!

Churches desiring to entertain the 1954 session of the National Association of Free Will Baptists should correspond with the chairman of the placement committee, Rev. C. F. Bowen, 518 Woodland Street, Nashville, Tennessee, before July 1st.

## Blessed Hope

A man who lived in a plague-stricken community expected almost any night to come home and find his wife sick. One night as he was nearing his home he noticed the shades were drawn and the house was dark. With a sad heart he drew near the door, where he found a note saying, "My father has come for me, and taken me up into the mountains, where there is no malaria, no disease, no danger. I am safe there, and in a few days he is coming for you to follow me."

What a glorious picture that is of the hope afforded us through our blessed, resurrected Christ! "He is not here, but is risen." He is in heaven as our great High Priest and some day is coming back for us. Bless His name—Selected.

## A Day at a Time

A Doctor was once asked by a patient who had met with a serious accident: "Doctor, how long shall I have to lie here?"

"Only a day at a time," was his answer.

This taught the patient a valuable lesson. It was the same lesson God had recorded for His people for all ages. If we are faithful a day at a time, the long years will take care of themselves.—Andrew Murray.



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *When did the being born again experience begin as seen in John 3:3-5?—Lawnie Coffman, Hector, Arkansas.*

**ANSWER:** This meeting of Jesus and Nicodemus which occurred at night night, on the surface, seem as just an ordinary occurrence. It was not unusual for leading Jews of the Pharisee sect to approach Jesus on a subject similar to this; however, the definiteness of this question and the earnestness exhibited by Nicodemus influenced a definite and concrete reply from Him which was and ever has been profoundly significant because a simple fact was given emphasis in a way that made it of lasting importance. The fact that it was necessary for a sinner to turn from his evil ways and unto the Lord was understood by the godly antediluvians such as Abel, Seth, Enoch, and Noah, and has been by all the godly ever since, yet the new birth had never been mentioned in the Scriptures before, but on this occasion it became a newly expounded fact. It had been a fact heretofore, but had not been given this divine unfolding. Note if you please, how the authority of the law submits to the authority or dominion of grace. John 3:1-5, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Read John 3:1-21. By the time of this meeting of Nicodemus and Jesus, not only had John the Baptist become well known and accepted by a large number of people, but he had introduced Jesus to his followers. See John 1:29-40.

When a stranger of the gospel reads, for the first time, the first four chapters of John he is apt to see that the time in which they were written extraordinary events were occurring. It seems as if the whole of the old structure

of Judaism may either overthrow or revolutionize, and that in this, something unusual may come into the forefront. The orthodox Jew is largely awaiting the coming of his Messiah. The Sadducee is hoping that it may be something to his favor by which his shackles of bondage may be released and he may be able to embrace it without struggling as he has since his sect came into existence and so on; one division of people after another is looking forward to some one or other means of deliverance. Nicodemus, a Pharisee or orthodox Jew, a ruler perhaps, does not dare approach Jesus by day, but instead seeks Him out and approaches Him at night when he is not so likely to be apprehended by his fellow rulers. Apparently it's a sad occasion for him, for he is bewildered by the words of Jesus, but the occasion is not without fruit, for it affords a time for one of the most marvelous discourses of all ages. Some of these truths have been wonderfully fruitful as they have impregnated millions of hearts with saving grace throughout these almost two thousand years that have followed.

The fact that I believe that what I have said above is true in every detail does not change other facts. One of them is that the day had not yet come when, what Jesus was explaining to Nicodemus could be realized to the fullest extent. That had to await the coming of the Holy Spirit, which we now know was on the day of Pentecost. In Matt. 3:11, John promised that Jesus would baptize His hearers with the Holy Ghost. See Mark 1:8; Luke 3:16; John 1:26. See Acts 1:4-14; 2:1-18; Rom. 6:3-23; 8:1-11.

This experience of being born again is being born from above or being born from heaven. It is regarded as a spiritual birth. The fact that Nicodemus could not understand and of course, one which no Christian fully understands, does not detract from the validity of the message he receives. The changed life that follows is a spiritual life. Paul, in his writings, points out the truth that after the new birth there are two men to be reckoned with in each individual case and he further makes it clear that from the time of the new birth on there is a struggle between the old man and the new man with each seeking the place of mastery. As the above Scriptures suggest, it is normal and necessary that the new man be given pre-eminence over the old man—a fact that was hard to see before what happened at

By them of olden time on earth,  
We oft have heard it said;  
"A Christian's life is an open book  
And it's pages often read."

Sinner's Bibles are not often opened,  
Some are not read at all;  
And if their Bible should be your life  
At which page should it fall?

The page where gossip ruled the day,  
A character was torn and bruised;  
A soul pushed down by a wagging tongue  
In a place where prayer should be used.

A tiny spark of love—stifled by a hand;  
Too busy to note it's glow —  
A careless nod to a weaker brother  
When a smile could cause him to grow.

A vast indifference to that ailing one  
Who grasped at faith as you went by,  
Too hurried to give a prayer and a thought  
Left him—still unsaved—to die.

A disgruntled frown to those in trouble,  
Enough of your own you say?  
Time well-spent in friendship and encouragement  
Could cause a brighter day.

Oh, lukewarm Christian where is that love  
That shines for all to see?  
That self-same love that cause our Saviour  
To say for all; "I'll die for thee."

Let your life's book be an open Bible,  
It's pages marked with love and prayer;  
That all who read may pause and say;  
"I found the Saviour written there."

"He that believeth on the Son hath ever  
lasting life: and he that believeth not the Son  
shall not see life; but the wrath of God abideth  
on him" (John 3:36).

Pentecost, but one that definitely became apparent in all the apostles' lives immediately thereafter.

There are numerous occasions pointed out in the Bible at which time individuals received the Holy Spirit, the anointing of the Holy Spirit, or had the Holy Spirit to come upon them to enable them to perform the task that was assigned them, but in no single incident among these did the Holy Spirit come as He did on the day of Pentecost, nor did He begin a work to compare with that which He did on that day, and that which He has been doing ever since; that is, taking individuals who yield and change them from natural to spiritual persons and their desires and goals from that of earthly to that of heavenly. That is what happened on the day of Pentecost and is continuing to happen through this church age which closes with the rapture of all believers I Thess. 4:14-17.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

And ye shall know the truth, and the truth  
all make you free (JOHN 8:32).

The sins of unbelief and disobedience have  
ound the human family. This has been true  
nce sin first entered into the world at the sug-  
stion of Satan. It is no less true today.

There are many who are  
bound by their prejudices  
and selfishnesses. The Phari-  
sees answered Jesus, "We  
be Abraham's seed, and  
were never in bondage to  
any man." Jesus' answer to  
them was, "Verily, verily, I  
say unto you, Whosoever  
committeth sin is the servant

sin." And He went an important step  
urther and said, "If the Son therefore shall  
ake you free, ye shall be free indeed." Sin  
slaves man. The truth is sufficient to make  
m free, but if Christ, "The way, the truth,  
and the life," is rejected and ignored, there is  
freedom for that man. Many a life has been  
aos because it has ignored Christ and His  
ower and willingness to free all who will  
me to Him. No life can succeed unless it  
ll in line with Christ and His teachings, and  
e God set and order every thought, word and  
tion.

God is goodness, love and true happiness.  
e find these where we place God. If we  
ace Him last, so will these be last. If He  
first, then first, last and all the time we will  
ad true and lasting goodness and peace.  
Satan binds us when we do not resist him.  
e have permitted Satan to bind us with  
any things. I hear people refer to their  
esetting sin." We need not list this sin or  
at sin as so and so, for every sin unforgiven  
a damning sin. To the sinner Christ says,  
The Son of man is come to seek and to save  
at which was lost."

Through and by Christ alone is the way to  
appiness, peace and freedom. It does not  
atter that the great majority of the human  
ce believe that there are other ways of  
aching freedom and happiness. Not know-  
g God the world has been, and still is, grop-  
g in darkness. We will always be in the  
arkness of sin, which leads to eternal dark-  
ness, as long as we reject the Truth. Every  
tep away from God is a step into bondage,  
ndage of sin. Jesus came to show us how to  
e free and "If the Son therefore shall make  
ou free, ye shall be free indeed."

Christianity is a daily walk with God. No  
an bound by sin can walk with God. Men  
e asking for a practical Christianity. They  
nt less dogma and more love. Less ritual-  
n and more spirituality. Less theory and  
ore truth and practice. The world wants to  
ow a God who forgiveth all their iniquities  
d healeth all their diseases. It wants a  
d who is a very present help in time of  
ouble. Acquaint now thyself with God—

## "After This . . ."

The plasterer had just completed his work  
in a new house. Another workman care-  
lessly left a faucet open on the second story.  
The water flowed down through to the first  
floor, ruining much of the plaster. No one  
would take the blame, so the plasterer at his

know the truth — and be at peace. Ignorant  
of our God—the truth—we submit ourselves to  
the unjust slavery of Satan. When we come to  
know God in His truth we will no longer be  
willing to be bound by any sin. Christianity  
is a complete salvation for soul and body here  
and now.

"And ye shall know the truth, and the truth  
shall make you free."

own expense had to do the work over again.  
After he had done so, someone said (according  
to J. B. Rowell), "Well, it was too bad, but it  
is finished now." To which the Christian plas-  
terer replied, "No, it is only postponed until the  
judgment."

A little boy was once learning to drive an  
automobile. His instructor said to him as he  
was driving the wobbling car:

"You'll steer straighter if you look farther  
down the road."

Yes, farther down the road for you and me  
is the Judgment Day, is Eternity, where God  
"will render to every man according to his  
works."

Keep that distant view in mind, friend, and  
you'll steer your life course straighter!

"After this, the judgment" (Heb. 9:27).—  
Claude A. Ries.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.*

## THE FIRST APOSTOLIC MIRACLE

ACTS 3:1-10

### INTRODUCTION

Acts 2 records the coming of the Holy Spirit in power.  
Acts 3 records a demonstration of that power.

### I. THE MAN (Vv. 1-3)

#### A. Who was he?

- (1) He was a lame man, lame from birth (vs. 2).
- (2) He was a beggar (vs. 2).
- (3) He was more than forty years old (Acts 4:22).
- (4) He had some friends who brought him each day  
(vs. 2).

#### B. Where was he?

"The temple was enclosed in three marble courts, ris-  
ing in successive levels from the city floor. The lowest  
of these was the only one open to Gentiles. A flight  
of steps led up from it to the second, or middle court,  
beyond which women might not go. Thence another  
flight of steps ascended to the upper level on which  
were the altar and the sanctuary. At the head of this  
second stairway, which only Jewish men might ascend,



## Urgent Call to North Carolina Youth

By an agreement between the Field Secretary of the North Carolina Free Will Baptist Sunday School Convention and the President of the State Free Will Baptist League Convention, the "Youth Conference" at Cragmont Assembly to begin on June 22 and run through June 27 (originally scheduled as a Sunday School Conference) is to be a cooperative project between the two organizations, emphasizing both Sunday school and League work and to be for all young people and Sunday school workers. A bus is being planned to leave New Bern at 6 a. m. on Monday, June 22 and return on Saturday. Schedule and fares from

each stopping point of the bus follows: New Bern, \$11.50; Kinston, 7 o'clock, \$11.00; Goldsboro, 8 o'clock, \$10.50; Smithfield, 9 o'clock, \$10.00; Raleigh, 9:30 o'clock, \$9.50. Cost at Cragmont will be \$1.00 for room and \$2.00 for meals. The registration fee has been reduced from \$2.00 to \$1.00. The only other required fees are 50c insurance and 30c linen.

When you read this it will be YOUR LAST CHANCE TO REGISTER BY MAIL. All you have to do to register is to send your name and age to Rev. L. E. Ballard, Box 86, Ayden, N. C., but you must get it into the mail by Thursday night. If you decide to go after Thursday night call 302-1 Ayden to register.

L. E. BALLARD

Field Secretary S. S. Convention

J. B. NARRON

Pres. League Convention

stood the Beautiful Gate which opened on the temple level."—F. B. Meyer.

### C. Why was he there?

"... to ask alms of them that entered into the temple" (Vs. 2).

## II. THE MIRACLE (Vv. 4-8)

### A. An Invitation—"Look on us."

"This was probably the first time this man had ever looked with all his soul."—Joseph Parker. Peter first the man's attention.

### B. An Explanation—"Silver and gold have I none." After getting the man's attention he explained that Jesus was the one that could help.

### C. An Act—"And he took him by the right hand. . . ."

## III. THE MULTITUDE (Vv. 9-10)

### A. They saw the healed man walking.

### B. They heard him praising God.

### C. They recognized him as the lame beggar.

### D. They were filled with wonder and amazement.

Dr. G. Campbell Morgan makes the following suggestion on this passage of Scripture:

### I. The Church's Opportunity is Lame Humanity.

### II. The Church's Gift is Here Revealed.

### III. The Church's Method is Presented.

## Attention N. C. Leaguers

Dear Leaguers:

We know that our League motto, "The Kingdom of God First," has been a challenge to us. It has challenged us to greater visions and responsibilities in promoting League work throughout our state. Many things have been accomplished this past year, including the organization of individual Leagues and District League Conventions.

We now come to the time for our State League Convention, a time when we can report the progress of our individual Leagues. A report blank has been sent you and we would like to have an accurate report from each of your Leagues. We hope you will make your donations as liberal as possible.

We will be looking for you at the State League Convention at the Wilson Free Will Baptist Church, Wilson, N. C., on Friday and Saturday, July 3rd and 4th. We believe you will enjoy the planned program which consists of interesting speakers, a Christian film and a sword drill.

If your church does not have a League, we would like for you to send a representative.

Accommodations will be made by the host church for rooms and meals.

Yours for a greater League work,

REV. J. B. NARRON, President  
MISS LEAH MCGLOHON,  
Assistant Recording Secretary

## The Runaway Buggy

Dr. A. A. Hodge tells this story of the great Dr. Witherspoon, Presbyterian clergyman of the eighteenth century.

One day a man rushed into his presence. "Dr. Witherspoon," he shouted, "help me thank God for His wonderful providence! My horse ran away, my buggy was dashed to pieces on the rocks, and behold! I am unharmed."

The good doctor smiled benevolently at the inconsistent, imperfect character of the man's religion. "Why," he answered, "I know providence a thousand times better than that. I have driven down that rocky road to Princeton hundreds of times, and my horse never ran away and my buggy was never dashed to pieces."

Here is a truth few Christians ever grasp. An accident occurs and we have a seeming miraculous deliverance. Immediately we thank God's hand in it and praise Him and others of His marvelous act of providence. It never occurs to us to thank Him for the tiny beyond number when we were spared even the accident.—Charles E. Bayley.

## What Think Ye of Christ

Youth: Too happy to think—time enough.  
Manhood: Too anxious to think—worry of work.

Declining Years: Too aged to think—fixed habits.

As Death Approaches: Too ill to think—weak and suffering.

Death: Too late to think—the spirit has flown.

Eternity: Forever to think—God's judgment day.—The Missionary Worker.

# Notes and Quotes



BY J. C. GRIFFIN

## EVANGELISM

In a small booklet, "EVANGELISM," written by Rev. Floyd B. Cherry, many vital, inductive, and enlightening assertions are set forth. It is a book that every Free Will Baptist should obtain and study its contents then apply these wonderful truths to the winning of the lost to Christ. This message by Dr. Cherry divided in chapters as follows:

"What is Evangelism; Marching Orders; Personal Evangelism; Evangelism Through the Auxiliaries of the Church; Special Evangelistic Services; Pre-Meeting Preparation; Special Evangelistic; The Meeting Itself; Special Evangelistic Services; and Conserving the Results and Suggestions for Teaching."

There never has come to my knowledge a more concise message on evangelism than this little book takes to the eyes and mind of its soul of mine.

Many auxiliaries are using books on evangelism written by great men of other denominations and by those who belong to no denomination, and leaving the most logical and Biblical gems of truth ever set forth on the subject idle, when at the small price of 25 cents this wonderful knowledge can be obtained.

## "THE PROOF OF THE PUDDING IS IN THE EATING"

An old saying that has come down to us from the generations in the past is, "The proof of the pudding is in the eating." Well the proof of the wonderful truth set forth in the little book on Evangelism by Brother Cherry in the reading, so as to give you readers a taste of this wonderful message, I am going to quote the preface along with other secrets of the book: "A number of books have been written on evangelism, and the religious press has for a half a century or more published items dealing with this important subject. Many of the books and articles have been written primarily for the ministry. Practically all of the writing on this subject has either been tried theory or of such a nature as to be unsuited for the small church. Surely, it is one that practical information be given the smaller churches.

This brochure has not been written for preachers. The material presented is common knowledge to the preacher of experience. It has been written for the young people of our church. If its reading serves as an inspiration to our young people to be more evangelistic and thus become more enthusiastic and intelligent members of their churches, we shall feel amply rewarded. To my mind more could not have been said with intelligent words than what Brother Cherry said in this preface.

## THE NEGATIVE APPROACH

As stated by Brother Cherry, "Evangelism is not missions. The two differ in one respect. As we commonly use the word, missions is the original announcement of the Good News. Any further preaching of the Gospel is *evangelism*. Missions and evangelism are alike in that both are the proclaiming of the Good News of the Gospel. They differ in one respect; missions is the making the message known where it has not been known before; evangelism is the preaching of the gospel to people who have heard before but have not accepted.

"Evangelism is not *revivalism*. The word 'revival' comes from the French and subsequently from the Latin meaning 'live again.' Therefore the term revival is applicable to those who have been saved. Evangelism is an appeal to the unsaved. Often we speak of 'a revival meeting' when in reality we mean 'an evangelistic meeting.' However, it is true that evangelism leads to a revival. How could one promote any kind of activity among Christians that would be more reviving than the evangelization of the lost? The exercise that the Christians get in the evangelization of the community causes them to develop into strong Christians.

"Evangelism is not Christian Education. These terms are closely related but not synonymous. Evangelism is reaching the unsaved; Christian Education is the nurturing of the saved. Evangelism brings men to Christ; Christian Education fosters growth in His service."

As we understand the GREAT COMMISSION of the Lord Jesus Christ, the responsibility is resting on the shoulders of every born-again child of God to do evangelistic services among the unsaved. Are you, my reader, a soul-winner? Did you ever win a soul to Christ? I find that there is more real joy in leading a lost soul to Christ than in preaching to the saved and the usual message called preaching.

Not only is there joy in winning a soul to Christ, but God has placed upon us the command to do it. However, there are thousands of good, well meaning Christians who do not doubt their salvation, who never won a soul to Christ and actually do not know how to start about it. I have seen much of our "not-knowing-how" manifested by those who actually desire to do personal work. It is said that "only about ten per cent of Christians ever win a soul to Christ." Of course this means a visible or a literal transaction. Often it may be, and is true, that while the evangelist comes along and reaps what is called a great harvest of souls, while the actual work, the sowing of the seed that brought the soul to a real saving knowledge of Jesus Christ, was done by some child at home. On one occasion when I had preached a pastoral message, I was constrained to offer an invitation to the unsaved or to give to those who had accepted Christ a chance to make a public confession. When the congregation began to sing, a young man walked out and up to the pulpit. He said, "I want to openly confess Christ as my Saviour and want to take membership with this church and be baptized this afternoon." After the benediction I asked, "What was it in my message that caused you to accept and confess Christ?" His

reply was, "Not a thing." Then I asked, "Why did you come?" He answered, "It was the prayer of Uncle Walter." Uncle Walter was just an humble layman, but his life was one of light and the light shone into the life of the young man. That young man is a minister of the gospel today. Had I not have asked the young man the question as I did, I would have thought that I had won a soul. I did not, Uncle Walter won the soul. Often the evangelist or the pastor thinks that they have won a soul to Christ when actually the soul was won by some sweet, Christian mother or some godly father, or some Sunday school teacher. God knows who the soul-winner is, and the servant of the Lord who wins souls to the Lord will get his reward.

Daniel says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Yes, these thousands are won to Christ through the efforts of some Christian layman, but thousands never win a soul to Christ. Perhaps many are in hell today that were driven away from Christ by some professing Christian. Sunday school teacher you have the greatest opportunity of any person in the church to win souls. The teacher who is filled with the Holy Ghost is a good soul-winner. The person who tries to teach without being saved and filled with the Holy Spirit cannot reach the unsaved. The Holy Ghost is given to the true believer to empower, inspire, and to give knowledge so that we can work together with God.

Dr. Hyman Appelman says: "If I was a pastor and were to go a year without winning a soul to Christ, I would resign my pastorate or get down and find out what my sin was and repent of it and get right with God. If I were a teacher and were to go a year without winning a soul, I would resign or either get right with God." Dr. Appelman has just conducted a great revival meeting or evangelistic meeting here in New Bern, N. C. Thousands attended these services. There were many who did personal work who never won a soul before this, but they did good work. The Holy Ghost will lead those who want to be soul-winners. While many are saved through born-again, Holy Spirit filled, consecrated, whole-hearted believers in Christ, and the preacher comes along and receives them into the local, visible church, then goes off and says, "We had a great meeting and there were ——— added to the church." All truly born-again children of God will either win souls for Christ or backslide. It is impossible to stand still.

## CONCLUSION

Send 25 cents to the F. W. B. Press, Ayden, N. C., and say: "Send me the little book, "EVANGELISM," by Rev. Floyd B. Cherry. It will pay off! Do it now!

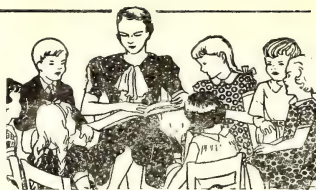
Prejudice is a great time saver. It enables one to form opinions without bothering to get the facts.—*Clipped*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### BETTY FOUND AN OPPORTUNITY

**B**ETTY danced in from the rural mailbox, clasp ing a parcel in her arms. "It's come, Mother," she shouted excitedly, "my new rosebud dress! Now I can wear it to the outing."

Mrs. Brown looked up from the big lunch basket she was packing with all sorts of goodies for the outing at the lakeside. She smiled into Betty's eager, little face.

"Open your parcel, dear," she said.

Betty lost no time in obeying. Her cheeks were flushed with pleasure. Betty did not get many new dresses.

"Oh-h-h-h!" she breathed with a happy sigh, as she unfolded the dress, and shook out the wrinkles.

"Try it on," laughed Mother, who was almost as excited as Betty herself.

Betty's fingers were all thumbs, but she finally managed to wriggle into the garment.

"It's the prettiest dress I ever had," she said proudly. "I must take ever such good care of it."

"Yes, it's very nice, indeed," added Mother, as she turned Betty round and round. "Too pretty to wear to an outing," she teased.

"Mother, please!"

"You may leave it on, dear," laughed Mother, "and now we're all ready." She placed a clean, white cloth over the hamper which held pies, cakes, and sandwiches.

Father came in presently. "Why, how sweet you look, Betty," he remarked in a pleased voice. "Been getting a new dress?"

"Yes, Daddy. Isn't it pretty?"

"Very pretty, indeed; but remember dear," he said, stooping down to kiss the girl's rosy cheek, "remember, although Jesus likes to see you nicely clothed, He would love you just the same if you wore patched dresses. Jesus looks on the heart, and I'm glad to know my Betty's heart is sweet and pure."

"That's worth more than all the pretty dresses in the world," added Mother approvingly.

Father picked up the lunch basket. "This to go?" he asked, sniffing humorously. "Surely smells good."

"Yes," answered Mother, "but do be careful. Please don't spill anything."

They were soon driving swiftly along the hot, dusty, country road, to the cool lake shore picnic grounds.

A crowd already had gathered under the trees. Betty eagerly joined the boys and girls in their merry games. She forgot about her new dress until she saw Joan Newsome wearing one exactly the same.

Betty liked Joan, but, somehow, Joan did not seem to like her. Was it because she had so many friends, while Joan had so few?

All the joy left Betty's face as she met Joan's disapproving look, and ugly frown.

"Smarty," Joan hissed in Betty's ear, "what business have you with a dress exactly like mine? I hate you!" Then she walked away, leaving a heartbroken girl behind her.

The outing was spoiled for Betty—and all because of a pretty rosebud dress. "I hate you, I hate you, I hate you," kept ringing in her ears. Her eyes were smarting with hot tears. Her throat ached.

Then she remembered what Father had said. It made her feel better right away. She was glad she had given her heart to Jesus. Last Sunday's memory verse had been, "Do good to them that hate you." But how could she do good to Joan?

The opportunity presented itself sooner than she expected.

When the time came for the girls' races, Betty and Joan were lined up with the others, eagerly awaiting the word "go." It came like the crack of a whip, and the seven girls ran swiftly forward.

Soon two were well in advance of the others. They were Betty and Joan!

Then Joan was ahead. It did look as if she were going to win, when her pretty dress caught on a thorny bush, throwing her to the ground. She burst into tears. Betty, who was just a few yards behind Joan, ran on, touched the goal, then quickly stooped down, placed a gentle hand on Joan's head.

"Don't cry, Joan," she comforted, "the prize really belongs to you, for you were ahead of me when you fell."

### Papa's Coming!

He swung on the gate and looked down the street,

Awaiting the sound of familiar feet.

Then suddenly came to the sweet child's eyes The marvelous glory of morning skies, For a manly form with a steady stride Drew near to the gate that opened wide As the boy spring forward and joyously cried, "Papa's coming!"

The wasted face of a little child Looked out at the window with eyes made wild

By the ghostly shades in the falling light And the glimpse of a drunk man in the night, Cursing and reeling from side to side. The poor boy, trembling and trying to hide, Clung to his mother's skirts and sighed,

"Papa's coming!"

W. C. Sayes

"But my p-pretty dress is s-spoiled," sobbed Joan. "Mother will be angry."

"No, she won't, Joan," exclaimed Betty. "cause we'll trade. Isn't it nice they're exactly the same?"

Joan wiped the tears from her eyes, and amid much giggling and laughing, the two rosebud dresses presently changed owners.

"Why are you so good to me, Betty?" asked Joan, wonderingly. "I was ever so mean to you."

"Well, Joan," was the smiling reply, "you said you hated me, and Jesus tells us we must do good to anyone who hates us. It's better than hating back."

"I guess that's why I have so few friends," Betty said Joan thoughtfully. "I've been doing too much hating. But I'll ask Jesus take all the hate out of my heart and fill with love, instead."

"He will, too, Joan," said Betty, happily.

Later, when Betty asked her mother if she had done the right thing, Mother answered:

"Yes, You are a real missionary, Betty."

—Junior Challenger

### BURT UP TO BAT

AMANDA HULL

**B**ET'S stop and play on this lot," suggested David to the boys. "It's hot to walk to the ball field."

"But Mr. Williams ordered the boys last week," reminded Don. "They broke fence. See! It isn't mended yet."

"I saw him go away in his car," informed Jimmy. "Maybe he won't return while we're here. If the big boys have a game on we be able to play on the ball field."

"That's so," agreed David. "And B brought his new ball and bat to try out."

Don and Burt didn't want to play on Mr. Williams' lot, but they gave in to the other boys.

Soon all were excitedly playing ball.

Then it happened.

Burt was up to bat. He hit his new ball hard and so far he made a home run. He proud he was! That is, until he learned ball had gone right through a window.

"Tell your father you lost your ball, Burt," advised Jimmy. "Let's leave at once. May no one saw it."

"No," answered Burt; "because it isn't lost. It must be in that house. I did it and I must tell Mr. Williams about his window. He coming now."

Burt went over. He told Mr. Williams what had happened.

"I am sorry, Mr. Williams," he confessed. "We shouldn't have played here. I will have my father to put new glass in your window. May I have my ball, please?"

"I see you are different from the boys who broke my fence," said Mr. Williams as he handed Burt his ball. "I would like to have boys play here this summer, but I am ill and cannot repair my property so I am very careful of it."

"Now I will go home and tell my father about it," said Burt to Don.

"If we confess our sins, He is faithful just to forgive us our sins" (1 John 1:9).

# : Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN

The India Mission  
Trinulgherry, Deccan, India

THE HEADLINES OF THE PRESS  
REVEAL URGENT PRAYER REQUESTS  
Last week startling headlines appeared on the front page of *The Madras Mail*, one of the leading newspapers in India. The article that follows should stimulate every praying Christian to pray for the Lord's work here in India: ACTIVITIES OF FOREIGN MISSIONARIES IN INDIA

## EVANGELICAL WORK OPPOSED

### Katju Explains Govy's Policy

"New Delhi, April 15. The Home Minister, Mr. K. N. Katju, told the Council of States today that while everyone in India was free to propagate his religion, the Government did not want people from outside to come and do that. "He was answering questions on the work of foreign missionary societies. 'If they come here for evangelical work, then the sooner they stop it the better,' he added.

"Earlier, replying to Sri M. Valiulla, the Deputy Home Minister, Sri B. N. Datar, said that since April 1951, five foreign Christian societies, one belonging to the United Kingdom, and four belonging to the United States had sought permission to work in India.

"The request of one society had been rejected, and those of the other four were under consideration. The Deputy Minister said permission was granted usually on the recommendation of the National Christian Council of India, and the Catholic Bishops' Conference. There were at present 65 Catholic, and 50 Protestant Societies working in India.

### No Part in Politics

"Sri Datar said the societies were expected to carry on in India educational, medical, philanthropic, and rural, or social uplift work. They were not expected to take part in politics, but to carry on their work in the interests of India. Asked if any inquiries were made about the activities of these societies in rural areas, Sri Datar said a check was made especially when application was made . . . Sri C. Ghose asked if he could take it from the replies that after permission was granted, the Government had no organization or agency to check the activities of foreign missionary societies.

"Dr. Katju: 'There is no question of an agency to supervise the work. We keep an eye on everyone.'

"Sri Sita Paramanand: 'Is the Minister aware that missionary societies cannot exist in this country, unless they do evangelical work?'

"Dr. Katju: 'I think if they come here for evangelical work, the sooner they stop it the better.'

"Question: 'What action does the Government propose to take to inquire whether these people really do only social work?'

"Katju: 'You can trust the Government to do it.'"

The above statement only confirms rumors that have drifted our way for over a year now. God is still on the throne. We firmly believe our authority for preaching the gospel rests in His hands and not in the hands of men. We know we will be able to stay in India just as long as He wants us here.

The stand the Indian Christians are taking for Christ is encouraging to all of us. The following letters and their captions are condensed from the Editorial page of the April 22nd issue of *The Mail*. These are only three of many similar protests that have appeared.

## EVANGELICAL WORK—to the Editor of *The Mail*.

"Sir:—In your esteemed paper recently, we noted the remarks of the Home Minister, in Delhi, wherein he made reference to 'evangelical work in India', that it would have to be carefully watched . . . The good news is that Christ died for our sins according to the Scriptures . . . We are at a loss to understand why any Government should take exception to such a message being proclaimed in its borders. What has such a message to do with politics, or the work of Government? How could such a message be considered subversive to the good interests of New India? Whether proclaimed by foreigner or national, surely, such a message can only bring in its wake blessing, liberty and good-will but never detriment, hindrance or injury." (Signed: One of Your Readers, Bangalore.)

## MISSIONARIES IN INDIA—to the Editor of *The Mail*

"Sir:—It is a sorrowful surprise to note the Home Minister's statement in Parliament, 'If they (foreign missionaries) come here for evangelical work, the sooner they stop it the better.' Our Constitution guarantees freedom of speech, which includes preaching one's faith. At the time of His ascension our Lord Jesus Christ said to His disciples, 'Go ye, therefore, and make disciples of all nations . . . This is the last commandment of Jesus Christ to His disciples; and every Christian is bound to do something towards winning souls for Him. This is a religious duty.

"Only such people as conscientiously know the Truth are bold enough to preach it. And there can be no stopping it. May I bring to the notice of the Minister and others that there are some devoted Christians in India also who are prepared to lay down their lives for Christ, by non-violent submission, if they are stopped from preaching? Christianity is a universal religion. Anybody is free to join it provided he or she accepts Christ as his or her personal Saviour." (Signed: G. F. B. Arthru, Kurnool.)

## SHARING OF SPIRITUAL EXPERIENCE—to the Editor of *The Mail*.

"Sir:—It has been said more than once by

responsible persons that Foreign Missions have contributed much to the welfare of our country, through their medical and educational institutions, and rural re-construction. These activities of the Foreign Missions are but an expression of the Gospel which they proclaim. The Gospel and service go together, neither can be honestly separated from the other. Restrictions on such work done by Foreign Missionaries in one country will have reactions in other countries also. If this is so, the whole world stands to lose the benefit of sharing spiritual experiences . . . and to that extent, the spiritual progress of the world will be limited. Mahatmaji, father of our nation, proclaimed his doctrine of Ahimsa throughout the world. He said once to the foreign missionaries, 'Preach Christ and don't dilute His message.' " (Signed: K. John, Proddatur.)

Praise the Lord for these testimonies! It is clearly evident the time is approaching when the Indian Christians may have to assume the full responsibility of evangelizing India, therefore pray for the church in India.

Yours because He reigns,

CHARLES CHAMBERLAIN

## "Moment by Moment"

(Continued from page five)

so often singing, and thus the good tidings spread of a Saviour's love.

The trial came on about the house, the dreaded day, Mrs. A——'s patient was well enough to accompany her to court. The precious hymn went, too. "Be sure, my dear, you read me my verse just before I am called into the witness box." They sat together encouraging one another, and once more the favorite verse was read:

*"Never a battle with wrong for the right,  
Never a contest that He does not fight,  
Lifting above us His banner so white,  
Moment by moment I'm kept in His sight."*

The magistrate soon decided matters. Scarcely a question was asked Mrs. A——. The widow's house was given over to her. So, with a very thankful heart, she praised the Lord.

"O taste and see that the Lord is good: blessing is the man that trusteth in Him."—*Unknown*

## The Purpose of the Sunday School

(Continued from page four)

Sunday school pupils are rallying to answer. Together, the two with other auxiliaries of the church are working for a stronger kingdom. Each is essential.

(Editor's Note: The above article was written by Miss Millie Tripp, a student of the Ayden Free Will Baptist Sunday School. She is a senior in high school and served as a teacher in the recently Vacation Bible School held at the church. Miss Tripp is only 16 years old.)



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Stewardship Declamation Contest

Rules of the Stewardship Declamation Contest of the Woman's National Auxiliary Convention to be held during the National Auxiliary Convention at Mt. Vernon, Illinois, July 13-14, 1953.

**WHO IS ELIGIBLE?** Boys and girls between the ages of 12 and 18, from your Sunday Schools, Leagues or Youth Auxiliaries.

**SUBJECT MATTER** must absolutely be one of Stewardship—of time, talents, personality, possessions, etc.

**WHERE CAN I OBTAIN SUITABLE MATERIAL?** Any Stewardship book will furnish ample material for speeches which should not be over 10 minutes long. (See W. N. A. C. Year Book, pages 32, 33 for suggested books.)

**CONTESTANTS WILL BE JUDGED ON THE FOLLOWING BASIS:** Value in teaching Stewardship, 50%; Poise, 10%; Expression and Interpretation, 10%; Memorization, 15%; Enunciation, 15%.

**TIME LIMIT:** Ten minutes. Five points will be deducted for each minute or fraction thereof over the allotted time.

**NAMES OF CONTESTANTS AND ORATION TITLES** should be sent, not later than

## Shady Grove Auxiliary Meets

The Woman's Auxiliary of Shady Grove Church, Durham County, North Carolina, met at the Fellowship House, Tuesday, June 4, for its monthly meeting.

The meeting opened with the group singing "Count Your Blessings," followed by an inspiring devotional by Mrs. Lena Oakley. Mrs. Joe Hass offered the evening prayer. The president, Mrs. Edna Hoyle, presided over the business session. The chairmen of the various committees gave their reports. The auxiliary voted to send some sheets to our orphanage at Middlesex, North Carolina. Each member is to give a gift of \$2.50 into the treasure to be used to repair the church basement. A donation was sent to Christian Education as our monthly project. Final plans were made for the Bible school which begins Monday, June 8 and continuing through June 19. The meeting was closed with prayer by Mrs. Lena Oakley.

Delicious refreshments were served by the hostesses, Mrs. Marie Carpenter and Mrs. Ollie Ashley.

### PUBLICITY COMMITTEE

July 1, to the National Youth Director.

MRS. PAUL PURSELL  
Box 997  
Bristow, Okla.

## Plymouth Church Built



We are happy to announce the progress being made on our new church in the town of Plymouth, North Carolina. We are hoping to be ready for our Sunday school to meet in the new building on June 21.

There has been much interest shown by people in all walks of life and of every church faith in the erecting of our little Free Will Baptist church. Even prayer services have been held by some of the good women of our town on the lot while our men labored with their hands. Surely the devil cannot stop so great a determination of God's people. It is through much prayer and labor that the good people are so willing to help us.

We surely want to thank God for men like Brother Herman Wooten who can preach with great power from on high and along with his message there is love to everyone he contacts. It is marvelous to see him, how he labors with his hands and talent of construction for a building to be dedicated to God and His service. We are trusting God to guide in the

efforts being made for His glory. I know He is able to supply our needs. We need the prayers and support of all Christians.

If we are to be able to begin services in our new church by June 21, we will have to have some pews. If there is a church who has bought new pews recently and will give us the old ones, we surely would appreciate it. Just notify Mrs. Dwight Miller, Route 1, Plymouth, North Carolina.

Plans are to organize some work for the youth of our church in the near future. We trust and pray that our church will grow and prosper in God's vineyard. We know that His blessings are great and the more we qualify the more we will receive of His grace. So let us trust, pray, and work to build for God's purpose here among men so when we pass on from life's journey we can hear our Master say, "Come thou faithful servant, enter in the joy of life."

There will be services on our church lot at 3:30 p. m. June 21. We invite all church people of all faiths to come be with us in the service of the Lord. The speaker will be the Rev. Herman Wooten of Garner, North Carolina.

TOM WEST

## Bishop Asbury And Prayer

Thus he began every day: "Rose this morning with a determination to fight or die, and spent an hour in earnest prayer."

Communion with God through prayer was his very life. "Having a day of rest from public exercises, I spent it in meditation, prayer and reading."

He was always planning to secure more time for prayer. "I feel determined to use more time for prayer, and may the Lord make me more serious, more watchful and more holy."

Wherever he stopped for the night, he prayed; wherever he ate, he closed the meal with prayer. At the approach of conference, he sought opportunities for special prayer for divine guidance.

At one time it was his practice to set apart three hours of every twenty-four for this spiritual exercise; at another period in his life he gave himself to private prayer seven times a day; at another time it was his habit to spend a part of every hour when awake praying; at still another, ten minutes of every hour.

Freeborn Garrettson said of him that he prayed the most and prayed the best of any man he ever knew. When men mocked him, his revenge was a prayer that God would bless them.

"I am much employed in the spirit and duty of prayer," he wrote. "My desire is that prayer should mix with every word, and with every action; that all might ascend as a holy, acceptable sacrifice to God."—*Gospel Banner*.

## Under Four Kings

At a missionary meeting on the island of Ragatonga, in the Pacific Ocean, an old man rose and said, "I have lived during the reign of four kings. In the first we were continually at war, and a fearful season it was. During the reign of the second we were overtaken with a severe famine, and then we ate rats and grass and wood. During the third we were conquered, and became the peck and prey of the two other settlements of the island. But during the reign of this third king we were visited by another King—a great King, a good King, a peaceful King, a King of love, Jesus, the Lord from heaven. He has gained the victory. He has conquered our hearts; therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven."—*One Thousand Tales Worth Telling*.

## A Haifa Policeman

A Haifa policeman, well versed in the Bible, managed to track down a band of smugglers by applying a passage from the Prophets. The gang used an ass-drawn caravan to cross the border into Israel and the policeman was able to capture some of the asses but the smugglers got away. The cop let the beasts of burden go without food for several days and then turned them free. And just as predicted in Isaiah: "The ox knoweth his owner, and the ass his master's crib," the starving animals led police directly to the smugglers' hideout.—*The American Zionist*.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Paul's Joy in Christ

(Lesson for June 28)

LESSON: Philippians 1:12-27.

GOLDEN TEXT: Philippians 4:7.

THE HEART OF THE LESSON.

The Epistle to the Philippians was written about 64 A. D. from a Roman jail. A messenger named Epaphroditus had come from Philippi to Rome with a gift for Paul from the church. While in Rome Epaphroditus became very sick, causing Paul great worry, and also the church at Philippi when they heard about it. When Epaphroditus was finally able to return, Paul sent along with him a "thank you" letter to the church. This letter was the book of Philippians. In many ways Philippians is the most unusual of all Paul's Epistles. In it, Paul seeks to correct no errors, refute no false doctrines, or straighten out no difficulties in the church; instead he writes of his continual joy in the Lord. The whole epistle is permeated with joy and happiness.—*The Bible Student* (F.W.B.)

Paul was a prisoner when he wrote this lovely epistle and he wrote it to a church that began in prison. It began in an earthquake; Paul writes much about peace. It began in stocks, stripes, and bonds; so Paul makes mention of rejoicing in the Lord. There is no note of sadness in this precious letter, although it was written by a prisoner in prison. Many excellent things have been written in prison. Walter Raleigh wrote his *History of the World* while in prison. Cervantes wrote *Don Quixote* from his prison cell. Marco Polo wrote *his Travels* while incarcerated. Bunyan wrote his celebrated *Pilgrim's Progress* from his dungeon. Oscar Wilde wrote the famous *Ballad of Reading Gaol* from a cell. John wrote the book of *Revelation* from the barren, rocky confines on the Island of Patmos. How indebted we are to jails and prisons for bringing out the sweetest things that are in human life!—*Dr. Walter L. Wilson*.

### HELPFUL HINTS

1. When it becomes necessary, God can use the means of Satan to advertise and promote the cause of Christ (1:12-14).
2. God's Word will not return unto Him void, whether it is preached of envy and strife, or sincerely and of good will (1:15-17).
3. For Christ to be preached, even of faulty motives, is far better than for Him not to be preached at all (1:18-20).
4. Death is eternal gain for those whose only purpose in life is to glorify Christ (1:21).
5. Whether life or death is the better of the two depends on whether one's work is through (1:22-26).

6. There is nothing more becoming to the members of a church than to stand together, think together, and work together for Christ (1:27).

7. Those who combine the qualities of Epaphroditus are always in great demand (2:25).

8. Sincere friends will always flourish in their care for a brother who is in need (4:10).

9. We shall be able to master the might of anxiety only through the strength and power of Christ (4:11-13).—*The Bible Teacher* (F. W. B.)

### ADDITIONAL TRUTHS

10. Only let your conversation be as it becometh the Gospel of Christ (Phil. 1:27). "Conversation" is one's behavior, manner of life, and as one has suggested in attempting to explain why behavior should be described as conversation, perhaps it is due to the fact that so much of life is made up of conversation. However, here it is used in the sense of conduct. The Christian's conduct is of tremendous importance. Light from the Word of God is important and yet that light must be translated into life if the light or information of the Word of God is to be truly useful in his hands. Light that is not obeyed only condemns. Light must issue in life. Light must be translated into everyday living for Christ.

A group of ministers were standing talking with each other about the various translations of the day, and one said, "I like the King James translation best because of the beauty of its language." Another said, "I prefer the American Standard Version because of its accuracy." Another replied saying, "I prefer my mother's translation. She translated it into life." And well might we all be living translations of the truth and power of the Holy Scriptures. Conduct is ultraimportant if a good testimony for Christ is to be given to men.—*The Bible Expositor*.

11. It would seem as if Paul reveals as much, or more, about the life beyond as any New Testament writer. He knew that death would bring complete freedom from sin (Rom. 6:7). To commit sin would be impossible in the beyond. It would bring freedom from all bodily ills, such as all of us suffer in our tent house (II Cor. 5:1, 2). He knew that after death he would gain perfect rest (Heb. 4:9); that he would enter into Paradise (II Cor. 12:4); that he would be in the presence of Christ ever more (5:8).

12. Things to note in the study of this lesson:

1. Paul's preaching in prison in Rome under guard.
2. The results of his preaching in the "palace."
3. The purpose of Paul's letter to the Philippians.
4. The meaning of true Christian service versus false.

5. Paul's faith as a standard for other Christians.

6. The application of Paul's religious teachings for Christians today.

## II. THE LESSON ILLUSTRATED.

### ANOTHER PRISON MINISTRY

John Bunyan, "the immortal dreamer of Bedford jail," was imprisoned in 1660 for preaching without a license and was kept in jail, except for a few weeks, until 1672. Three years later he was again imprisoned for six months. It was while he was a prisoner that Bunyan wrote a book which lays bare his inner life: "Grace Abounding to the Chief of Sinners." His best-known book, *Pilgrim's Progress*, was at least begun while he was a prisoner in 1676, the first and most valuable part of which was published two years later.

Through the writings which Bunyan wrote in jail he accomplished more good in the long run than he could have achieved by preaching. *Pilgrim's Progress* is the most successful allegory ever written, and like the Bible is adapted to men of every race. It has often been translated by Protestant missionaries next after the Bible. It is a world classic which is available in all literary languages. The writer knew one woman who was convicted of sin and gave her heart to God while reading it, and this has doubtless been true of many. No doubt the enemy of all righteousness tried to hamper the work of Paul and of Bunyan by imprisonment, but did he succeed? Paul's Epistles were written while he was a prisoner are priceless indeed.—*Selected*.

### FAITHFUL WITNESSING

Let each one of us use our tongues for Jesus. We should always be on the outlook for chances to speak for Jesus. A mother taught her little girl to sing, "Jesus Loves Even Me." Some special revival meetings were being held in town. Mother tried to get the father to go to the meetings with her, but father refused. He did not love Jesus. One evening the little girl met her father at the door when he came home from work. She smiled at him, so he picked her up and kissed her. As he put her down, the little girl said, "Daddy, Jesus loves even me, and Jesus love even 'ou.'" The father's heart was deeply touched. Tears came to his eyes. That night, he went to the meeting to hear more about the love of Jesus.

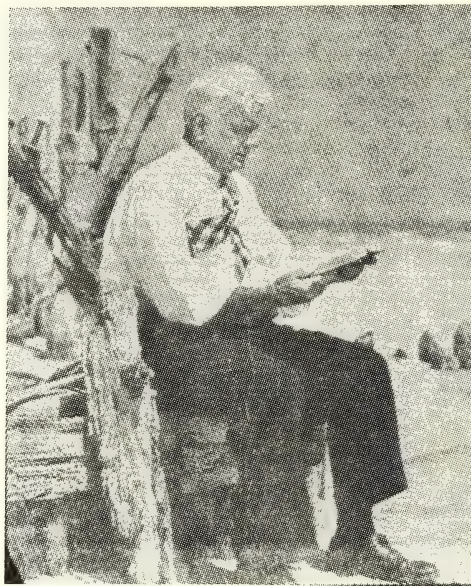
Sophie, the scrubwoman, was constantly telling others about Jesus. One day, she was seen talking about Jesus to a *wooden Indian*, standing in front of a cigar store. Some one joked with her about it. She replied, "Perhaps I did talk to the wooden Indian about Jesus, for my eyesight is very bad. But talking to a wooden Indian about Jesus is not so bad as being a *wooden Christian*, and never talking to anybody about the Lord Jesus!" She was *right!*—*Selected*.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" John 4:14).



# A WORD FOR FATHER

Mabel Glenn Haldeman



"What is home without a mother?"  
"What is home," we also say,  
"With no father dear to guide us  
In the strait and narrow way?"

Mother comforts us in sorrow,  
Wipes away our falling tears;  
But our father bears our burdens  
Through our adolescent years.

From his toil he hastens homeward  
Hoping for our words of cheer,  
And he's never disappointed,  
For to us he's very dear.

Strong and firm, and yet how tender,  
Is his touch, we do declare,  
And another father never  
With our own would we compare!

Dinner over, dishes gathered,  
Washed and wiped, and put away,  
Then we all with Father gather  
At the closing of the day.

Then he reaches for his Bible,  
After we've rehearsed the day,  
And he reads to us distinctly  
E'er with him we kneel to pray.

Father dear, oh, how we love him!  
And he loves us, too, we know;  
With his arms around our shoulders,  
Leisurely away we go.

—*Young People's Delight.*

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University

Com.

Duke University Library

JUN 23 1953

Charlotte, N. C.

**SPRING BRANCH CHURCH, WALSTONBURG, N. C.**



The Spring Branch Church will observe its fiftieth anniversary Saturday, July 4, at its regular quarterly conference. The church was organized by Elder J. T. Bundy in July of 1903 and he served as the first pastor. The present pastor is Rev. A. B. Bryan.

(See Complete Story Inside)

**N THIS  
ISSUE**

WILLIAM TYNDALE AND THE ENGLISH BIBLE . . . John W. Beaman  
HOW TO COME TO JESUS . . . Rev. Theodore L. Cuyler  
DYING PASTOR'S WORDS INSPIRED GOSPEL SONG—Margaret C. Gold

AYDEN, N. C.  
JUNE 24, 1953  
Vol. 68 No. 25



## THE MIGHTY PEN

Napoleon, a great warrior, once said: "There are two powers in the world, the sword and the pen; and in the end the former is always conquered by the latter."

This has been called, "The Literate Age." Almost everyone reads. Think of the reading done by children today, in comparison with that done by the children of twenty-five years ago. Despite the inroads that have been made upon the reading habits of many by the movies, the radio, and now the television, it is clear that the printed page is still an important factor in the experience of folks.

In the light of this almost universal literacy, the question is "What do the people read?"

Our great city newspapers have increasingly been given over to exploiting crime, sex, indecency, and vulgarity. There was a time when "yellow journalism" was widely denounced in America. Today it is accepted as commonplace.

Recent figures released reveal that the greatest newspapers of Chicago, New York, Philadelphia, and Boston have a half million to a million circulation each. The combined circulation of the movie magazines is nearly 10,000,000. Detective story magazines have a combined circulation of 5,000,000. Sex publications, specializing in vulgarity, have a circulation of more than 7,000,000. The lurid and off color magazines have a total of more than 10,000,000 circulation.

But what about the religious magazines? The most widely circulated religious weekly is the *Sunday School Times*. Its circulation is around 75,000. Other leading Christian publications average from 25,000 to 50,000. The average circulation of the Christian magazine is much under 25,000.

William Tyndale risked death that he might put in the hands of every ploughboy the Bible in his own tongue. He believed in the Bible. He believed that God would speak directly to men's hearts out of the Scripture. Once men begin to read the Bible for themselves it released the mighty tide of the Reformation.

It is estimated that there are 20,000,000 Fundamentalists in America today. Not only are many of these not reading Christian literature, but they are reading pagan literature. Every cult in America realizes the importance of the printed page. And while the church sits idly by, they feed the minds of our people with their ideas and ideals. Then we wonder why our people are not loyal.

Our own denomination with more than 400,000 members does not have a denominational paper with more than 5,000 circulation. This is a shame. This means that on an average only one out of every 80 Free Will Baptists have access to THE FREE WILL BAPTIST. What a shame!

During the month of September, we are planning a most unusual campaign for the securing of subscriptions to THE FREE WILL BAPTIST. Watch for this announcement to be made soon.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hausley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



### A Toast to Your Queen

## THE WRONG ORDERS!

A story is told of a tragic train wreck in the State of New York some years ago, in which twenty-eight lives were lost. While the rescue workers were removing the dead and the dying from the wreckage, one noticed the engineer pinned beneath his overturned locomotive. It was evident that he was breathing his last words, and as some drew near the dying man, they heard what he was saying. With a piece of yellow paper clutched tightly in his hand, he waved it feebly and groaned audibly, "They gave me the wrong orders! They gave me the wrong orders!" O God forbid that we as the professed ministers of truth should ever be guilty of giving out the "wrong orders" to a helpless world which is rushing head long toward unseen disaster! "And if the blind lead the blind both shall fall into the ditch" (Matt. 15:14). "The entrance of thy words giveth light" (Ps. 119:130).

## DRIVING WITH OIL

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this. They are intensely earnest, and even morbidly conscientious. Every body ought to see it just as they do, and whoever does not is hammered at without mercy. Such zeal excites friction.

# William Tyndale and

by John W. Beaman

# The English Bible

**T**HE greatest power in building the prestige which the English races wield in the world today has been Christianity, and the greatest gift the English has ever received was the Bible. Many have had a part in presenting that gift, perhaps the chief among them was William Tyndale. To him belongs the honor of translating the New Testament out of original tongue directly into English. His is also the first New Testament ever printed in book form.

Tyndale was born in West England near the border line of Wales, perhaps in the town of Gloucester. Few details of his life have come down to us, but Fox tells us in his *Book of Martyrs* that he was brought up from a child at the University of Oxford. A brilliant student, he learned to speak in seven different languages, but his greatest interest was to study and know the Bible.

After finishing at Oxford he studied for a while at Cambridge under Erasmus, the great theologian of that day. There he was ordained a priest and returning to his birthplace there became chaplain and teacher to the estate of Sir John Walsh. In the home of this rich and prominent man he came in contact with many learned and influential men.

At that time the Bible was a forbidden book to the great number of the common people. The heads of the established church did not think them capable of interpreting and understanding the Scriptures. Besides they wished to retain for the clergy the privilege of instructing the people in the truths of the Bible. Tyndale did not hold to this view. He believed the way to lift the moral and religious standards of the people of England was to give them the Bible in their own tongue so that they might read and study for themselves. He was not backward to voice his opinion and found himself in opposition to the religious leaders that he met. One day in a heated argument he said to one of them, "If I spare my life, I will make it so that a man who follows the plow shall know more of the Scriptures than you do."

Such encounters made enemies for him and was not long before he left the quiet country to seek help for carrying out his plans in the great city of London. He had expected that the bishop of that place might aid him in his work of translating the New Testament into

the English tongue, but the bishop would have no part in it and turned him away.

But there were those who sympathized with him and aided him at his task. A rich merchant heard him preach one day and was attracted to him. He took him into his home and befriended him in many ways. This man said of Tyndale many years afterward, "I took him into my house half a year; and there he lived like a good priest as me thought. He studied most part of the day and of the night at his Book."

Tyndale's life in the great city taught him many things. It brought him disillusionment as well. He found as many another has found, that to question the established ways and cus-



toms of a people, even if they are outmoded and full of errors is no light thing, and he came at last to where he said of himself, "I understood at the last, not only was there no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." So in disappointment and with a heavy heart, he made up his mind to leave his native land.

He left England almost as an exile. But before he left he was given the assurance that when he had finished his translation and had found a printer for it, means would be provided and a way found to smuggle it into England. So with this promise to encourage him he took up his journey. No doubt he thought often in his wandering of that passage in the Hebrews that applied so fittingly to his case: "They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy,) they wandered in deserts and in mountains, and in dens and caves of the earth." Perhaps his

heart was cheered by these mighty words and peace came to him; peace such as only comes with a sense of duty done in the struggle for the right.

In the spring of 1524 he went to Hamburg in Germany and on to Wittenberg where he was associated for a time with the great reformer, Martin Luther. In April of 1525 he finished translating the New Testament and in Cologne found a printer. Before the Book was off the press his enemies closed in upon him and he fled to the City of Worms, taking the uncompleted Book with him. There a new edition was printed and three thousand copies were packed in bales of merchandise and smuggled back to England. So determined was the opposition to Tyndale's Bible that only in this way was it possible to place it in the hands of the people who sought it.

Its foes tried in many ways to hinder its circulation. One of these was to buy up all the copies they could secure and burn them.

There was an English merchant in Holland who knew both the Bishop of London and Tyndale. The bishop made a contract with the merchant to buy up all the copies he could come at so that they might be burned. The merchant said to Tyndale one day,

"William, I know thou art a poor man and I have gotten thee a buyer for thy Books."

"Who?" asked Tyndale.

"The Bishop of London."

"He will burn them," said Tyndale.

"No doubt," said the merchant.

So the Bibles were sold to the bishop and with the profits from the sale Tyndale paid his debts and had other editions printed. In this way even the enemies of the Book helped with its distribution. For ten years this work went along with Tyndale toiling to complete the translation of the whole Bible.

In May of 1535, through the treachery of a man whom he had befriended, Tyndale was arrested and spirited away to prison. After a year and a half he was brought to trial. Refusing the help of a lawyer he pled his own case. He was condemned to death. On the sixth of October in 1536, he was strangled by his executioner and his body burned at the stake. His last words were this prayer, "Lord open the King of England's eyes." Thus died the man who gave to England its first printed Bible.



# How to Come to Jesus

**T**UNITED with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious; the winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper there may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. The poor beggar believed in Christ, and therefore went to Him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the Bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way you must come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive Him, He gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for Divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two things are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to Himself, and that is the very core of Christianity. Whatever He bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters,

REV. THEODORE L. CUYLER, D. D.

you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again, let me emphasize that word "obedience" to Christ's commandments. When on earth His usual style of calling men to discipleship was—"Follow Me!" He says that to you now. He also says: "Learn of Me"; and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church a man who was under deep and distressing conviction of sin saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out in the vestibule and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had gotten a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Do not try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to Him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour too. Up to this time you have failed to become a better man or woman because you never sin-

cerely cut loose from your old sinful way and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow Him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful"—or, as it may be read literally, "with cloud on his brow." Compare him with Matthew, the tax collector, who promptly quit his business, and won his place of immortal honor in the forefront of the New Testament: "He left all, rose up, and followed (Jesus)." I found an almighty Friend, a new life of glorious usefulness and an everlasting crown. So may you if you will be done with trifling, be done with postponing, be done with grieving the loving Spirit, and give your whole heart to Jesus.—Selected.

## The Two Weavers

Many years ago, as legend has it, two young men sat weaving, each at his own loom. A supply of yarn was placed each morning beside them. One day a little heap of golden threads was there—golden threads of Happiness.

They were so small that Ivan did not bother to pick them up, but John wove them carefully into his pattern.

Purple threads of Sorrow came. Ivan adorned his in harsh patches, where they glared darkly, but John wove his with sympathy, and his weaving glowed like a royal garment.

Disappointment came and black threads of Pain. Ivan shot them into his pattern with bitterness and revolt, but John put his together with patience and courage. Success and Failure were used as they were accustomed.

One day the Master came to inspect the weaving.

"Mine is no good," cried Ivan. "What can be the use of this?"

The Master examined John's weaving—beautiful tapestry of mingled light and shadow glowing with courage, sympathy, and love.

"The same things came to both of you," said Ivan. "And you have used them as you chose. It is not what comes into your life that makes the pattern; it's the use you make of it that counts."—*The War Cry*.

# - Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## Solemn News

Dear Editor and Readers:

In the June, 1953, issue of *Our Hope* magazine, in the department of Current Events in Light of the Bible, appeared the following article under the title *Solemn News*, which I believe will be of special interest to all our people, since India is our greatest Mission field. I hope this *Solemn News* will cause those who believe in the Great Commission to pray earnestly that God will intervene in the interest of those millions who need Christ. The article follows:

A "Special (Report) to The New York Times," dated April 15th at New Delhi, India, states that foreign missionaries have been ordered by Dr. K. N. Karju, Home Minister, to cease evangelical work in India and to confine themselves to the social uplift sphere. Answering questions as to the missionary decisions from the Council of States, the upper house of parliament, Dr. Karju said that "while no one in India has a right to propagate religion as he pleases, we do not want people to come outside India to come and do that."

A similar view was expressed by Prime Minister Jawaharlal Nehru, who declared that he had no objection to evangelizing by Indians on any faith but that foreigners were "not permitted to impart the proper national outlook" among their mission charges.

Dr. Karju declared that foreigners, coming to India for evangelical work, had better get out, indicating that it will not be long before the Government takes steps to bar such missionaries.

Is this the death knell of evangelical missions in India? It is a very solemn matter. With India having already closed its doors to foreign missionaries, and India apparently ready to do so about one-half of the population of the world must remain in darkness, apart from the testimony of those nationals who already know the Gospel. We need to be much in prayer for them, that utterance may be given to them, and that they may open their hearts with boldness to make known the mystery of the Gospel (Eph. 6:19).

—Selected by Rev. Willet L. Moretz.

## From the Field

April 18, 1953

Dear Bro. Raymond,

We were very pleased to hear the Board had chosen a full time Promotional Secretary. It has been needed for several years now. We appreciate the sacrifice you have made to come on this work. No doubt you will feel as if you had lost a member of your family, when you become separated from the Highland Park Church.

It's true our furlough is due if on a five year basis. It does seem funny to have our missionary friends come and go and yet we are still here. Makes us feel sort of old. These have been hard months. You saw how it took it out of the Woolseys, their work, well we are doing theirs and some of ours as well. But, Hannas can't be expected to shoulder the work until their second exams have been finished. The work, as well as they, would suffer much. So we will stick to our original agreement to stay "seven years." We were planning to stay the 6½ years anyway, but now the smallness of staff makes it a necessity. So Hannas will take their first exam in September this year.

Then we are encouraging them to try and get a pundit for the winter months and come to Kish. rather than go to Winter Language School in Allahabad. Thus they can study, hold down the routine in Kish., and that will free us to go live in Sonapurhat, near the center of the Christian group. Then they will get used to it here and pass their second exam the following year in September, October, 1954, and return here and we will be able to work along beside them until the following February, 1955, which will put them in the harness and on the row. Thus we would like to leave near the end of February or first part of March, thus putting us in states about middle of April, and this would give us six weeks of "rest" before the summer itinerary starts.

When I was at National Association before coming out, if you remember, Winifred promised me a long vacation if we stayed out longer. So I hereby would like to lay out my desire to take the Board upon it. Not for myself, but so we might go to school for special training, otherwise I doubt if we would get back.

So with Board's consent we would desire for Trula to go to summer school in Nashville, and I would do the far travel of the itinerary, and she would work out of Nashville during holidays and weekends. And we would both like to spend the winter in school, probably in Nashville. Trula finishing a B. A. or B. S. in Peabody, and I taking special "social" courses at Scarritt. Which would finish off a year, then it's no good to come out in hot season and have to go to hill, so we could stay on through summer and do deputation and finish up any schooling and leave the states first of October. Of course this is all "if the Lord is willing" and certainly 3 or 4 years in the world of this day and time is mighty uncertain.

I did not get a copy of the new Manual, I wonder if a copy would be air mailed to me? I have many things to say so will follow with a long letter, many things are happening in India and Asia. I would like to report to you on them, for they are very important to you as our Promotional Secretary. Only thing I will say now is "what we do, we must do quickly." I suggest if you expect to tour India

you must do so soon after taking office, at least before we go if you can. It would be nice to have you also. My mother is planning to come to India 4 to 6 months before we go and go home with us. I would appreciate any contacts you can maintain with her about it, and give any helpful advice you can concerning getting out. Of course I realize she is not a Free Will Baptist, nor even a Christian. But many have found Christ in India from the Missionaries, while they were visiting here.

The Hannas wisely settled back into routine of learning Hindu a week or so after baby's death. They soon caught up with their class, and now have gone to the hill to start the summer session of Language School at Landour. Their address will be: New Sisters, Sisters Bazaar, Landour, Mussoorie, U. P., until end of September. As you probably recognize this was our address one year when we were on hill.

May God's face shine upon you,

DANIEL R. CRONK

## From the Field

June 1, 1953

Dear Rev. Riggs,

Please use the enclosed money order for Carlisle and Marie Hanna Fund as a memorial gift for their child.

Your friend,

MRS. DILLARD CODY

P. S. This offering was taken at the Free Will Baptist Church, Arcadia, S. C.

Note: If everyone would follow this gesture it would help to bring the Hanna Fund out of the red. There is a deficit in the Hanna Fund of \$667.45. They gave their very own. Will you give a dollar or more?

## For Christ's Sake

Doctor Mason, of Gurma, once wanted a teacher to go visit and labor among a warlike tribe. He asked his converted boatman, Shapon, if he would go, and told him that he would only have four rupees a month as a teacher, whereas he was then earning fifteen as a boatman. After praying over the matter, he returned to the doctor, and the following conversation ensued: "Well, Shapon," said the doctor, "what have you decided—will you go for four rupees a month?" "No, teacher," replied Shapon; "I will not go for four rupees a month; but I will go for Christ." And for Christ's sake he did go.—Selected.

## Calm Strength

Britain's noted Mr. Gladstone had for forty years on the wall of his bedroom this text: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." These were the first words on which the great statesman's eyes opened every morning, and they were one of the sources of his calm strength.—*Sunday School Chronicle*.



# NEWS NOTES



ORPHANAGE CONCERT CLASS

Above is the picture of Miss Ann Evans' concert class of the Free Will Baptist Orphanage, Middlesex, North Carolina.

Below are the itineraries for both Miss Evans' and Miss Bonnie Farmer's classes

## MISS ANN EVANS, Manager

### French Broad Association

Sunday, June 28—(11:00 A. M.)—Old Fort  
 Sunday, June 28—Homer's Chapel  
 Monday, June 29—Swannanoa  
 Tuesday, June 30—Cedar Hill  
 Wednesday, July 1—Horney Heights  
 Thursday, July 2—Hazelgreen  
 Friday, July 3—Mountain View  
 Sunday, July 5 (11:00 A. M.)—Shoal Hill  
 Sunday, July 5—Marshall  
 Monday, July 6—Red Hill  
 Tuesday, July 7—Walnut  
 Wednesday, July 8—Mt. Bethel  
 Thursday, July 9—Union Valley  
 Friday, July 10—Asheville (New Bridge)

### Piedmont Association

Sunday, July 12 (11:00 A. M.)—Marion  
 Sunday, July 12—Rocky Pass

through the month of July. Please note the date they will appear at your church and make preparations for them. All programs will begin at 8:00 p. m. unless otherwise stated.

Monday, July 13—Caroleen

Tuesday, July 14—Cramerton

Wednesday, July 15—Goshen Grove

Thursday, July 16—Mt. Holly

Friday, July 17—Mt. Zion

Sunday, July 19 (11:00 A. M.)—Ben Avenue

Sunday, July 19—Mabel Avenue

### Western Conference

Monday, July 20—Elwood Lane

### Rockfish Conference

Tuesday, July 21—Mt. Calvary

Wednesday, July 22—Highland Pines

### Piedmont

Thursday, July 23—Mt. Beulah

Friday, July 24—Aleo

## MISS BONNIE FARMER, Manager

### Central Conference

Friday, June 26, Dilda's Grove

Sunday, June 28, Otters Creek (11 a.m.)

Sunday, June 28, Edgewood

Wednesday, July 1—Dawson's Grove

## Albemarle Conference

Thursday, July 2—Hickory Chapel

Friday, July 3—St. Paul (Elizabeth City)

Sunday, July 5—Mt. Zion (11:00 a.m.)

Sunday, July 5—Mt. Tabor

Monday, July 6—Pettigrew Park

Tuesday, July 7—Soundside

Wednesday, July 8—Malachi Chapel

Thursday, July 9—Gum Neck

Friday, July 10—Sidney

Sunday, July 12—Belhaven (11 a.m.)

Sunday, July 12—Trinity

Monday, July 13—Free Union (Beaufort Co)

Tuesday, July 14—Union Chapel

Wednesday, July 15—Corinth

Thursday, July 16—Shiloh (Central)

## Eastern Conference

Friday, July 17—Core Point

Sunday, July 19—Dublin Grove (11:00 a.m.)

Sunday, July 19—Warden's Grove

Monday, July 20—Mt. Zion

Tuesday, July 21—Trent

Wednesday, July 22—Bethel

Thursday, July 23—Oriental

Friday, July 24—Arapahoe

\* \* \*

## N. C. ASSEMBLY GROUNDS DEDICATED

The Assembly Grounds of the "Original Free Will Baptist Church of North Carolina" located near Asheville, North Carolina, are known as Cragmont Assembly, Inc., was dedicated in an impressive ceremony, June 10, with a large delegation of ministers from various points throughout the state in attendance.

Rev. James A. Evans, pastor in Wilson and president of the Official Board of the Assembly, was in charge of the rites. The institution was declared free of all financial obligations by Mr. Fountain Taylor of Richland, treasurer, and the mortgages and notes were burned in symbol by him.

The Assembly Grounds campaign was launched officially in the fall of 1945 when a delegation discovered and investigated the plot of land on the south side of a mountain known as Mt. Allen near Asheville, North Carolina, containing 115 acres of land, on six-room cottage, a thirty-six room hotel building, and several cabins. Rev. James A. Evans was elected campaign manager and authorized to raise the sum of ten thousand dollars (\$10,000), the total cost of the property at the time. The campaign being sponsored by the State Convention of Churches, The State Sunday School Convention-Institute, The State League Convention, and the State Woman's Auxiliary Convention in line with the Rev. Mr. Evans netted the full amount asked for and the property was purchased.

In March, 1946, a charter for Cragmont Assembly, Inc., was granted the organization. A board was immediately set up charged with the responsibility of setting the property up with facilities to operate during the summer of 1946. Mr. W. A. Willoughby of Ahoskie

## COMING EVENTS

June 22-27—N. C. Youth Conference, Cragmont

July 4—Independence Day

July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.

North Carolina, was appointed manager and is given the authority to prepare for activities. A loan of eight thousand dollars (\$8,000) is made to prepare the buildings for a summer camp. A campaign for still another ten thousand dollars for furnishings and equipment was launched by the State Auxiliary Convention and the League Convention until each end of the institution was met.

The North Carolina Ministers' Association of the Church, while in session there this week witnessed the impressive dedication rites. The ministers, together with the visitors were led in singing "He Leadeth Me" and the Rev. R. Hinnant of Micro sang "Speak to My Heart." Mrs. Walter Rhodes of Beulaville, Wm. Burkette Raper, Snow Hill, Mr. Mountain Taylor and Rev. James A. Evans presented the property free of all financial claims and the Rev. Burkette Raper offered the prayer of dedication. A motion picture of the rites was filmed by Rev. J. C. Griffin of New Bern. The Ministers' Conference remained in session through Friday noon of the week.

\* \* \*

#### SPRING BRANCH TO OBSERVE FIFTIETH ANNIVERSARY

At its quarterly conference on the fourth of July of this year, Spring Branch Church of the Albion community in Greene County, North Carolina, will have completed the fifth year of service to its people. It was organized under the leadership of Eld. J. T. Wooten in July of 1903, he being the first pastor and filling that place for seven years. Succeeding him the following ministers have served in that capacity and are listed in the order of their service:

Revs. F. McLawhorn, C. J. Harris, R. E. Edmundson, D. W. Alexander, J. K. Ruffin, W. M. Howell, E. B. Joyner, J. C. Moye, A. L. Davidson, M. A. Woodward, R. N. Hinnant, J. A. Evans, W. L. Moretz, M. L. Johnston, J. R. Forrest, J. E. Wooten, J. Albert Harris, S. A. Smith, and A. B. Bryan, who is the present pastor.

In April of 1937 while Rev. J. A. Evans was pastor a Sunday school was begun which is now in its seventeenth year of continuous service. During his pastorate more space was added to the building.

In 1949 while Rev. J. Albert Harris was pastor a Young People's League was organized and since that time has rendered splendid service as a young people's group.

During the pastorate of Rev. S. A. Smith further improvements were made on the building and the grounds. The influence of the church has gone steadily forward to the present time.

The church is now on half-time service; the regular appointments being on first and third Sundays of each month. An invitation is extended to all who will to attend the services on these Sundays.

A special invitation is extended to every member to attend the Quarterly Conference on Saturday, July 4, and the regular service on Sunday, July 5.

\* \* \*

#### 1100 DECISIONS FOR CHRIST

More than 1100 decisions resulted from the great Crusade for Christ held in Kafer Park, New Bern, North Carolina, May 16-31 with

Dr. Hyman J. Appelman, evangelist and the Reverend Earl Davis as song leader directing the 250-voice choir. "Spiritual awakening has come to eastern North Carolina," said a reporter in the May 31 issue of *The News and Observer*, Raleigh, N. C. "This has been shown in the great ingathering of souls through the Crusade for Christ at Kafer Memorial Park in New Bern."

Congressman Graham A. Barden brought greetings from the governor on opening night and Mayor George H. Roberts joined Mayor-elect Mack L. Lupton in "sincere wishes for a great revival." A. L. Dail, Craven County Commissioner, also extended greetings on behalf of the County government.

The opening night crowd exceeded 3,000 and subsequently reached more than 6,000 on the closing days and nights of the campaign. The total attendance was estimated at well beyond 60,000 for the 15 nights.

Seventy-five churches of Craven County cooperated in the mammoth evangelistic effort with Rev. J. R. Davidson, pastor of St. Mary's Free Will Baptist Church, as general chairman. A Negro planning group was headed by the Rev. N. A. Wooten.

Because of the location between the world's largest Marine Air Station at Cherry Point and the gigantic Marine base at Camp Lejeune, Dr. Appelman had many servicemen and chap-

lains in his services and used many patriotic themes during the campaign.

Two special features were the daily preachers' prayer meeting at 10:30 each morning and an evening class at 7:00 conducted by the evangelist on the subject of the Ministry of the Holy Spirit. This class grew from an attendance of 62 the first night to more than 400 each night of the second week. A date already has been set for a more extended campaign in the area in 1954.

\* \* \*

#### YOUTH RALLY

The district Free Will Baptist Youth Rally will be held at Sandy Plain Church, Pink Hill, North Carolina, on Saturday night, June 21, at 8:00 o'clock. The program will consist of good spiritual singing, stirring testimonies, and a challenging message delivered by Rev. James Miller, pastor of the First Free Will Baptist Church, Kinston, North Carolina.

Several churches are cooperating in this Rally, and others are asked to come out and enjoy the meeting with them.

Though this is a Free Will Baptist Youth Rally young folks of other denominations are invited to come.

Mr. Ralph Sumner has been elected as president of the Rally, and he is going to try

(Continued on page ten)

#### NORTH CAROLINA ORPHANAGE QUARTERLY REPORT FOR MARCH, APRIL, MAY, 1953

Cash on Hand 1 March, 1953		\$26,631.87
<b>Receipts</b>		
Religious Organizations	\$11,232.40	
The Duke Endowment	3,651.96	
Parents and Relatives	440.00	
Friends	378.00	
Refunds	476.16	
Printing Department (Young People's Friend)	90.50	
Farm, Dairy, and Garden cash sale	847.16	
Coupons	112.91	
Transferred From Other Accounts (For Hospital Account)	300.00	
Chapel Receipts	3,693.27	
Total Receipts for Quarter	21,222.36	
Total For Which To Account	\$47,854.23	
<b>Disbursements</b>		
Food	\$ 3,193.58	
Salaries	3,327.35	
Clothing	1,817.05	
Office: Supplies, Telephone, Y.P.F., Etc.	510.64	
Financing and Publicity	263.85	
Conference Expense (Inc. Board)	173.16	
Insurance	1,565.81	
Travel	100.15	
Laundry, Household, Health, Education, Recreation	1,345.79	
Refund (Transferred from Bed Account for covering Cottage Floors)	300.00	
Rep. & Rep. To Building and Equipment	517.20	
Fuel, Lights, Etc.	1,794.04	
Farm: Seeds, Feed, Fertilizer, Rep. & Rep., Fuel, Etc.	757.41	
Replacement of Livestock	2,436.50	
Farm Advance	400.00	
Total General Fund Expenditures	\$18,502.53	
<b>Capital</b>		
New Buildings and Additions To Old Buildings	\$ 322.76	
New Equipment, Furniture and Fixtures	1,307.17	
Salaries	1,580.00	
Total Capital Expenditures	\$ 3,209.93	
Total All Expenditures For Quarter	\$21,712.46	
Cash On Hand 1 June, 1953	26,141.77	
	\$47,854.23	

S. A. SMITH, Treasurer



MRS. MATTIE E. SMITH

# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *What do you think should be done about ordaining a man to the work of the ministry who does magician tricks in the church, and in spite of the fact that a number of people have been offended because of it, he refuses to give it up?*—Mrs. Alene Gower, Henderson, Texas.

**ANSWER:** I surely would not want to sit in judgment against anyone who might in a playful way do a few little tricks to entertain children or even older people when it is not done in conjunction with Christian work nor portrayed as a part of such work. On the other hand, I feel that rarely would there be any good at all, if ever, derived from such, and in most cases a minister of the gospel hurts his testimony even in some of these so-called "no harms" and it is certain that no form of witchcraft, sorcery, enchantment, juggling, and what ever else the Bible calls the form of trickery that it condemns, should have no place in the church, in the Christian home, nor in any Christian life, for the Bible is definite both in the Old and New Testaments in its condemnation of all such.

The following are a few Old Testament passages that condemn such activities. In Exodus 22:18 God demands that all witches be killed, and in Leviticus 19:26 enchantment is condemned together with the eating of blood and heathen observation of times, and in the 31st verse of this same chapter Israel is called on to refrain from regarding wizards on the same basis of those with familiar spirits, and in Leviticus 20:6 God declares His face set against all that turn after familiar spirits and after wizards. He further declares that He will cut all such off from his people. He also states in verse 27, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." About the same thing is said in Deut. 18:10-12 except several additional features are brought out. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination

unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." See Micah 5:12; Malachi 3:5; I Sam. 28; II Kings 21:6 and 17:17; II Chron. 33:6.

The New Testament sentiment can be easily seen in the following passages in Acts 16:16-18. A damsel with a familiar spirit is portrayed as making a big to-do over the work of the Holy Spirit which has been brought as a result of Christian activity carried on by Paul and his companions. Here Paul denounces this spirit and casts him out of the young girl as if he were any other demon that was opposing his work. This certainly wouldn't say anything in favor of a trickster or one having a familiar spirit even though he claimed to favor a Christian worker. In Acts 8:9-13 the account of Simon the sorcerer's profession to conversion is given and in Acts 18:18-24 this same Simon is condemned and declared to be in the very gaul of bitterness because he had thought that he might influence Peter to bestow upon him the gift of the Holy Ghost that he might go back to his jugglery with greater success. Conversion is what Peter declares he must have before he can be restored to his harmonious relation to God. To this Simon gives consent as he asks Peter to pray for him that he may attain such reliefs from evil.

I would advise that your friend read all of these Scriptures with an open mind and that he yield his heart to the mighty power of the Holy Spirit that he may thereby be relieved from the embrace of this evil. There is no need of anyone in this age of the Holy Spirit being subject to any other spiritual force because Christ died and rose again in victory and triumph over all such and has thereby enabled all of his followers to benefit by this victory as the Holy Spirit enables him.

If this person should persist in continuing such a life of trickery he surely is not eligible for ordination to the gospel ministry. The ordaining council should be very prayerful before it takes action that might give one with a familiar spirit the authority that goes with the ministry of the gospel. I knew a converted spiritualist medium who gave a lot of trouble because he was not entirely cured of his magic before he became a Christian worker.

Jesus said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are" (Luke 13:24-25).

If we are to be able to enter in at the strait gate, we are to walk as Jesus walked. We are to follow his teachings because he said, "... I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). We are to walk that narrow way that leads to life. This way is a godly, righteous, and holy way. We are not to climb up some other way. Jesus said, "... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). In the ninth verse He says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." So it is plain enough for anyone to see that we are to follow Him and walk as He walked.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:29-30). Again in Matthew 16:24 we read: "... If any man will come after me, let him deny himself, and take up his cross, and follow me." Also Jesus said, "... Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (John 18:3).

When the ruler asked Jesus what he must do to inherit eternal life, Jesus said, "Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, honor thy father and thy mother." The ruler said he had kept all these from his youth up. Jesus said, "Yet lackest thou one thing: sell all that thou hast and distribute unto the poor, and thou shalt have treasures in heaven: and come and follow me." When the ruler heard this he was very sorrowful for he was very rich. We are not to let wealth nor anything come between us and our Lord. God is first of all. The Word of God will correct our lives if we follow it; it is for our correction and our instruction in righteousness.

Jesus tells us to love not the world or anything that is of the world. If we follow after the Word and pattern our lives after the teachings of Jesus, we have nothing to fear. Jesus teaches us that to be able to enter the kingdom of God we must be born again, and tells us how in John 3:3-21.

In Mark 11:22 Jesus tells us to have faith in God. Our faith is not to rest in religion or man, but in God. The Scripture teaches us to "... Abhor that which is evil; cleave to that which is good" (Romans 12:9). We are to remember that Jesus said, "I will come again and receive you unto myself; that where I am there ye may be also." Whether we are a Christian or a sinner when He comes after His people to take them home; when we see

(Continued on page nine)

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

None other but Jesus Christ Himself could have been in the mind of the Apostle Paul as he wrote these words. There are words to be found that will describe every thing about us, but no words of any language have ever been found to tell all the wonderful things about the Son of the living God, given to the world. Christ is God's Gift to a lost humanity. His great purpose in giving this "unspeakable gift" was to redeem the lost back to Himself, without His death we all must have perished in sin.

Angels, poets, prophets, and preachers have tried, and cannot, tell the full story of the greatness of the Gift of God to the world, but we can all say, "Thank you, Lord, for your unspeakable gift." A prayer of thankfulness would go up to God, from all of us every day of our lives, remembering what would still be our plight if He had not been given.

God's great unspeakable gift was prompted by His great love for poor, miserable, sinful, and rebellious humanity. "And while you are standing in the presence of this matchless display of love, 'what doth the Lord require of thee?' For yourself He invites you to accept that love and be happy. And in relation to our fellowman, He only requires that the team of gratitude which His great love has drawn from your heart should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He who for your sake gave His Son, asks you for His sake to give of your worldly substance to the cause of human happiness. He asks you to cast into that treasury to which He hath given His Son, and poured the blessings of His grace. The office to which God designates every man from the moment of his conversion is meant to be a law donation to the world. The relation in which He places him to the world is meant to be a fresh expression of the same infinite love which prompted Him to give Christ; it is to be viewed as nothing less than a symbolic representation to the world of the *unspeakable gift*."—J. HARRIS.

"Thanks be unto God for his unspeakable gift."

•  
Absolutely tender!  
Absolutely true!  
Understanding all things,  
Understanding you!  
Infinitely loving—  
Exquisitely near—  
This is God our Father,  
What have we to fear? —F. M. N.

## The Strait Gate

(Continued from page eight)

Him coming in the clouds, whatever we may be at that time we will remain that. There will be no more time to repent of our sins; now is the time and we had better make use of it if we have not already. We sure do not want to hear Him say, "Depart from me, I know you not."

Jesus' first coming into the world was not for the righteousness, but to save that which was lost; His second coming will be for to take His Saints home, that where He is they will be also.

## Consolation

A bishop who was contented and cheerful through a long period of trial, asked the secret of his contentment, said, "I will tell you. I make a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First, I look up to heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a place I shall occupy when I am dead and buried. Then I look around and see the many who are in all respects much worse off than I am. Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—*Selected.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE FIRST DEACONS

Acts 6:1-7

### Introduction

As a church grows its problems increase. Increased problems make more organization necessary. However, it is well to remember that organization in the church was introduced to solve problems—to serve the people. When our church organizations create problems and require us to serve them, and do not aid us to better serve our Master they have no right to exist.

This passage records the selection of the first deacons.

### I. The Occasion of the Selection—A DIFFICULTY.

#### A. The Cause of the difficulty

- (1) Increased numbers
- (2) The actual or supposed neglect of widows

#### B. The dangers of the difficulty

- (1) The church would be divided
- (2) The preacher might become too busy with secondary matters.



# NEWS NOTES

(Continued from page seven)

to have a program that everyone will enjoy. There is no better place for the youth to go than the house of the Lord on Saturday night.

## ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, report for May. (Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Thursday, May 28, will appear in the June report.)

General Fund	
Western Conference .....	\$ 561.09
Eastern Conference .....	1,032.03
Central Conference .....	703.51
Albemarle Conference .....	39.40
French Broad Association .....	177.54
Toe River Association .....	25.00
Cape Fear Conference .....	292.50
Pee Dee Conference .....	5.00
Jack's Creek Association .....	15.00
Miscellaneous .....	513.77

Chapel Fund	
Eastern Conference .....	397.77
Western Conference .....	375.00
Cape Fear Conference .....	100.00
Miscellaneous .....	750.00

Clothing Fund	
Central Conference .....	20.00
Piedmont Association .....	40.00

Bed Fund	
Albemarle Conference .....	5.00
Music Fund	
Central Conference .....	5.00
Grand Totals	
General Fund .....	\$3,364.80
Chapel Fund .....	1,872.77
Clothing Fund .....	60.00
Bed Fund .....	5.00
Music Fund .....	5.00
Total .....	\$5,307.57

## NORTH CAROLINA LEAGUE CONVENTION

The North Carolina League Convention will meet with the Wilson Church July 3 and 4, 1953. A very interesting program has been arranged as follows:

### Friday Morning, July 3

- 9:30—Registration
- 10:00—Devotions, "Jesus the Way," Jerry Ballard
- 10:15—Welcome, Lois Harrell
- 10:20—Response
- 10:30—President's Message
- 10:45—Appointment of Committees
- 11:00—"A Vital Christian Faith," Lloyd Vernon
- A Discussion led by Mr. Vernon
- 12:00—Lunch

### Friday Afternoon

- 1:00—Devotions, "Jesus the Truth," June Rivenbark
- 1:15—"A Self Understanding," Rev. N. Bruce Barrow
- A Discussion led by Mr. Barrow
- 2:00—Benediction

### Friday Evening

- 7:30—A Christian Film, "Beyond Our Own

### Saturday Morning, July 4

- 9:00—Registrations
- 10:00—Devotions, "Jesus the Life," Wilmore Jones
- 10:15—Welcome
- 10:20—"A Christian Vocational Guidance," Rev. James Evans
- A Discussion led by Mr. Evans
- 11:15—"A Christian Interpretation of Boy-Girl Relationship," Rev. W. B. Raper
- A Discussion led by Mr. Raper
- 12:15—Lunch

### Saturday Afternoon

- 1:15—Sword Drill, Miss Leah McGlohon
- 2:00—"A Rootage in Christian Fellowship," Rev. T. O. Terry
- A Discussion led by Mr. Terry
- 2:45—Report of Committees
- 3:15—Benediction

\* \* \*

## REV. BENNETT IN HOSPITAL

Rev. J. R. Bennett of Bridgeton, North Carolina, is a patient in Bowman-Gray Hospital, Winston Salem, North Carolina, after having a very serious operation, staying in the operating room for four and one-half hours. His present condition is reported by the hospital as fair.

Friends have responded wonderfully to your continued prayers are requested. Any contributions to help Rev. and Mrs. Bennett will be greatly appreciated by them. Send contributions to Mrs. Bennett, Bridgeton, North Carolina.

## C. The desire of the Apostles concerning this difficulty.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:3, 4).

## II. The Men Selected—DEACONS

- A. They were believers—"... men among you ..."
- B. They were men of good reputation (vs. 3).
- C. They were men full of the Holy Ghost (vs. 3).
- D. They were men of wisdom (vs. 3).

## III. The Manner of their Selection—DEMOCRATIC

- A. Every member of the church had a voice—"Then the twelve called the multitude ..."
- B. It was not to be impulsive—"... look ye out ..."
- C. It was subject to the Apostles' approval—"... whom we may appoint ..."

—ooOoo—

J. C. Macaulay outlines this passage as follows:

- I. HOW TO HANDLE PROBLEMS IN THE CHURCH.
- II. HOW TO APPOINT OFFICERS IN THE CHURCH.
- III. HOW TO ASSURE PROSPERITY IN THE CHURCH.

# Notes and Quotes



BY J. C. GRIFFIN

WITHOUT KNOWLEDGE OF SALVATION

**R**ECENTLY I had the privilege of doing personal work in the Hyman Appelman Crusade for Christ here New Bern, North Carolina. I found people who had been church members for many years who had never had an experience, they just denied the church one day in the past and that was all that they knew. Many of them were hungry for the salvation that Jesus offers to every believer. They had never heard so much about the new birth in some instances. In one group of a dozen which I did the privilege to speak to and pray with, before dividing off to other workers there were only two who had really accepted the Lord Jesus as a personal Saviour. They both wanted to "get closer" as they stated, in fact when I examined them, they were found to be in cold state, but really wanted to dedicate their life afresh to the service of the Lord.

Dr. Appelman stated that he "believed 50 per cent of the Southern Baptists were only church members who had never been born again." If that is true in the Southern Baptists, I am afraid that these churches which take babies into membership, and tell them that they are saved, and they grow up without the knowledge of accepting Jesus Christ as a personal Saviour and knowing absolutely nothing of regeneration and the new birth, that the percentage in these churches will be more than the estimate of Dr. Appelman regarding his own church.

In my dealing with those who were seeking definite knowledge of Salvation, I found one Roman Catholic, I found Episcopians, Methodists, Missionary Baptists, Disciples of Christ, Free Will Baptists and almost every denomination in this country were represented with those who were only church members. I thank God that many of these with whom we worked were brought to a saving knowledge of the Lord Jesus Christ, and made public confessions of faith.

SAD INDEED

It is sad indeed when we think of people being deceived and living in hope of reaching heaven, and at the same time being completely blind to the light of Jesus Christ.

The reason that so many people are in the church without salvation is that preachers have been more anxious to get members than to get people saved. These preachers who lead people to believe that they are saved when they are not, are the best workers that the devil has to damn souls. I talked with one man who had been a member of one of the leading churches—a big denomination—who

said that he had been a member of the church for forty years. When asked about an experience his answer was, "I have none." This conversation was not in the Appelman Campaign, it was on the side or in a home where I was talking with a gentleman. I again repeat that compromising preachers who are minus the Holy Spirit and who know nothing but to get members, often by proselyting, are to blame for this blindness in the churches.

I wonder if John Wesley, Jonathan Edwards, Whitfield, Charles Haden Spurgeon, D. L. Moody and others were to walk into some pulpits and preach with the fire of the Holy Ghost as they did in their day, what would happen to the modernistic preacher who leaves out preaching the Holy Ghost and the new birth? Many of these guys do not believe in the virgin birth of the Lord.

THE FALLING AWAY

"Let no man deceive you by any means: for that day (The Coming of Christ) shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition" (2 Thess. 2:3).

When you sum up the many church members who have never been born again, who naturally cannot live a holy life due to the fact that they have nothing to live on, for no one can live right until he gets right, and no man can get right until he is born again. The new birth gets man into Christ Jesus and puts Christ Jesus into man. Again preachers are to blame, let me say, for preaching a false doctrine; a doctrine apart from the regenerating power of the Holy Ghost. I am actually afraid that many preachers are without a definite knowledge of Salvation. But at any rate the falling away is here, and it is not seen in its truest sense in empty pews. The fact of the falling away is the doctrine of modernism that has filled so many pulpits in the big denominations. Dr. Hyman Appelman says, "There was a time when I could say that there was one large denomination that is not dominated by modernism, but today I cannot say that, for every large denomination is filled with modernists." Then he went on and said, "How that any man can stand in a Christian pulpit, and make God out a liar and the Lord Jesus Christ a bastard, and claim to be Christian, I cannot understand."

In reality the falling away is a modernism that denies the virgin birth, regeneration by the work of Holy Ghost, the substitutional death of the Lord Jesus, the only begotten Son of God who died in our stead on the cross of Calvary, was buried and rose again the third day, ascended into heaven and is now seated at the right hand of the Father and who is coming again for His saints and then with His saints. Yes, a failing to believe the Bible and preach the lies of Satan is the falling away. Church members without salvation are the "fowls that lodge in the branches." They get into the church by the persuasion of man, without being born again. That is the result of the falling away; minus salvation, but a church member. Minus fellowship with God, but having fellowship with the theaters, the card parties, the beer gardens, the road houses, the gambling clubs, the rulers of the darkness of this world, but yet church members. Worse

than that even preachers who are supposed to lead people to Christ are driving and leading people to a Demon's Hell. Recently I heard of a preacher who was away from home and who danced with a certain pretty girl all through the revelry of the night. Preachers that go out and dance to the devil's music, ought to go to a mourners bench and confess their sin and get right with God or be man enough to get out of the, I nearly said the ministry, but he is out of that anyway. What I mean to say, get out of his profession and stay out until he gets fully repentant and can go out and preach under the power of the Holy Ghost.

Now I expect that some one will call me narrow for fighting sin, but may I say right here, I do not care what people say. *I am against every form of worldliness and known sin.* Yes, I am against everything that is called religion that does not glorify God. I am against every modernist who denies the fundamental doctrines of the Bible. Everything that the devil is for, I am against. I am for everything that the Lord Jesus says. I believe that too many of us who really have an experience have let the modernist slip a bag of modernism into our religion and are afraid to preach the truth. I am satisfied that there are preachers who are afraid to preach the truth because they have some stewards or deacons or other church officers who are standing over them with a club. They are afraid of losing their job. I have a reason for believing that such is connected with the falling away. False prophets, compromisers, lovers of pleasure rather than lovers of God, busy bodies, pulpiters seeking filthy lucre, those who make merchandise of poor people, those who get all they can and can all they get, these are not interested in foreign missions, they laugh at Christian education, they make light of the Spirit filled believer, they are against emotional religion, they think that you are fanatical if you give a real Holy Ghost testimony.

I know that there are false cries. I often hear some one confess more religion in a minute than they live in months. But that is not going to keep me from bragging on Jesus. Again let me repeat, I am against everything that will not stand up under the Bible truth.

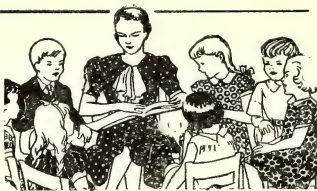
In conclusion let me say, a person can join every church in his community, be baptised by immersion, he can take the emblems of the broken body and shed blood of the Lord Jesus, wash feet, give of his money to the support of the church, brag on his preacher, take his church paper, and even give his body to be burned, and then die and life up his eyes in hell. The only thing that will keep a soul out of hell is being born of water and the Spirit. See John 3, read the whole chapter and stop and pray when you get to the third verse. Pray again when you get to the fifth verse. Pray again when you read the fourteenth verse. Pray all through the reading of the fifteenth and the sixteenth verses. When you get to the thirty-sixth verse pray a long time and confess your sins and escape the pangs of hell-fire by letting Jesus save you. Then you will make a good church member.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Wolf Island Adventure

G. H. CLEMENT

**M**R. WESTON came up from the wharf at the foot of the hill with a worried look on his face. His thirteen-year-old son, Fred, and his chum, Harvey Patterson, digging for worms at the top of the hill near the Weston summer cottage, looked down the path, and sensed that something was wrong.

"Can't you fix the outboard, Dad?" asked Fred.

At breakfast that morning Mr. Weston had mentioned to the boys that the motor wasn't running very good, but he said that he thought he could tune it up. He and the boys were due to leave for home the next day, and as the train-wharf on the mainland was fifteen miles from their island it was necessary to get the outboard motor in good running condition. School opened in two days, and Mrs. Weston had gone home the first of the week with her two younger children to get them their school togs.

"No, Fred, I can't seem to locate the trouble. I gave it a trial run and it kept stalling. Mother will be expecting us home tomorrow. If we don't get there she will be worried sick. It looks as though I shall have to row over to Baysville Boat Works and get them to fix it. You boys go ahead and have your last day of fishing down on the island wharf. I don't think it will take them long to get the motor in good shape," said Mr. Weston.

Fred didn't say anything, but secretly he wished that he and Harvey could go with his father to Baysville. But seeing his father had to row, their added weight would only make the three mile trip all the more wearisome. Fred hoped that the mechanic at the boat works would quickly locate the trouble. Wolf Island was a lovely place to be when someone like your father or mother is on it. But if Fred and his chum were to be left alone on it for several hours—well, that is different.

Fred and Harvey watched the disabled boat until it went around Turkey Point. Fred looked at Harvey and he knew they both felt the same about it.

"Supposing they can't locate the trouble before night," Harvey exclaimed, gloomily, "Does that mean that your father will stay at Baysville until the morning?"

"Of course not!" replied Fred, reassuringly (though he didn't feel that way), "Dad would row back tonight, before he would leave us in such a forsaken place as this alone!"

That afternoon as they fished off the wharf, their eyes were almost constantly focussed on the Lake, just off of Turkey Point. That is

where the outboard would first be seen, bringing Mr. Weston back.

"Hurrah! Here he comes!" cried Fred as he saw a boat coming around the Point and heading toward Wolf's Island.

But it turned in toward the shore after a few minutes.

"Guess I was wrong," said Fred, his voice betraying his disappointment.

For the next hour (as time and again, they saw boats which they mistook for theirs), the boys tried to tell each other that even if Mr. Weston did not return till late that night, what had they to fear? Fred reminded himself and Harvey that there were no bears or wolves on the island. Harvey added his bit of morale stimulus by stating that although rum-runners used to use this island for a hideout several years ago, they didn't anymore, since more people had built their cottages along the shores of the mainland.

"They're scared skinny of being seen, now," he added.

Despite their lack of interest in their fishing lines they each got two large black bass, before they decided it was time to get lunch. After they had gulped down a few sandwiches they dashed down to the wharf again to see if Mr. Weston was in sight. But what they saw across Echo Lake, beyond the pine clad shoreline in the direction of Baysville caused Fred to exclaim: "See that dark cloud, Harvey? That looks like a storm to me!"

He had no sooner said this when a flash of lightning sliced down through the blackness of the threatening cloud like a bright silvery sword through a black cloak. A loud peal of thunder followed; and then the wind commenced to ruffle the formerly smooth surface of Echo Lake. In a few minutes the sun was blackened out, and the wind increased its ferocity until the Lake was a mass of treacherous-looking whitecaps.

Fred felt like crying. He looked at Harvey and knew that he felt the same way. Strange-ly, a verse of Scripture that his Sunday School teacher had spoken on several weeks ago came to his mind. The lesson had been about the storm on the Sea of Galilee. "Be of good cheer; it is I; be not afraid!" Jesus had said to His fearful disciples.

"I forgot I was a Christian," said Fred to himself. "That'll never do!" He and Harvey were in the same class at day school and Sunday School. He and his parents were Christians, but Harvey had not yet made a decision for Christ, although he was fourteen, a year older than Fred. Different times Fred had spoken to Harvey about becoming a Christian, and all the latter would say was, "I am thinking about it, Fred."

The dark clouds were overhead now and the rain commenced to fall.

"Come on, Harvey, let's make for the cottage before we get soaked," urged Fred. But the clouds above them seemed to break open with a loud roar of thunder and in a moment sheets of rain blown by the raging wind had drenched them before they got to the top of the hill. Dashing into the house the slammed down every window, lit the lamp (for the storm had seemed to bring the darkness of night with it), and then they went up stairs to their "lookout room." Peering out to darkness they found they couldn't see more than a few feet beyond the wharf. Rain and foam united to make a blinding curtain beyond which lay tragedy, for all they knew. As Fred gripped the window sill he felt a sickening panic overcoming him. No boat could ever stay afloat in such a storm as this, he was sure. Had his father seen the storm coming, and headed for the nearest land? Or was he too fast out in the lake and been swamped by those storm-tossed waves? Although the house was fairly shaken by the terrific wind, and the lightning and thunder were fiercer than Fred had ever seen it, his thoughts were concerned with his father's safety. Finally Fred spoke. "Harvey, you and I have stood here for over an hour. Not much use both of us being lookouts at the same time. We'll take turns until the storm blows over. Might as well lie down. Harvey for awhile."

"Thanks, guess I will."

Fred noticed that he seemed to fall onto the couch in utter exhaustion. In a few moments he appeared to be sound asleep. Once again the Sunday School lesson came to Fred's mind. That was a fierce storm, too, he recalled. Yet Jesus brought His own, safely to shore. He looked at Harvey. Looks as though he's asleep. Fred cast himself upon his knees, resting his head on a nearby chair.

"Lord Jesus," he said out loud, "please bring Dad back here safely. You saved Your disciples from the storm, please do the same for my Dad. Amen."

Looking up he saw Harvey's eyes upon him. "Fred, I heard what you said. I sure hope God will answer that prayer. If He does, believe me, I won't take a minute to become a Christian!"

Back to the window Fred looked out across the Lake.

"Harvey, come here quick! What's that out there?" he yelled.

"Where?"

"Watch to the right of the wharf when the next lightning flashes."

"A motor boat! It has made the wharf exclaimed Harvey.

When the lightning flashed again the startled boys saw four men bracing themselves against the wind and rain as they ascended the hill.

"Who are they? What do they want here?" the boys echoed.

The two boys huddled close to each other. They noticed that whoever they were they didn't even glance up toward the cottage. When they got halfway up the hill they turned off on the path that led to the wood and shed. The boys could see their flashlights; they made for the shelter within. Silently the boys fixed their eyes upon the shed. At last Harvey broke the terrifying suspense by claiming. "I've got it! They think nobody

are. The boat's gone, so they think the island deserted. But who are they, that's what I would like to know?"

Fred impulsively walked over to his battery radio and switched it on to the local station.

Huntsville. He felt he had to do something to relieve his pent-up feelings. Although there was much static, and the storm was filling the cottage with a variety of noises, Fred heard the announcer say something that made him yell to Harvey to come over and listen in with him.

"From reports coming in, Echo Lake district seems to be getting the brunt of the storm. The police at Dorset are asking all cottagers along the east shore to be on the lookout for a large white motorboat bearing a pennant with the letters I.V.C.F. inscribed upon it. Our young seminary students held a service at Dorset and they left before the storm blew up. The Campus of the Woods at Fairview says they have not arrived there."

The boys dashed to the window and looked the motorboat again. The storm had eased a little, and they saw with great relief that the boat was large and white, and had a pennant on it with some letters they could not decipher. And these were four young men! "Come on, let's go," shouted Fred.

Grabbing a coat they ran down the path, and were soon knocking at the door of the cottage that had been closed tightly against the storm. They heard one of the young fellows say: "Who in the world can that be?" The door was flung open and to the amazement of the four within the two young boys rushed in. "Are you from the Campus in the Woods?" asked Fred, breathlessly.

"Yes!" they chorused.

"But who are you and how did you know?" one of them asked.

After a few explanations the four young men and the two boys were soon in the cottage.

"Are you two boys here in this forsaken place all alone?" queried another.

When Fred, who commenced to explain things, got to the place in his narrative of his father for his father's safety, one of the young

fellows, whose name he learned was Jim Potter, interrupted.

"Hold it! Is your father's boat the Inglis Sport Model, blue? Was your father wearing a red sweater and slouch hat?" he asked eagerly.

"Yes, he was! Why, did you see his boat in the storm?" asked Fred. His face had turned ashen gray.

The young fellows all tried to talk together to assure Fred that they saw this boat just as the storm broke. It landed at Cedar Point, and his father was waiting until the storm was over.

"Yes, and if we had known about Echo Lake in a storm we would have turned in there too," explained Jim Potter. "When we finally saw that we were in for it, we tried to turn into shore, but the wind and waves blew us further out. Say! were we glad when we saw this island! Had we known you boys were up there in the cottage we would have gone right up too!"

Fred looked at Harvey, and smiled. It was Harvey that spoke first.

"I guess you win, Fred! You see how much more you got, than what you asked for? Your father is not only safe, but we've got good company, too. I meant what I said, Fred. I'm going along with you from now on!"

The other four looked puzzled.

"Better tell them what it is all about, Harvey," suggested Fred. "This is a good chance to give your first testimony."

And he did, amidst the "amens" of the young seminary students.

Jim Potter, the spokesman for the others, climaxed the joyful relief that Fred was experiencing by assuring him, that now that the storm had abated they would all get in the motorboat and bring Mr. Weston over to the Island.

"We can tow the outboard behind us," he added. "You'll not miss the train-wharf tomorrow, Fred!"

"Say! I won't believe my own dairy when I read this night's adventures ten years from now," exclaimed Fred, amidst the laughter of the others.

From vict'ry unto vict'ry  
His army He shall lead,  
Till ev'ry foe is vanquished  
And Christ is Lord indeed.

(Chorus)

"Stand up! Stand up for Jesus!  
Ye soldiers of the Cross;  
Lift up His royal banner,  
It must not suffer loss."

—Grit.

## Definition of a Christian

He has a mind, and he knows it;  
He has a will, and shows it;  
He sees his way, and goes it;  
He draws a line, and toes it.  
He has a chance, and takes it,  
A friendly hand and shakes it,  
A rule, and never breaks it;  
If there's no time, he makes it,  
He loves the truth, stands by it,  
Nor ever tries to shy it,  
Whoever may deny it, or openly defy it.  
He hears a lie and slays it;  
He owes a debt and pays it;  
And, as I've heard him praise it,  
He knows the game, and plays it,  
He sees the path Christ trod,  
And grips the hand of God."

—Christian Digest.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Jennie Jones

On June 6, 1953, Mrs. Jennie Jones, formerly of the Scott's Store section of Duplin County, North Carolina, died at the home of her nephew, Dallas Jones, of Magnolia. Mrs. Jones had been living with her nephew about two years due to ill health. She was seventy-nine years old and had been a member of Long Ridge Free Will Baptist Church for twenty-two years. A twin brother, J. D. Herring, died about seven months ago, this leaving her nearest of kin several nieces and nephews.

Funeral services were conducted at her church Sunday afternoon by the Rev. Wesley Price, a former pastor, assisted by the Rev. Ray Goodwin, Methodist minister of Kenansville, North Carolina. The beautiful floral offerings proved that Mrs. Jones was loved by many friends as well as relatives.

By a friend,  
MRS. JONAS DAIL

## Dying Pastor's Words Inspired Gospel Song

MARGARET C. GOLD



"ET us all stand up for Jesus."

That was the message the Rev. Dudley A. Tying left for his fellow Philadelphia ministers before he died in 1853 after an accident.

The death-bed message was uppermost in the mind of the Rev. George Duffield, Jr., of D. D., when he planned his sermon for the next Sunday.

He took as his text the ringing words by Paul, "Stand therefore, having your loins girt up with truth, and having on the breastplate of righteousness," taken from Ephesians

The Rev. Mr. Duffield concluded his sermon with a poem he had written, "Stand Up for Jesus." He gave the poem, which later became a well-known hymn, to his Sunday

School superintendent. The latter had it printed on a leaflet to sing in Sunday School.

This poem's stirring words were combined with a tune composed in 1837 by an Englishman, George J. Webb. The composer came to Boston in 1830 and was closely associated with Dr. Lowell Mason, noted music educator.

Using Paul's imagery of the Roman soldier, the Rev. Mr. Duffield made it understood in the words of his poem that Christians are "soldiers of the Cross" who must fight to conquer evil, fear, and danger.

Although he wrote several other hymns, "Stand Up, Stand Up for Jesus," the words of which follow, proved the most popular:

"Stand up! Stand up for Jesus!  
Ye soldiers of the Cross;  
Lift high His royal banner,  
It must not suffer loss."



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Pocahontas Auxiliary Elects Officers

The Woman's Auxiliary of the Pocahontas, Arkansas, Free Will Baptist Church met Monday night, June 8, at the home of Mrs. J. D. Bennett with Mrs. Wesley Bennett serving as co-hostess. Thirty-four members and one visitor were present.

The president, Mrs. Earl Smith, was in charge and opened the meeting by singing our hymn for the year, "The Haven of Rest."

New officers were elected for the coming year; an installation service will be held July 12. The officers are: President, Opal Phillips; 1st Vice President, Mildred Jackson; 2nd Vice President, Mrs. J. Reford Wilson; 3rd Vice President, Mrs. Garfield Throgmorton; 4th Vice President, Marjorie Million; 5th Vice President, Ellen Holt; Secretary, Alta Lee Miller; Treasurer, Ava Jewell Jarrett; and Corresponding Secretary, Esta Fowler.

Plans were made for our social to reveal our secret sister. Each member is to wear an apron made for their secret sister with a greeting attached of 25 words or more by which she is to identify herself.

Our dues were \$11.25, and an offering was sent to Foreign Mission, National Home Mission, and Free Will Baptist Bible College.

The regular monthly program, "The Light of Truth—Shines on Our Youth," was used. Helen Bennett and Gladys Helms sang "Hand in Hand with Jesus." Pauline Starr gave the devotional, "Hold Fast the Truth." Discussing the topics were Ellen Holt, Mrs. Garfield Throgmorton, Mary Mitchell, and Mrs. Ed Holt.

Delicious refreshments were served by hostess and co-hostess during the social hour.

MRS. GEORGE BROADWAY, 4th Vice Pres.

## Texas Auxiliary Convention

The Texas State Woman's Auxiliary Convention met with Brightlight Church, Bryan, Texas, on June 9, 1953, with a large attendance. The theme for the day was "The Light of Truth." A very interesting program was presented as follows:

### Morning Session

- 10:00—Inspirational Singing  
—Invocation, Rev. H. M. McAdams
- 10:10—Devotional, "The Light of Truth Shines on Stewardship," Mrs. R. B. Crawford
- 10:25—Greetings, Mrs. Sarah Cole  
—Response, Mrs. Gladys Berry
- 10:30—President's Message, Mrs. Huey Gower
- 10:45—Business Period

- 11:05—Declamation Contest
- 11:25—Congregational Singing and Offering  
—Special Song, Mrs. E. Hellard and Margie Creel  
—Convention Message, Rev. R. B. Crawford
- 12:00—Lunch

### Afternoon Session

- 1:15—Devotional, "The Light of Truth Shines through Consecration," Mrs. J. M. Goode
- 1:30—State Field Worker's Report, Mrs. Lizzie McAdams
- 1:40—Business Period
- 2:00—Points of Difference in the New Manual, Mrs. Huey Gower
- 2:15—"The Light of Truth Shines through D. V. B. S. and Summer Camps," Mrs. Joe Ferguson
- 2:25—"The Light of Truth Shines through Benevolence," Mrs. David Reed
- 2:30—"The Light of Truth Shines through Missions," Mrs. Will Hayes
- 2:35—Playlet, Bryan Auxiliary
- 3:00—Adjournment

Miss Barbara Williams of Bryan won the Declamation Contest and the prize of \$2.50, also \$25.00 to be paid on her expenses to the Woman's National Auxiliary Convention in Illinois.

Upon the resignation of Mrs. Joe Ferguson as Youth Activities Chairman, Mrs. Ruby Withers was elected to fill her office. Also upon the resignation of Rev. Mrs. Lizzie McAdams as Field Worker, Mrs. R. B. Crawford was elected to that office.

Next year's convention is to be held at Jameison Memorial Church, Henderson, Texas, on the second Tuesday in June, 1954.

MRS. H. RAY BERRY, Program Chairman

## NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION REPORT

For year, May 23, 1952-May 21, 1953.

Balance brought forward from last annual report .....		\$76.39
RECEIPTS		DISBURSE.
Co-Laborer Band .....	\$ 667.63	\$ 667.63
Cragmont Assembly, Inc. ....	233.73	233.73
Cragmont Woman's Conference ..	75.00	75.00
State Education Program .....	97.64	97.64
National Bible College .....	325.15	325.15
Superannuation .....	447.86	447.86
Home Missions .....	575.74	6.88
Foreign Missions .....	1,173.03	1,173.03
Church Finance Association .....	11.20	11.20
Orphanage .....	83.00	83.00
Bible College Organ Fund .....	385.00	385.00
\$55.00 was sent by local auxiliaries direct to National Treasurer		
Cuban Mission Roof Fund .....	500.00	500.00
Promotional Work .....	51.15	11.47
Donations to Convention .....	400.40	400.40
Per Capita Dues, State & Nat'l ..	617.13	617.13
Convention Offering for Orph. ....	56.52	56.52
TOTALS .....	\$5,690.18	\$5,090.76
Total receipts and balance .....		\$5,766.57
Balance in Treasury May 21, 1953 ..		\$ 599.42

## EXPENSE DISBURSEMENTS OF N. C. WOMAN'S AUXILIARY CONVENTION

To F. W. B. Press for printing programs, receipt cards, report blanks, minutes of Convention and letterheads and envelopes .....	\$ 217.30
Expense for Three Executive Committee Meetings .....	87.66
Treasurer's salary, 12 months .....	180.00
President, for expense items .....	15.50
Secretary, for expense items .....	12.43
Refund of district per capita dues .....	3.50
Flowers for (Spivey) funeral .....	5.00
Special Home Missions for Grifton, N. C., Church .....	6.00
Literature .....	10.00
Allocations by Finance Committee at Convention	
National Per Capita Dues .....	369.00
Contribution to National Wom. Aux. Conv. ..	10.00
To President .....	25.00
To Secretary .....	25.00
Love gift to Zalene Lloyd .....	10.00
Field Worker .....	100.00
For expense of delegate to National W. A. Convention .....	25.00
Total expense and allocations .....	\$1,101.39
MRS. M. A. WOODARD, Treasurer	

## Tidewater Auxiliary Convention

The Tidewater Woman's Auxiliary Convention will meet with the First Free Will Baptist Church, Richmond, Virginia, Saturday, June 27, 1953. The following program has been arranged:

THEME: "Training Our Youth."

SCRIPTURE: *O God thou hast taught me from my youth: Psalm 117:17.*

### MORNING SESSION

- 9:45—Registration
- 10:00—Devotions, Mrs. Louis Moulton  
—Welcome, Mrs. Howard  
—Response, Mrs. Blanche Pierce  
—President's Message
- 10:45—Reading of Minutes  
—Appointment of Committees  
—Recognition of Ministers and Visiting Delegates  
—Reports:  
Mrs. W. Dail, Chairman of Enlistment and Promotion  
Mrs. J. R. Wilson, Chairman of Study Course, Mission and Stewardship  
Mrs. H. E. Creech, Chairman of Orphanage and Benevolence  
—Orphanage News  
—Offering and Offertory (Congregation Standing)  
—Special Music, Edna E. Jones
- 11:30—Convention Message, Rev. Leroy Forlines
- 12:00—Announcements  
—Recess for Lunch

### AFTERNOON SESSION

- 1:00—Devotions, Mrs. J. K. Bryan  
—Reports:  
Mrs. Frank Parisher, Chairman of Youth Auxiliary and Activities  
Mrs. W. O. Deuell, Chairman of Program and Publicity  
—Cragmont News  
—News of Nashville Bible College, Ben Barrus  
(Continued on page fifteen)

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Righteousness and Justice of God

(Lesson for July 5)

LESSON: Romans 1:8-17; 2:1-2; 3:21-22.

GOLDEN TEXT: Romans 1:16.

### THE HEART OF THE LESSON.

Addressing the saints at Rome with great affection and appreciation, Paul declares his longing to come to them, not only to serve them, but to share spiritual blessings (vv. 11, 12). The minister of the gospel who regards himself as a man apart, passing down a message to the people, could learn of Paul. Their faith was known throughout the Christian world. It was a source of encouragement at a church had sprung up in this great Athen metropolis. God was merciful even to the Romans.

It is the glory of the gospel that it breaks through the barriers of geography, climate, and race. It is equally well suited to the "Greeks and to Barbarians, both to the wise and to the foolish" (v. 14).

Paul (and here again we should learn of him) saw himself as in debt to the whole world, because he had and knew the gospel at all men needed. Have you, who would not let the grocer wait over night for his money, recognized your debt to make the gospel known all nations?

God has been merciful to all men. Let us make that fact known to them, and as we do, we shall be moved and blessed.—*Mood Monthly*.

### LESSON HINTS

1. The Old Testament prepares the way for the teachings of the New.
2. God's provision of salvation is as universal as the guilt of sin.
3. The universally provided salvation is effective only in all those who believe.
4. Christ's death for our sins reveals the absolute righteousness of God which cannot forgive sin, but must punish it.
5. Christ's death for our sins allows God to remain righteous even though He remits our sins and declares us to be just.
6. God's method of justifying us leaves no room for boasting or self-righteousness.
7. Faith is the only condition any man has to fulfill in order to experience justification, no matter what his previous condition.
8. God's method of justification is the only one that meets all the requirements of the Law.
9. There can be no real peace in the heart without the experience of salvation.
10. Salvation not merely insures the forgiveness of our sins, but gives us access to all of God's provisions.

11. There are those whose peace is false because they rest in the idea that there is no God; they hold the fools' creed (Ps. 14:1).

12. There are those whose peace is false because they are ensnared with the idea that life ends all and that there is no future; their creed is that of no resurrection of the dead and consequently no future judgment (1 Cor. 15:32; Heb. 9:27; 2 Thes. 1:7-10).

13. There are those whose peace is false because they rest in God's mercy and goodness, overlooking and deriding His holiness and righteousness.

14. There are those whose peace is false because they trust in their own good works and their religiousness.

15. Those who are deceived by a false peace will wake up to their deception when it may be too late.

Oh! that they awake in time!—*Selected*.

### II. THE LESSON ILLUSTRATED.

#### TOO SIMPLE

One of the writer's children during the summer became badly infected with poison ivy, which plant grows rather freely in this suburban part of Philadelphia. It meant many restless nights for Bobby and Bobby's parents. Many remedies were tried; the doctor was consulted and everything conceivable was done to effect a cure.

One day the telephone rang, a friendly voice spoke and in a few moments Bobby's case was the topic of conversation. "I have the cure for it," said the friend, "absolutely sure! Our Bob had ivy badly, too, and it cured him. Just go out in your yard and I'm sure you'll find the cure growing. It's 'life-everlasting,' a little white and green shrub, grows everywhere, sometimes called 'live-for-ever.' Your neighbors have some if you have none. Take the leaves, squeeze them and apply the juice to the infected parts." So the conversation went.

Mrs. Dean lost no time, for the little fellow's body was covered with the rash. Sure enough there it was in our own garden. The juice was applied and in twenty-four hours the boy was nine-tenths cured.

A neighbor whose little girl suffered greatly from the same cause was told about the antidotes. He has a thick double border of it extending from the porch to the road. He laughed at the idea of its curing ivy. His little girl might go on suffering. The remedy is too silly, too unreasonably easy to put much faith in.

A simple, homely illustration, but how well it illustrated the Gospel fact. Where sin abounds, grace much more abounds.

Man is poisoned nigh unto death with the toxin of sin. The world is prescribing all sorts of things for his cure. Better government, better working conditions, better housing plans,

social welfare, brotherhoods, reforms, etc. All are failing of their mark.

The Bible alone reveals the cure that perfectly satisfies. It is Christ the Lord. He is the all-sufficient One. The remedy for our condition is within reach of all. Indeed it is offered freely as a gift. Ah! but how the world illtreats God's grace; like our neighbor, the remedy is too simple to believe.—*Horace F. Dean*.

#### VALUE BY ASSOCIATION

An American visitor to Paris gave about \$4.00 for an amber necklace which he picked up in a curiosity shop. On reaching New York he was obliged to pay more than its seeming value at the customs. Annoyed that the trifling thing should have cost so much, he took it to a jeweler's intending to dispose of it for what it would bring. The man examined it through a microscope, and said, "I will give you \$25,000 for that." The owner of the necklace, greatly startled, said he would thing it over. He took his necklace to Chicago, and there he was offered \$35,000 for it. "But what do you see so valuable in this thing?" he asked. "Look through the microscope," said the jeweler. The buyer looked, read these words on the amber, "From Napoleon Bonaparte to Josephine." The necklace had value because of its associations.

So it is with Christians. We are "accepted in the Beloved." We are precious to God because of the Blood of Jesus which has been applied to our hearts.—*British Weekly*.

## Tidewater Auxiliary Convention

(Continued from page fourteen)

—Special Music, Rev. Leroy Forlines

2:00—Report of Finance Committee and Treasurer

—Report of Committees

—Reading of Minutes

—Miscellaneous Business

3:00—Adjourn

### "U" and "I"

In a paper that comes to our desk, a writer has labored and brought forth the following:

When we separate the word "business" into its component letters, B-U-S-I-N-E-S-S, we find that "U" and "I" are in it. In fact, if "U" and "I" were not in "business" it would not be business. Therefore, if business is to remain "business," we must keep "U" and "I" in it.

Furthermore, we discover that "U" comes before "I" in business and that the "I" is silent—it is to be seen, not heard. Also, the "U" in business has the sound of "I," which indicates that it is an amalgamation of the interest of "U" and "I" and that when they are properly amalgamated, business becomes harmonious and altogether profitable.

Not such bad reasoning. It suits "us" to a "T."—*Religious Telescope*.



LIFE-TIME

# Bible Study Helps

## Commentary on the Whole Bible

By Jamieson, Fausset and Brown

Critical and explanatory comments on every verse in the Bible. Complete. 4 volumes in 1.

The most popular of all verse-by-verse commentaries! A clear, graphic explanation of the verses of the Bible. Positively unequalled in value for preachers, Sunday school teachers, Christian workers and Bible students.

### Hearty Commendations:

"The greatest one-volume commentary." *Sunday School Times* "It is the best commentary on the whole Bible I have ever known."

*Robert G. Lee D.D.*

"No commentary has been published which is comparable to it." *Lewis Sperry Chafer, D.D.*

"... should be in the library of every preacher and indeed of every Bible student of the land." *George W. Truett, D.D.*

"... we heartily recommend it, both for its evangelical, Scriptural character and its practical presentation." *Walter A. Maier, D.D.*

"I know of nothing in the English language that within the same space gives so much reliable, scholastic, critical, grammatical, and devotional help to the Bible student as this commentary." *William Evans, Ph. D.*

1347 pages—6¼ x 10 inches—Strong, reinforced cloth binding. Only \$7.95

## Fausset's Bible Encyclopaedia and Dictionary

By A. R. Fausset,  
co-author of J.F.B. Commentary

Complete edition—alphabetically arranged—indexed.

A complete Bible Dictionary and Bible Encyclopaedia, all in one large volume. Contains pertinent facts and a tremendous amount of usable information on thousands of subjects, events, cities, characters and places referred to in the Bible.

An invaluable tool for every Bible student, preacher, Sunday school teacher and Christian worker.

Alphabetically arranged for ready reference, the material included is terse, discerning and refreshingly evangelical.

Critical, expository and homiletical.

"... probably the best one volume Bible encyclopaedia ever prepared... contains around a million words." *Moody Monthly*

"... The most satisfactory single volume Bible encyclopaedia ever published."

*Dr. Wilbur M. Smith*

"Can well be used to good advantage by the Sunday school teacher." *The Key, S. S. Teacher's Guide.*

600 illustrations—753 pages. 6½ x 9¾ inches—Strong reinforced cloth binding.

Only \$5.45

## Cruden's Complete Concordance

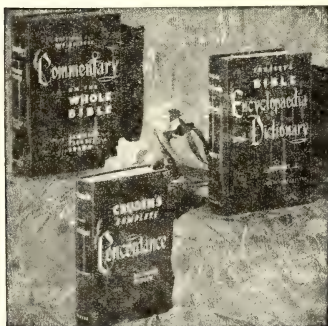
New, clear-type edition.

An index to all the key words of the Bible; helps you find the desired Scripture verses and related Scriptures. Includes more than 200,000 references to both the King James Version and the Revised Version, and lists Scripture proper names and the full content of Cruden's master work in one alphabetical arrangement.

This concordance will help you find the desired Scripture verse and related Scriptures. Any thought or Scripture verse in the Bible may be secured by reference to this handy, easily understood volume. Definitions and articles written by Cruden have been revised in accordance with modern scholarship, and the whole work has been set up in new, large, clear type, so conveniently arranged that it is a pleasure to consult it.

"Next to the Bible I would advise you to get Cruden's Concordance." *D. L. Moody*

783 pages, 5½ x 8½ inches. Only \$3.50



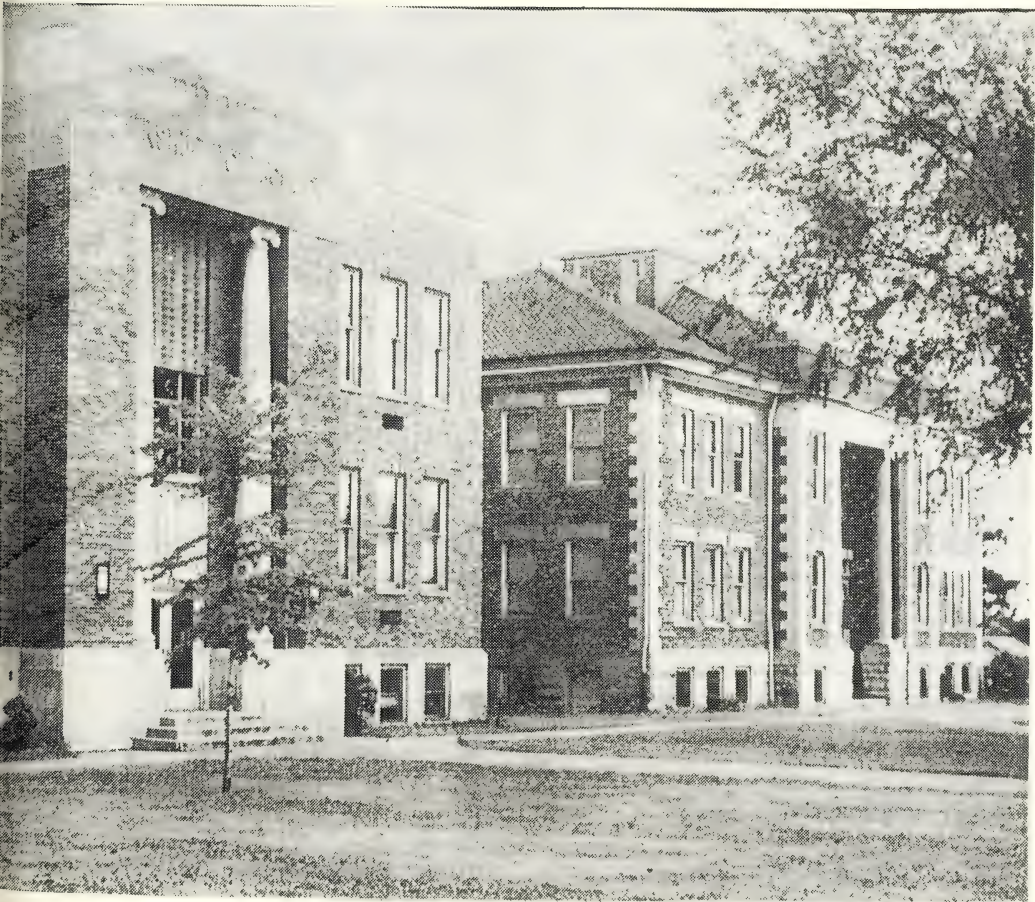
— ORDER FROM —

FREE WILL BAPTIST PRESS  
Ayden, North Carolina

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

## MOUNT VERNON TOWNSHIP AUDITORIUM



Meeting place of the National Association of Free Will Baptists

**N THIS  
ISSUE**

THIS IS MOUNT VERNON

SEEKING FOR GUIDANCE.....A. B. Bryan  
"NO PLACE TO GO!".....Rachel E. Wooten

AYDEN, N. C.

July 1, 1953  
Vol. 68 No. 26



# The Mail Box

## THANKS!

"The last issue of the paper (June 3) was the best one I've seen in quite some time. Great improvements are being made each week. Thanks for being such a good editor."—Rev. Clarence Bowen, Nashville, Tenn.

## 【●】

### A CREATION THEORY

"I seldom write any article for our paper, *THE FREE WILL BAPTIST*, so I will ask the editor to grant me space to let our readers know my views on the question in June 3 issue.

"I have had an idea for a long time that something must have happened between Genesis 1:1 and Genesis 1:2. For we read in Genesis 1:28 where the Lord commanded Adam and Eve to be fruitful and multiply and replenish the earth. I understand the word replenish means to do over again, or repopulate. Now if the earth had not been inhabited at some past time before Adam why did the Lord command them to replenish the earth? If we will read Genesis 9:1 we find the Lord giving the same command to Noah and his three sons. We know the earth had been populated before the flood, and if replenish after the flood meant to repopulate, I think it meant to repopulate in Genesis 1 and 2.

"Of course, we have no Bible record of time or people before Adam as recorded in Genesis 1. Some may not agree with me and I do not expect everyone to; but I think this earth had people living on it perhaps thousands of years before Adam and for their disobedience to God he destroyed them and brought the earth to chaos. Then at the beginning of Genesis he renewed the earth.

"The New Testament speaks that in the future God will make a new heaven and a new earth wherein will dwell righteousness. And I think he will use this same old earth, after he purifies it with fire, to build the new earth. He cleansed it one time with the water of the flood and used it again."—J. E. Ingalls, Route 5, Greenville, N. C.

## 【●】

### COMPLIMENTS GRIFFIN

"Brother Griffin, thank you very much for 'The Seventh Day Sabbath.' I have wanted to know more about the Sabbath Day and the Lord's Day for a long time. Praise the Lord for the Scripture that says, 'Blessed are they which do hunger and thirst after righteousness for they shall be filled.' I hope you never shorten Notes and Quotes. I don't care much about subtraction. I also want to say I enjoyed very much 'Sound Doctrine' and 'While they Slept.' I like to read from the pen of our living authors and writers of today. They can impart a touch that seems to meet the need of this day."—Mrs. Bertha Chappell, Mer Rouge, La.

## 【●】

"Oh, for a love, for a burning love, like the fervent flame of fire!

Oh, for a love, for a yearning love, that will never, never tire!

Lord, in my heart I appeal unto Thee;

Oh, give me my heart's desire."

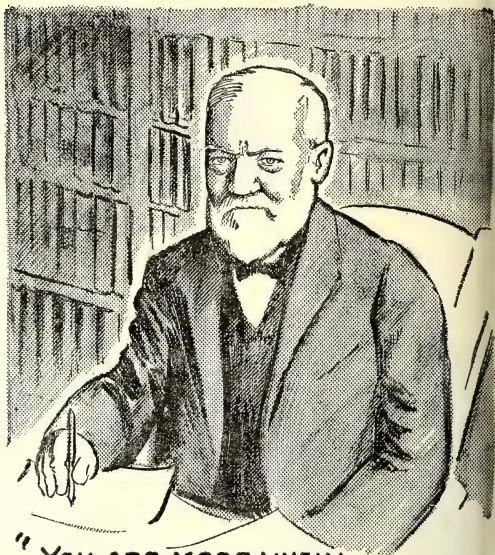
## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## QUOTES OF DISTINCTION



**"...YOU ARE MORE LIKELY TO FAIL IN YOUR CAREER FROM ACQUIRING THE HABIT OF DRINKING LIQUOR THAN FROM ANY OF THE OTHER TEMPTATIONS LIKELY TO ASSAIL YOU....FROM THE INSANE THIRST FOR LIQUOR, ESCAPE IS ALMOST IMPOSSIBLE"**—*Andrew Carnegie*

## NO PAPER NEXT WEEK

The Free Will Baptist is published fifty time each year. The two weeks not published are the week of the fourth of July and Christmas week. Since the fourth of July comes on Saturday this year, we will skip the July 8 issue. Therefore, do not be disappointed when you fail to receive your paper, but look forward to receiving your July 15 issue as usual.

## EDITOR'S VACATION

Your editor has returned to the office after two weeks of vacation spent in Alabama and Florida. We were privileged to visit with relatives and friends in these two states.

In addition to our visits with relatives, we visited the Georgia State Camp for two days. The attendance was good and the fellowship was wonderful. Then we visited the Florida State Camp where Rev. Damon C. Dodd was conducting revival services. These services were unusually well attended.

On this trip we visited three churches where we have pastored in years gone by: Piney Grove, Chipley, Florida; Prospect, Dothan, Alabama; and Glennville, Georgia. It was a real joy to again enjoy fellowship with these churches and their pastors.

# SEEKING FOR GUIDANCE

**W**HAN we be sure of God's guidance?  
Do we not sing, "He leadeth me?"  
There are a multitude of verses in  
wonderful Word which give definite prom-  
of guidance. We read for instance in  
m 48:14, "For this is our God forever and  
". He will be our guide even unto death."  
ve fail to take the Word for full value we  
into unbelief.

n seeking for guidance we should examine  
question from several points of view and  
down for ourselves certain safeguards:  
t, we must acknowledge to ourself as clear-  
s possible our motive in the matter. Let us  
ourselves what am I praying for? Why do  
esire it? Let us ask ourselves too, if God  
vers this prayer, will there be in any way  
ersonal advantage? When we recognize  
the answer to this last question is in the  
motive, we should act with special caution.  
must realize that God speaks to and  
alls in the inner sanctuary of the heart and  
may sometimes find it difficult to distinguish  
ween what He wants and what we want.

ve should ask the advice of other godly men  
women; wait with patience until it seems  
ossible to wait any longer, then when we

A. B. BRYAN

are calm and assured that we know the path  
He wishes us to follow, we can step out firmly,  
knowing that He will be with us and make us  
successful.

The second important safeguard is to face  
all the facts at hand. This sometimes requires  
much sincerity. It is surprising how dishonest  
we can be to ourselves and even with the  
Lord. Jeremiah says, "The heart is deceitful  
above all things . . . who can know it?" If we  
want to face the facts it is very helpful to put  
them down on paper. When we have done so,  
the written words take on personality of their  
own and we hear them say, "This is not all the  
truth." Let us correct, add, subtract until  
the written page state all the facts and we are  
completely satisfied that they are true.

Our third safeguard will be to approach the

matter in the spirit of Christ. It is here that  
prayer plays a large part. We can think the  
thoughts of Christ and hear Paul say, "Let  
this mind be in you which was also in Christ  
Jesus." The searching of the Word can be of  
great help; not merely the haphazardous read-  
ing of it but, the careful weighing of what the  
Bible has to say on the difficult choice we have  
to make.

Let no one think that in following these  
rules they will find an immediate answer for  
all their problems. I do not expect that, nor  
do I claim that because I try to follow this ad-  
vice all my decisions are the product of the  
direct will of God. I do feel that if we act  
in this manner we can be confident that God  
will overrule and will bring out the best pos-  
sible results even though we make a mistake.

The more sincere we have been in seeking  
selfishly the interest of God's kingdom, the less  
will be the evil results from the error we make.  
Never forget the safe standard for decision:  
first, our motive; second, the fact at hand;  
third, follow with decision in the spirit of  
Christ only when we are assured that we are  
making the right decision.

## The McAdams Write

Huntsville, Texas

Co-Laborers:

meetings in the name of our wonderful  
ist.

ve are back in Texas again after having a  
derful time in Florida. We conducted  
revivals in Miami, one for Brother Pelt  
one for Brother Sikes. We had a real  
meeting at Brother Pelt's church, but  
what we had expected. We took "flu"  
ng the meeting and had to miss several  
and the interest naturally dragged. But  
night before we left we had eight saved  
several more after we went back. Brother  
took in some good members after the meet-  
was over.

ve were with Brother Sikes at the First  
rch for two weeks and had a good meeting  
several saved and the church built up  
tually. We also visited Brother Buck's  
rch for three nights and had an old man  
d. Both of these congregations have built  
buildings which are a credit to them.  
her Pelt's people are preparing to build.

hen we went to Cairo, Georgia, for a  
meeting with Brother K. V. Shutes which  
enjoyed very much. Here we had around  
en conversions, mostly children. Brother  
es has a splendid radio program out of  
o, Georgia. Souls are being saved from  
e services. Anyone wishing to help him  
ld make a good investment. You know as

## Please Notice

### No 'Free Will Baptist' July 8, 1953

There will be no FREE WILL BAPTIST  
issued for July 8, 1953. This is due to the  
fact that the Yearly Volume of THE FREE  
WILL BAPTIST consists of 50 ISSUES a  
year. This is the first issue to be omitted.  
The second issue to be omitted will be dur-  
ing the month of December, 1953.

we lay down treasures here we lay them up  
in heaven.

We found some splendid people in these  
congregations and pray God's blessings upon  
them.

After these meetings we returned to Hunts-  
ville, Texas. We went to Miami with the in-  
tention of locating there if it suited us and  
the Lord lead. But we didn't care for the  
place for a home and came back to Huntsville.  
We are building another house, we sold ours  
last fall. We are about two miles from town.  
As soon as we finish this house we will be back  
on the field again. We hope to win many more  
souls to Christ before God calls us to heaven.  
Pray for us as we carry on His work.

H. M. and LIZZIE McADAMS

## Prayer

A little girl was to undergo an operation.  
The physician said, as he was about to place  
her on the operating table: "Before we can  
make you well we must put you to sleep."

The little girl smiled and said, "Oh, if you  
are going to put me to sleep I must say my  
prayers first." She knelt beside the table and  
prayed, "Now I lay me down to sleep . . ."

The surgeon said later that he prayed that  
night for the first time in thirty years.—*World  
Call.*

## The Drunkard

Phyllis Carter

Whiskey is the devil  
That really ruins a man;  
He spends all his money,  
To buy all that he can.

He drinks it down very quickly;  
Its influence makes him bold—  
It doesn't bother him at all,  
If his family is cold.

They have no wood to put on the fire,  
No shoes to put on their feet;  
The drunkard is waiting for the whiskey store  
to open,  
He's wabbling down the street.

He doesn't ever go to church,  
And never thinks to pray;  
He doesn't realize his fate  
When comes the great Judgment Day.



# This is Mount Vernon

**M**OUNT VERNON, one of the larger cities in southern Illinois and described by its Chamber of Commerce as the "King City" of that section, is a vibrant, well-to-do Prairie State community. The seat of Jefferson County, Mount Vernon is also an agricultural, industrial and distribution center of importance.

Situated on State Highways 15, 37, 142, 148 and U. S. Highway 460, and with such railroads as the Missouri Pacific, Chicago & Eastern Illinois, Southern and Louisville & Nashville serving the city, its importance as a vital distribution point and transportation pivot is obvious.

A diversified group of industries manufacture freight cars, cotton hosiery, beverages, ladies' dresses, truck trailers, stoves, neon signs, railroad ties, shoes and many other items. Rich farmlands surround the city and produce wheat, corn, soybeans, poultry, pears, apples and strawberries, which are marketed through Mount Vernon to other parts of the state and nation.

With the city located in a rich oil field area, most of the major oil companies are represented here. In the past 10 years Jefferson County has had an oil production of 34,000,000 barrels.

Four of the busiest thoroughfares in the city are Main, Broadway, Ninth and Tenth streets, which frame the County Courthouse in the center of Mount Vernon. Along these channels of commerce are a wide variety of shops and businesses serving more than 21,000 people in greater Mount Vernon and a large number of consumers from the surrounding area. Last year's total retail sales in the city approximated \$29,000,000.

More and more becoming an important medical center, Mount Vernon boasts three hospitals: Jefferson Memorial, Good Samaritan and the State Tuberculosis Sanitarium. The religious needs of the populace is met by the 45 churches of all denominations which dot this city of trees and neatly kept, solid appearing frame, brick and stone homes set back on broad lawns. For an intimate touch with local, state and national news, people in the city and surrounding area read the Mount Vernon Register News, a daily publication with a circulation of over 11,000.

Whether it be week-end or everyday recreation, there's ample outlet for energy at the local country club, auto races, professional baseball, municipal park and zoo, theaters and other extra-curricular activities. With St. Louis just 77 miles to the west and with good railroad transportation, many of the people of Mount Vernon are frequent visitors to the city by the Mississippi.

The story of Mount Vernon cannot adequately be told unless mention is made of the moment in history when the elements of nature seemed determined to wipe out the town and almost did. It was in 1888 on a Sunday in February that a cyclone slammed head-on into this southern Illinois community. Though there was great damage done, the townspeople set to work immediately on a new town, an event which marked the beginning of the lively industrial center of today.

The real beginning of this "Little Egypt" city dates back to 1816 when a man named Isaac Casey and his family established residence within what are now the city's limits. In 1819 the site was chosen for the seat of the newly organized county, officially named Mount Pleasant, and the town was platted. Outside of changing the name to Mount Vernon soon after the organization, the town moved slowly forward.

The big business of that early time in the city's history centered around the marketing of deer skins to the pelt market in St. Louis. One of the high points in early Mount Vernon history concerned a local business feud. One faction bought property and set up business in an area known as East Mount Vernon. This divorce of sorts lasted for 20 years, until in 1840 the upstart village was brought back into the city limits.

The city remained mainly a small town in the wilderness even after the Civil War, though industrial expansion and the coming of the railroads brought prosperity and a growing stature. However, it was after that fateful big wind of 1888 that Mount Vernon really surged ahead. Since that time every move of this solid, progressive community has been with a look to the future.

A constant building and improvement program highlighting buildings, streets and a dynamic school system is of prime concern the taxpayers of Mount Vernon. The city's Township High School is one of the leaders in the state. In athletic endeavor Mount Vernon's basketball team has won the state tournament two out of the three years. Six modern elementary schools and a junior high round out the educational side of the city.

The over-all view of Mount Vernon is that of a city that keeps uppermost the desires and needs of its citizens. This was spotlighted when the citizens recently voted to initiate a city manager type of government next April, and was the first community in the state to do since the Legislature passed an enabling act.

Though city officials, businessmen and the citizens in general are proud of the city's official position as the seat of Jefferson County, they are far more proud of their hospitals, schools and recreational facilities.

—Mt. Vernon Chamber of Commerce

## THE NATIONAL ASSOCIATION



HE SEVENTEENTH ANNUAL SESSION of the National Association of the Original Free Will Baptists of the United States will meet in Mt. Vernon, Illinois, July 14-16.

The theme of the associational meeting is "Enlarging and Expanding our Vision." The keynote address will be given by Rev. E. E. Morris, Oklahoma City, Oklahoma. The music director for the session is Mr. I. L. Stanley, Greenville, Tennessee.

Meetings will be held in the beautiful spacious Mt. Vernon Township Auditorium, just five blocks from the downtown square. Among the rooming facilities available are four hotels, the largest with 131 guest rooms; also private homes are available for all who wish them. There are more than twenty-five cafes and restaurants in the city. It appears that the Association will be well entertained in Mt. Vernon.

During the session, Rev. W. A. Hales, Norfolk, Virginia, will narrate the report on the Radio-Television Board, Rev. Joe Fort, Lake Buena Vista, Florida, will present the report of the Superannuation Board, Rev. J. Griffin, New Bern, North Carolina, will give the report of the Board of Publication and Literature, Rev. William Mishler, Detroit, Michigan, will make the report of the Sunday School Board, and Rev. Damon Dodd, Nashville, Tennessee, will report on his work as Promotional Secretary. It is expected that every department of the work will show an increase over last year.

The Wednesday evening session will be given over to mission. Rev. Raymond Riggs, Highland Park, Michigan, will make the formal mission report, and Rev. J. B. Bloss, Columbia, Tennessee, will make home mission report. A missionary film will be shown.

Other features of the program will be the report of the Bible College by its president, Dr. L. C. Johnson, and the report of the Women's National Auxiliary Convention by Mrs. Gladys Sloan.

## PROGRAM

THEME: *Enlarging and Expanding Our Fields*

SCRIPTURE—Isaiah 54:2

MUSIC DIRECTOR—Mr. I. L. Stanley, Greenville, Tennessee

TUESDAY EVENING, JULY 14

- 7:45—Opening Devotions—Reverend George Waggoner, Illinois
- 8:00—The Association called into Official Session—Reverend Paul Kaman, Clerk
- 8:15—The Welcome from Mt. Vernon's Mayor and Illinois Free Baptists
- 8:30—The Congregation Sings
- 8:35—The Keynote Address: "Enlarging and Expanding," Rev. E. E. Morris, Oklahoma City, Oklahoma

-Adjournment

### WEDNESDAY MORNING, JULY 15

- Morning Devotions, Reverend Rolla Smith, Flat River, Missouri
- Report of General Board Acting as Credentials Committee
- Seating of Delegates
- Recognizing Visiting Delegates from Other Religious Bodies
- Appointment of Committees
- Report of General Board, Reverend E. C. Morris, Secretary, Ga.
- Report of W. N. A. Convention, Mrs. Gladys Sloan, President
- Recess
- Morning Worship with Reverend Billy Melvin of Newport, Tennessee, in charge of Devotional Service
- The Message: "Lengthen thy Cords, Strengthen thy Stakes," Dr. L. C. Johnson, President of F. W. B. B. College

### WEDNESDAY AFTERNOON

- The Hour of Prayer, Reverend Joseph Ange, Durham, N. C.
- Miscellaneous Business (Schedule to be arranged by Moderator and Clerk.)
- "Enlarging and Expanding in Radio and Television," Reverend W. A. Hales, Norfolk, Virginia
- "The Free Will Baptist Minister and the Superannuation Program," Reverend Joe Fort, Lake Butler, Florida
- "Enlarging and Expanding through Publications and Literature," Reverend J. C. Griffin, New Bern, N. C.
- "Enlarging and Expanding our Denominational Life," Report of Promotional Secretary, Reverend Damon C. Dodd, Tennessee
- "Expanding our Most Challenging Field-The Sunday School," Reverend William Mishler, Michigan
- Report of Committee on Locating 1954 Session of the National Association
- Adjourn

### WEDNESDAY EVENING- MISSION NIGHT

- The Devotional Service, Dr. Homer E. Willis, Kentucky
- "Enlarging and Expanding our Foreign Fields," Reverend Raymond Riggs, Promotional Secretary of Foreign Mission Board
- "Enlarging our Home Mission Program to Expand the Home Field," Reverend J. B. Bloss, Chairman of Home Mission Board

8:30-Special Music

8:35-The Message in Film

9:10-Missionary Offering for Home and Foreign Missions

9:20-Adjournment

### THURSDAY MORNING-JULY 16

- 9:00-We Begin the Day's Activities with Worship-Leader, Reverend Paul J. Kettelman, South Carolina
- 9:15-Business Period-(To be arranged by Moderator and Clerk.)
- 10:15-"Enlarging and Expanding Our Christian Training Program," Reverend J. L. Welch, Tennessee
- 10:35-A Report from the Bible College, Dr. L. C. Johnson, President
- 10:50-Business Period
- 12:00-Final Adjournment

✠ 8 ✠

### PROGRAM

THEME: "His Command-Our Task"

WATCHWORD: "Laborers Together with God" I Cor. 3:9.

CONVENTION HYMN: "More Like the Master"

### MONDAY AFTERNOON

(At Auditorium)

- 1:30 Executive Committee Meeting:
  - Prayer
  - Reports:
    - (1) State Field Workers
    - (2) Executive Secretary-Treasurer
  - Discussions:
    - (1) Reports
    - (2) Plans for 1954
- 4:00 Adjourn

### MONDAY EVENING

7:00 Everyone Registers

7:15 Hymn ..... "Co-Laborers"

Invocation

(Continued on page seven)



STREET SCENE, MOUNT VERNON, ILLINOIS



# NEWS NOTES

## LITTLE BETHEL CHURCH REPORTS

Data for historical facts about the Little Bethel Church located between Lake City and Johnsonville, South Carolina, is not available at this time; however, the following remarks in this article are in general.

There has been some repair work done around the building and the sign which appears in the picture has not been completed. The church has 160 enrolled in Sunday school with an average attendance of 120. Also it has a good League and a very active Ladies Auxiliary and Y.P.A. A very successful Daily Vacation Bible School has just been completed.

Rev. J. A. Hucks of Conway, South Carolina, is pastor and great work has been accomplished under his leadership.



The church solicits your prayers that God will continue to bless them and add such as would be saved.

## NATIONAL HEADQUARTERS BUILDING PURCHASED

A Headquarters Building for the National Association was purchased on May 22. The building is located at 3801 Richland Avenue, Nashville, Tennessee, and was purchased at a cost of \$19,000 according to Rev. Damon C. Dodd, Promotional Secretary.

The new headquarters building is located in the western section of the city of Nashville, within two blocks of the campus of the Bible College.

Mr. Dodd says that on August 1, the following boards and agencies will set up offices in the building: Foreign Mission Board, Home Mission Board, League Board, Sunday School Board, and the Woman's National Auxiliary Convention.

\* \* \*

## MR. ZION REVIVAL SECOND UNION OF WESTERN CONFERENCE MEETS

The Second Union of the Western Conference of North Carolina met with Milbourne Church, Wilson County, May 31.

The union opened with congregational singing, followed with Rev. W. E. Renfrow conducting the devotions. Rev. R. E. Clegg, moderator, presided over the union. Mrs. Hoover Lamm gave the welcome address with Rev. L. H. Boykin responding. A business session was conducted at this time, followed by special music by a group of girls from the orphanage. Miss Bonnie Farmer gave a re-

evening, June 19. The church is paying the difference between the regular bus fare which the Foreign Mission Board pays and the cost of a plane ticket. All transportation prior to the time she will be responsible for herself. Keep praying for Lucy.

\* \* \*

## NEW CHURCH SECRETARY

Mrs. William Hill of Myrtle, Missouri, will be one of the Bible College students, will assume the secretarial duties of the East Nashville, Tennessee, Church the first week of July. Mrs. Hill is the successor to Miss Luc Wisheart who has gone to Cuba as a missionary.

\* \* \*

## YOUTH REVIVAL

Rev. James Earl Raper of Goldsboro, North Carolina, and a student at the Free Will Baptist Bible College, will conduct a youth revival at the First Free Will Baptist Church, Goldsboro, North Carolina, July 5 through 11. You are invited to attend and pray for the success of this revival.

\* \* \*

## CRAMERTON BIBLE SCHOOL

The Sunday school of Cramerton, North Carolina, Church closed a very successful vacation Bible school Saturday night, June 13, with a short program and the awarding of certificates. The school had an enrollment of 17 students with an average attendance of 14 each day. Surely this was the best Bible school the church has ever had.

The Cramerton Sunday School is doing a wonderful thing and is proud of it. Last Sunday the school had 317 students present under the leadership of Mr. Horace Shoemaker, Sunday school superintendent, and Rev. Roy Rikard, church pastor, the church and Sunday school has a bright future. Everyone in and around Cramerton are invited and welcome to worship with the Cramerton Church.

\* \* \*

## 5TH UNION OF EASTERN CONFERENCE

The Fifth Union of the Eastern Conference convened with Palmetto Chapel Church, Craven County, North Carolina, Saturday, May 30, with the assistant moderator, Rev. N. I. Wiggs, presiding.

Rev. Elmo Harper conducted the morning devotions. After a brief business session and the recognition of ministers and delegates, Rev. J. C. Griffin, moderator, delivered the union sermon. This was followed with the taking of two offerings for the orphanage and Rev. Duffy Toler. The amounts received were \$56.66 for the orphanage and \$33.67 for Rev. Toler.

The ladies of the church and community served a picnic lunch on the church grounds.

The afternoon session opened with Rev. N. D. Wiggs conducting the devotions. The Temperance Committee presented three resolutions to the union which were accepted. This was followed by a testimony service, and a rising vote of thanks to the host church for the hospitality shown the union.

The Finance Committee gave its report which was also accepted by the union. The union closed with prayer to meet in August with Moseley's Creek Church in Craven County.

## HOLIDAY NOTICE

The Free Will Baptist Press will be closed on Monday, July 6. This is done to give the employees a long fourth of July weekend.

—L. A. DUNN, Mgr.

\* \* \*

## EAST NASHVILLE MISSIONARY

Lucy Wisheart, East Nashville, Tennessee, Church's missionary to Cuba, left last Tuesday night, June 9, at 10:30 for her home in Myrtle, Missouri. She took a comfortable air-conditioned pullman to her home from which she left by plane for Havana, Cuba, Friday.

## COMING EVENTS

July 4—Independence Day  
July 13-16—National Association of Free Will Baptists, Mt. Vernon, Ill.  
August 4, 5, 6—National Sunday School Convention

## MAY'S CHAPEL BIBLE SCHOOL

May's Chapel Church, Dudley, North Carolina, has just closed a very successful vacation Bible School. The largest attendance for one single day was 71. The average attendance for the week was 64. Miss Leah Nickolas, a student from the Bible College, was director of the school and she did a wonderful job. The pastor, Rev. Albert T. Coats, taught an adult class during the week.

Saturday evening a picnic supper was served to the students and the commencement followed.

\* \* \*

## LOUISIANA ORGANIZES QUARTERLY MEETING

Four churches in the state of Louisiana, Sardus, Corbin Ferry, Mounds, and Olive Dale, met together May 20, at Sardus Church to organize a quarterly meeting of Free Will Baptists.

The meeting opened with congregational singing and prayer. Delegates from each church were recognized. A discussion on "Why We are Organizing" was led by Rev. Dee Smith with Rev. J. E. White discussing the duties of the officers. The following officers were elected for the coming year:

Moderator, Rev. Dee Smith—Mounds  
Clerk, Jean Butler—Sardus  
Assistant Clerk, Brother Chapel—Corbin Ferry  
Executive Committee, Brothers Barney Aultman, Sardus; R. M. Butler, Sardus; James Frith, Corbin Ferry; Hilton Freeman, Mounds; Robert Smith, Olive Dale.

It was voted that the quarterly meeting meet each fifth Sunday in the year with each church sending as offering for the expense of the meeting. An offering was taken to be sent to Home Missions.

The meeting closed with prayer to meet August 29 with Sardus Church near Oak Grove.

## BOWEN INSTRUCTOR AT GEORGIA YOUTH CAMP

Rev. Clarence Bowen, pastor of East Nashville, Tennessee, Church, was league instructor at the Georgia Youth Camp held the week of June 21 at Camp Mount Bethel Near Ashburn, Georgia.

\* \* \*

## EAST NASHVILLE BIBLE SCHOOL

The East Nashville, Tennessee, Church, had the largest Bible school in several years. The enrollment for the entire school was 71 with an average attendance of 61. Total offerings from the weeks amounted to \$25.60 which will be used for the Lucy Wishart mission fund.

\* \* \*

## FLORIDA YOUTH CAMP NOTICE

The Youth Encampment and Training Institute under the auspices of the Florida State Association of Free Will Baptists will be held at the Camp Grounds, 5 miles south of Cottondale, Florida, on Highway 231, July 13-17. The Rev. D. W. Poole of Dothan, Alabama, will be the superintendent of the Encampment and is in charge of enrollment.

The session is designed for young people and children ages 6-24, but those over the age of 24 will be permitted to attend any or all sessions, according to the superintendent.

Courses of instruction will be offered in Sunday School, F. W. B. League, Missions, and Bible Doctrine. The Rev. and Mrs. T. B. Mellette of Hilton, Georgia, the Rev. Mike Pelt of Miami, Florida, and Miss Carol Brown of Lake Butler, Florida, will make up the faculty.

Those wishing to attend the session may contact the superintendent by writing the Rev. D. W. Poole, 208 E. Adams St., Dothan, Alabama.

The fee for the entire session will be \$5.00 per pupil and application blanks will be sent on request.

## NORTH CAROLINA MINISTERIAL ASSN. HOLDS CONFERENCE AT CRAGMONT

Sixty persons registered at the North Carolina Ministerial Conference held the week of June 8, at Cragmont Assembly. Among this number were six lay church officers. The highlight of the conference this year was the dedication of Cragmont Assembly, Inc., at noon on Wednesday, June 10. Among those taking part in the Dedictory Service were: Rev. James A. Evans, President of Board of Directors; Rev. R. N. Hinnant, who represented the North Carolina State Convention and delivered the Dedictory Sermon; Rev. R. P. Harris and Mrs. Walter Rhodes, representing the North Carolina State Woman's Auxiliary Convention; Brother Fountain Taylor, representing the North Carolina State Sunday School Convention; and Rev. Burkette Raper, representing the North Carolina State League Convention. Everyone now rejoices to know that Cragmont is paid for and has been dedicated unto the Lord for Christian services.

The program at the Ministers' Conference this year was a good one. The morning sessions consisted of: 1. Devotions; 2. Lecture on F. W. B. history by Rev. David Hansley, Chairman of the North Carolina Board of Education; 3. Lecture on F. W. B. doctrine by Rev. Lloyd Vernon, President of Mount Allen Junior College; 4. Presentation of our denominational work by Rev. M. L. Johnson, State Promotional Director.

At the business session it was voted to extend an invitation to all F. W. B. ministers in North Carolina, who are in good standing in their conference, to join the State Ministerial Association. The membership fee is \$1.00 a year. This money is used solely for the promotion of the work of the Association. The Association would like to have every minister (ordained or licensed) in the state to belong to its membership. You are urged to send

(More News Notes on page eleven)

## WOMAN'S AUXILIARY PROGRAM

(Continued from page five)

7:30	Organization of Convention	
	1. Seating Delegates	
	2. Reading Minutes	
	3. Committees Appointed	
7:45	Hymn....."Take My Life and Let It Be"	
	"Good Stewardship Makes Fruitful Servants".....Mrs. Homer Willis, Ky.	
	Prayer	
	Welcome Address.....Mrs. W. Waggoner, Ill.	
	Response.....Mrs. Lester Jones, Ala.	
	Stewardship Speaks.....YPA's from all States	
	Mrs. Cleo Purcell, Leader	
	Hymn....."More Like the Master"	
	Recognition through Awards	
	Stewardship Challenges.....Movie Film	
	Benediction	

### TUESDAY MORNING

9:00	"The Missionary Command—Our Challenge".....Barbara Willey, Cuba	
	Discovering Who's Who	
	President's Message.....Mrs. H. B. Sloan	
10:00	Fulfilling Our Task.....Representative from Each State	
11:00	Hymn....."To the Work"	
	Prayer	
	Solo.....Darlene Bunton, Ill.	
	"A Lost World—Our Challenge".....Zalene Lloyd, India	

### Offering and Announcements

#### Benediction

### TUESDAY AFTERNOON

1:30	Let Us Sing!	
	"His Command Stimulates Use of All Talents".....Mrs. Edith D. Shiver, Ga.	
2:00	Reading Minutes	
	Recognition of WNAC Officers	
	Digest of Field Reports.....Mrs. Ralph Staires, Recording Sec.	
	Committee Reports	
	Appreciation	
	Registration	
	Finance	
	Resolutions	
	Nominating	
	Miscellaneous Business	
	Installation	

\* \* \*

## CONVENTION OFFICERS

PRESIDENT.....	Mrs. H. B. Sloan, Detroit, Mich.
EXEC. SEC.-TREASURER.....	Mrs. J. E. Frazier, Nashville, Tenn.
RECORDING SECRETARY.....	Mrs. Ralph Staires, Tulsa, Okla.
ASST. REC. SEC.....	Mrs. J. B. Bloss, Columbia, Tenn.
CHAIRMAN	
ENLISTMENT-LITERATURE.....	Mrs. Eunice Edwards, Desloge, Mo.
YOUTH.....	Mrs. Cleo Purcell, Bristow, Okla.
STUDY COURSE.....	Mrs. D. C. Dodd, Nashville, Tenn.
PROGRAM-PUBLICITY.....	Mrs. L. E. Ballard, Ayden, N. C.
BENEVOLENCE.....	Mrs. Huey Cower, Henderson, Texas



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *After what order was Christ made high priest? Was it after the order of an endless life as seen in Hebrews 7:16, or was it after the order of Melchisedec, whose office was that of a king priest as seen in Hebrews 7:21? If He was made high priest after the order of Melchisedec as seen in Hebrews 7:21 and also if he was made high priest after the power of an endless life as seen in Hebrews 7:16 do we have two high priests? Will you please make the connection?*—L. K. Mike, Los Angeles, California.

**ANSWER:** Christ has been made high priest after the order of Melchisedec as stated in Hebrews 7:21; Psalms 110:4; and Hebrews 5:6, 10. The Book of Hebrews sets forth many features of Christ's high priestly function as being typified by Melchisedec, who was a king priest. A king priest in Melchisedec's time and location acted both as a sovereign political head and the supreme director of the spiritual functions of his people in the city-state. The feature, "After the power of endless life," in Hebrews 7:16 is only one of many that the book of Hebrews ascribes to Melchisedec as a symbol of Christ in His present high priestly position. Therefore the connection between Hebrews 7:21 and 7:16 is that 7:16 sets forth only one of the many high priestly functions which 7:21 represents.

If you wish to make a further study of this subject, Genesis 14:18-20 gives the account of the only historical scene in the Bible where Melchisedec appears. Psalms 110:4; Hebrews

5:6, 9:12, 14, and several other passages to be found in the Bible point back to this one scene in Genesis 14:18-20. Take a Bible concordance run off the references, compare the Scriptures and compile the data. Such a study is both interesting and profitable.

**QUESTION:** *What is the "sin unto death," I John 5:16? Is it a sin that brings to the sinner natural death or eternal death?*—Carey Watkins, Carey, North Carolina.

**ANSWER:** I believe that both physical and spiritual death might be involved in this sin, but that the Holy Spirit had spiritual death in mind as He directed John in writing this. Ananias and Sapphira incurred upon themselves physical death when they lied to the Holy Ghost. See Acts 5:1-10; Ezek. 33:13. Spiritual death may have also been in this judgment. In Matthew 12:32 we are given to understand that there is no forgiveness to be found for one who speaks against the Holy Ghost. About the same thing seems to be in the mind of the Holy Spirit as He causes the words of Hebrews 6:4-6 to be written. Then in Hebrews 10:26-31 the Holy Spirit makes it clear that when one sins wilfully after he has been saved, he has no more opportunity to be saved. Surely when one reads and studies these passages carefully he sees that there is involved here a wilful rejection of Jesus' efficacious blood and a heedless trampling of it under his feet, but it surely seems that such would be possible in the light of these Scriptures.

preachers, deacons and teachers taking to destroy them? What shall we answer to God, who will be our Judge one day, if we sit still, close our eyes and ears and hold our hands while our boys and girls play with fire that will burn, sear, mar and scar them for life? How well do we qualify as the shepherd of our flocks—the ones we teach, lead and preach to on Sundays?

Why do we hear this wail among us today? Because, boys and girls need activities to train their thoughts and keep them from being idle. Christian youth needs sports, happy times of fellowship together and trips designed to show them their Heavenly Father owns this world

and there is a way they can enjoy what is rightfully theirs and not the devil's. Boys and girls, who are still sinners, utter this cry because they have already tasted all that Satan has to offer and yet they are hungry, unhappy, always on the go and never getting anywhere, desperate in their search for peace and joy. Boys and girls who are "members of a church" use this weak, crooked, lame excuse because they do not love their Saviour enough to stop tampering with things and places that soil, mar and scar their testimony for Christ.

What are we doing to provide activities for our young people? That is a fair question. This spring we began planning to produce a play. Characters were selected, parts learned, costumes planned, spotlights secured and a time chosen to practice. Why, we even made our own scenery! Before each time of practice, we have prayer asking God's blessing and guidance upon our work for Him.

The name of our play is "Terry's Call" by Ethel Symonds Low. The theme of the entire production is living a real, vital Christian life—what effect God's Word has on His people—the results of staying close to God.

The first time it will be offered to the public will be: July 12, 8:00 p. m., at King's Cross Road Church. Come out to see for yourself what young people who love God can do for Him and what God will do for those who love and obey Him.

Perhaps you will find something that will help you with your boys and girls. We will begin promptly at 8:00 p. m., so please arrive early enough to be seated before lights are dimmed.

—RACHEL E. WOOTEN

## Try Again!

A man killed in a motorcar accident was taken to a local mortuary where he was identified by a nephew. While the latter was telephoning relatives, the real uncle walked in and the astonished nephew cried:

"But uncle, you're supposed to be dead!"

"Never felt better," was the reply, and after viewing the corpse intently for a minute he added: "Nope, it aint me."—W. L. Hudson.

## Would You Be Ready?

KATHERYN DURHAM

*Would you be ready  
If my Lord should come today;  
Would you go with Him  
To claim your place of stay;  
Would you be caught up  
With His bride in the air;  
Would you be ready  
If He should come today?*

## The Everlasting Spring

Do not try to get something out of self. Why try to pump where there is no well, or to draw water where there is no spring? Come, rather, to the everlasting spring, to the everlasting well. Come to Christ.—Selected.

**I**S THAT THE CRY, complaint, or excuse of the young people in your church? The cry of the consecrated Christian who cannot take part in things of the world? The complaint of the boy and girl still in sin who has tasted everything the world and Satan has to offer? The excuse of our boys and girls who are "members of the church," but who still love secretly and attend openly all Satan has to offer?

If you have heard or are now hearing these four pathetic words what action are you

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"And with what measure ye mete, it shall be measured to you again." (Matt. 7:2)

A little boy once went home to his mother and said, "Mother, sister and I went out into the garden, and we were calling out, and there was somebody mocking us."

"How do you mean, Johnny?" said his mother. "Why," said the child, "I was calling out, 'Hol' and the boy said, 'Hol' So I said to him, 'Who are you?' and he answered, 'Who are you?' I said, 'What is your name?' He said, 'What is your name?' And I said to him, 'Why don't you show yourself?' he said, 'Show yourself?' and I jumped the ditch, and I went into the woods, and I could not find him, and I came back and said, 'If you don't come out I will call at you!' and he said, 'I will beat you!' " So his mother said, "Ah, Johnny! If you had said, 'I love you,' he would have said, 'I love you.' If you had said 'Your voice is sweet,' he would have said, 'Your voice is sweet.' Whatever you said to him, he would have said back to you."

And the mother also said, "Now, Johnny, when you grow and get to be a man, whatever you say to others they will, by and by, say back to you." And his mother took him to that old text in the Scripture, "With what measure ye mete, it shall be measured to you again."—Bible Com.

The way in which we form our opinions and speak of others will be the way they will regard us. Some one has said very truly, "The way to righteousness lies in finding not others' sins but our own." If we would see ourselves as we really are, and as God, and others, see it would help us tremendously in giving the correct appraisal to our fellowman.

We must love to be loved. If we expect smiles, we must smile.

Perhaps Christ made His teaching more understandable in the sixth chapter of Luke where He said:

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:37, 38)

So we see that we may expect the good things of God in this life to the extent that we spend our lives for the glory of God and the good and happiness of others.

And with what measure ye mete, it shall be measured to you again."

## The Pattern

"I spoiled that dress by not comparing the sleeve with the pattern," said an amateur dress-maker. "I had put the pattern away and I didn't want to bother to get it out again. If I had just taken the pains to look at it again and see where those notches were, I wouldn't have such an ill-fitting garment."

Too often we spoil a day in our lives as Christians in much the same way, by not troubling to look at the Perfect Pattern—the life of our Lord.

A few minutes in the morning spent quietly in the Master's presence will enable us to put in the little notches of patience and helpfulness and loving sympathy, the little markings

## "Help Me, Lord"

Many professed Christians feel as the professor who expressed himself in a prayer in a Salvation Army meeting felt: "O Lord, help me to forget all about my learning, help me to forget my position in society—help me to get down on the level with these poor people, help me—," but here his prayer was cut short by the captain who shouted: "O Lord, do help this poor learned fool." And the big brass drum sent out a fervent "Amen!" O Christian, with Christ's example before you, never talk of getting down to reach a soul.—*Peniel Herald*.

that make beautiful the garments of Christian living.—*The Youth's Christian Companion*.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## HEAVEN: ITS DESCRIPTION

Read The Revelation, Chapters 4, 21 and 22.

### 1. Heaven Is A Place Of Rest

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13; Heb. 4:9).

### 2. Heaven Is A Place Of Life

"And God shall wipe away all tears from their eyes; and there shall be no more death" (Rev. 21:4).

### 3. Heaven Is A Place Of Purity

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24; Rev. 21:27).

### 4. Heaven Is A Place Of Praise and Worship

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12, 8-14).

### 5. Heaven Is A Place Of Happiness

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:17; 21:4; Ps. 16:11).

### 6. Heaven Is A Place Of Knowledge

"Now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12; Rev. 22:4).



# Woman's Auxiliary Department

Editor  
MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Mt. Zion Bible School

Mt. Zion Church, Nash County, North Carolina, under the leadership of the Woman's Auxiliary, held its annual vacation Bible school June 8 through 12. We were very glad to welcome Mrs. R. N. Hinnant, the pastor's wife, as our leader for the week. Miss Mozelle Bass was pianist and the time spent together for the Lord was enjoyed by each student and helper.

We had a large number attending each day with an average attendance of 75. Delicious refreshments were served each afternoon by the ladies and were thoroughly enjoyed by all.

To climax the week spent together, on Friday morning the mothers prepared and served the children and others attending a picnic lunch. This was enjoyed by everyone, especially

Rev. R. N. Hinnant, pastor, who was back from Cragmont and with us on Friday.

Friday evening at 8 o'clock, the commencement was held at the church with each class giving a short program on the things they had learned during the week. The handiwork was also on display for the people to see. A collection of \$16.97 had been taken up each day and at the commencement. This was to be used to help pay for our new pews which have just been installed.

The week's work was very successful and I'm sure everyone enjoyed working together in service for their Lord.

MRS. CLARENCE MANNING  
4th Chairman

## Ga. Woman's Auxiliary Institute Meets

The Georgia Woman's Auxiliary Institute met in connection with the Ministers' Institute on Monday, June 8, lasting through June 12, at Mount Bethel Camp near Ashburn, Georgia. There were 12 churches represented with 27 members, these came from six associations. This was the best representation we have had at our institute. Of these we had several elderly ladies with us for which we were very grateful. A great time was had by all in fellowship and friendship together.

Mrs. Edith Shiver of Elmodel, Georgia, our state president, was with us and served as our instructor. She taught the manual and gave us an overall picture of our work in Georgia. She did a wonderful job and we enjoyed having her very much. Her two small daughters were with her and we learned to love them.

We wish to express our appreciation to each auxiliary who so willingly helped to finance this institute in any way. We feel like you that helped and could not be with us missed a great blessing. We did have a great time and enjoyed the messages brought by the ministers of the institute.

MRS. C. J. HARVEY

### 7. Heaven Is A Place Of Comfort

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" (Rev. 7:16, 13-17).

### 8. Heaven Is A Place Of Health

"Neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

### 9. Heaven Is A Place Of Light And Beauty

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23; 22:5).

### 10. Heaven Is A Place Of Re-union

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17; Heb. 12:22).

### 11. Heaven Is A Place Of Fellowship With Jesus

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3; II Cor. 5:8; Phil. 1:23).

### 12. Heaven Is A Place Of Service

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3; 7:15).

### 13. Heaven Is A Place Largely Populated

"After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9; Heb. 2:10).

### 14. Heaven Is A Place Of Rulership

"And there shall be no night there; and they need no candle, neither light of sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

"His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23).

—Selected.

## CORRECTION

In the Foreign Mission Financial Statement appearing on page 13 of this issue the following lines we omitted through error.—Editor.

Florida	900.00	818.23	81.77
Georgia	2,100.00	2,184.27	
Illinois	3,200.00	2,683.37	516.63
Kentucky	1,500.00	1,004.36	495.64
Michigan	7,000.00	9,636.33	
Mississippi	850.00	688.22	161.78
Missouri	9,000.00	8,901.41	98.59
North Carolina	13,000.00	14,849.09	
Ohio	2,000.00	1,950.33	49.67
Oklahoma	5,000.00	1,651.47	3,348.53
South Carolina	3,500.00	2,462.71	1,037.29
Tennessee	6,000.00	6,613.04	
Texas	3,000.00	3,606.11	
Virginia	1,500.00	1,001.04	498.96
West Virginia	2,000.00	1,788.90	211.10
Miscellaneous	1,450.00	1,770.52	
Totals	\$65,000.00	\$63,382.65	\$ 7,726.71
Quotas Overpaid			6,109.36
Balance Due			\$ 1,617.35

# Notes and Quotes



BY J. C. GRIFFIN

## "A DROP IS AS GOOD AS A RIVER"

It has been said by one who refused to believe that New Testament baptism was by immersion that "a drop is as good as a river." Well, so far as salvation is concerned, that fellow may be right since water does not save us, but rather we are saved by grace through faith as a gift from God. (See Ephesians 2:8). May I quote the verse for fear that you who read will not take the time to look for the Scripture as many persons do when reading, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." We Free Will Baptists do not believe in water salvation, but we absolutely believe in salvation by faith in Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Back to the "drop." Now John the Baptist was not willing to accept the "drop" theory. Let us see, "And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins" (Mark 1:5).

## JESUS BAPTIZED

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan" (Mark 1:9). We get from this that Jesus preferred the river to a "drop." May we notice the 10th and 11th verses: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." God was pleased with His Son. Matthew says, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." This sounds like Jesus made a special trip to John for the purpose of being baptized. John was baptizing in the river of Jordan, yes, in the river, not with a few "drops." God said he was well pleased. To be well pleased with a person, we must be pleased with the acts of that person. So God was pleased with the baptism of his Son. The act was in the river of Jordan; it was baptism.

In Matthew 28:19 it is recorded that Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." According to the Scripture the word that Jesus used meant to immerse. Jesus selected a word that specifically expressed the sacred ordinance. There can be no mistake. Jesus used the word baptize which means to "immerse, or to dip, or bury." You certainly can-

not immerse a person with a few drops of water; neither can you immerse a person by pouring a little water on the head. If Jesus had meant to sprinkle, he would have said, "raïne" meaning sprinkle. If he had meant to pour he would have said, "chee" meaning pour; but he used the word that meant to immerse or dip. So according to the word of the Lord Jesus, sprinkling and pouring are not Christian baptism. Let us notice what some of the fathers, translators, and reformers have said:

*Liddell and Scott* whose lexicon is the standard among English speaking people, both for classic and for Bible Greek. Baptize—to dip in or under water.

*Beza*, an eminent translator of the New Testament from Greek to Latin, is compelled to admit "Christ commanded us to be baptized by which word it is certain immersion is signified. . . . To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism."—*Comments on Mark 7:4*.

*Martin Luther*—"Baptism is nothing else than the Word of God immersed in water,"—*Fifth of the Smalcald Articles drawn up by Luther*.

*William Tyndale*—"The plunging into water signifies that we die and are buried into Christ as concerning the old life of sin, which is Adam; and the pulling out again with Christ to a new life."

*Gill*—"This word in its primary sense signifies dip or plunge into; and so it is rendered by our best lexicographers, merge, immerge, to dip or to plunge into. And secondary, consequential sense, above, lave, to wash, is used, because what is washed is dipped, there being no proper washing but by dipping."—As quoted by Winebrenner.

*John Wesley*—"Buried with him"—alluding to the ancient manner of baptism by immersion."

Beginning with *Liddell and Scott* all the renditions are taken from the book "Christian Baptism, The Lord's Supper, and Feet Washing," by H. M. Riggle.

I have never known a person to become dissatisfied with immersion or being buried with Christ in baptism, but I have found a great number who have become dissatisfied with their sprinkling and their pouring and I have baptized a large number of such persons.

## COMPLETE IN CHRIST

"For in him dwelleth all the fullness of the Godhead bodily: And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead" (Co. 2:9-12).

## F.W.B. NOT SPOILED BY MODERNISM

The Free Will Baptist is one of the denominations that still hold to the Bible teaching

without modification — adding to or taking from. Rev. Bob Self before he left for his eternal reward, said, "God has kept the Free Will Baptist from modernism to witness for Jesus in these last days."

Now Dr. Bob Jones, Sr., comes along and says almost the same words regarding the Free Will Baptists. Recently on leaving Greenville, South Carolina, for Highland Park, Michigan, to conduct a revival in the Free Will Baptist church, Dr. Jones said: "I am very interested in the evangelistic emphasis which the Free Will Baptists are now giving in parts of America. There are in the United States 400,000 members of this denomination and they are a group of Christian people who have never been spoiled by a modernistic theology. It may be that God has held this group of orthodox Christians in line to do a work in this day of loose living and loose theology."

Dr. Bob, we thank God that even though we are small that we are sound in our theology. If modernism ever gets into our ranks, there will be some "old timers" who will stand for the "faith once delivered to the Saints."

## NEWS NOTES

(Continued from page seven)

your membership fee, along with your address, to William Burkette Raper, Secretary of the North Carolina Ministerial Association, Snow Hill, North Carolina. Upon receipt of your membership fee, you will be mailed a membership card. Make your checks payable to the North Carolina Ministerial Association. A list of all members will be published in THE FREE WILL BAPTIST soon. If you desire to take membership in the Association, you need to send your dues within the next 15 days.

## EDGEWOOD VACATION BIBLE SCHOOL

Edgewood Church, Macclesfield, North Carolina, held its Vacation Bible School recently with 60 students enrolled for the week, with an average attendance of 50, and 40 certificates being awarded. On Friday, the closing day of the school, the Bible school and Sunday school went to Riverside Park at Rocky Mount and enjoyed a nice picnic together.

Each day during the school an offering was taken to be given to the orphanage concert class when it visits the church the 28th of June.

## SUCCESSFUL VACATION BIBLE SCHOOL

Sandy Plain Church, Pink Hill, North Carolina, had a very successful vacation Bible school during the week of June 1 through June 6.

Some 148 students were enrolled for the school with an average attendance of 128. Certificates were awarded to 125.

There was something very unusual about the school. There were several who rededicated their lives to the Lord and 18 who confessed Christ as their Saviour for the first time. Mrs. Ralph Sumner was general director for the school and Mrs. Arthur Kennedy served as music director.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE HURRICANE!

SARAH SCHUSTER

**P**HILIP and Dorcas Fowler went around their home with Daddy and watched while he nailed boards over window after window all around the house.

"My! my!" said Philip, his frightened eyes growing larger every minute as the wind twirled his curly hair in every direction. "See, Daddy, Mr. Black and every one of the neighbors are boarding up, too. Is the hurricane going to blow us away?"

"Oh, Daddy," exclaimed Dorcas, "I'm getting just awfully scared!" She waved her hands nervously. Daddy did not answer but kept on singing as he pounded the nails, "God will take care of you."

The wind was beginning to blow so hard you could hardly hear his rich baritone voice, but he sang with great assurance louder and louder.

Everybody in Crystalwater was getting ready for the big storm; there was no doubt about that. Everything movable had been carried under cover, all the doors were shut tight and the garage doors were even nailed shut. These Florida people know all about hurricanes, and Mr. Black, the Fowler's next-door neighbor, had come over the night before and had told the newcomers (who had just recently moved to the land of sunshine and flowers) that now and then they could expect a hurricane. He said one could never tell exactly how bad the storm might become, but that it would be well to make every provision for safety.

As the wind began to blow harder and the rain commenced to fall threateningly, the Fowlers went in and at the lunch which Mother had gotten ready. Mother hummed to herself calmly in order not to alarm the children, but in her heart there was fear. She had never lived through a hurricane and the reports certainly were terrifying enough.

At regular intervals the man from the United States Weather Bureau announced over the radio about the "monster hurricane," just how it was slowly advancing, where it was supposed to strike, and gave advice and precautions for safety. The people who lived on the beaches were commanded by order of the police to leave their homes and come inland to avoid the high tide, etc., etc., etc. It all sounded alarming enough.

This tropical storm experience was entirely new to Mrs. Fowler and she was plainly afraid. "Of course," she said to herself, "I must not for a minute let Philip and Dorcas know that I am frightened."

"You are sure you have enough groceries and canned stuff in the house for several days, in case the electricity goes out and the re-

frigerator won't be in use?" asked Mr. Fowler softly, not wishing the children to hear and become more frightened than they were. "Have you disinfected the bath tub, dear?" he added, "as Mr. Black suggested, so that I can fill it with water in case the water main breaks?"

"What will the storm be like when it breaks?" asked Philip as they sat down at the table for dinner.

"It will be a very bad whirling wind and torrents of rain, they say," answered Mother.

It was Dorcas' turn to say grace at the table and, forgetting all about asking a blessing on the food before them, what do you think she prayed? She said, "Be not dismayed whatever betide, God will take care of you." Then she added earnestly, "Please, Jesus, take care of us, for You know a hurricane is a very bad storm. Amen."

All prayed with her, you may be sure, but not a word of comment was made. They all ate but halfheartedly.

"Here it comes," said Philip as the wind obviously heightened and began to whiz and roar and shriek around the house. O how it blew! Rain came down in great sheets and the wind blew the saltladen breezes with terrific force. A few windows which were sheltered by the front porch had not been boarded and Philip watched how the great palm-tree branches were twisted and twirled by the wind.

"Snap," cracked the branch of a pine tree. The wind shrieked with every puff more viciously and at last Dorcas could not hold back the tears. "Oh, I'm so scared, Daddy!" she cried.

"Come, dear," said Mother, "all stand here around the piano and Daddy will lead us as we sing to each other, 'God will take care of you.'"

Mother went to the piano as calmly as she could, with one branch after another snapping away alarmingly, and began playing softly and meaningfully. Daddy sang lustily, and Philip

and Dorcas joined in feebly. "The worst thing about hurricanes," Mr. Black had said, "is that they last so many hours. The suspense is bad during the nighttime." Mrs. Fowler had provided an old-fashioned kerosene lamp and a farm lantern, and they had several large flashlights.

"Bow-wow, bow-wow-hmmmmmmmm," whined an amilla in distress. The SOS call came right into the room above the noise of the wild wind and above the music.

"That's a dog, Daddy, out in the storm," said Philip. "Children, stand back," commanded Daddy as he went out into the kitchen and carefully tried to open the back door. He had to push with all his might.

"Bless your heart, come in, Butchie," he cried as he help the big neighborhood dog into the house.

"Why, it's Butchie," exclaimed Philip as Mother and Dorcas came out to see.

Daddy was rubbing the big dog down with a large turkish towel which Mother quickly got. "I guess his usual sleeping place under the house got filled with water and so he came to us. Good old Butchie," said Daddy as he rubbed the dog vigorously.

"He knew, Daddy," said Philip, "that you would take care of him."

"Now I'll give him a few hamburgers as soon as I can fry them a little," said Mr. Fowler, "and then, Butchie, old boy, you can sleep for the night in Philip's room, where I'll spread out a large rug for you."

Butchie soon got his strength back. After many a love pat from Dorcas and Philip and much tail wagging to show his thankfulness, he curled up on the rag rug and went to sleep.

"Let's listen to the radio, Daddy, it's time for another report," said Dorcas. They listened breathlessly while the radio man said, "The storm, I'm very happy to say, has veered so that the center will not directly strike Crystalwater after all. However, there is to be no letdown of precautions, for after the lull the winds will still be of great velocity and very destructive."

"Thank God," said Mr. and Mrs. Fowler in one breath. "See, children, God heard our prayer and our song, and He has answered Dorcas' prayer at the table. Now you, Philip, and Dorcas, lie down on the couch and on the sofa and get some rest. Daddy and I will sit up and keep watch for any emergency."

"I'm not afraid anyhow anymore," said Philip, although the wind was howling breath-takingly still to be sure.

"Philip, don't say that! Didn't you understand the radio man?" asked Dorcas reprimandingly.

"Yes, I heard him all right," answered Philip, "but when I saw Daddy take in Butchie, and be so nice to him, I knew my Heavenly Father would take care of us."

Daddy's eyes filled with tears. "Come, Mother, we'll get a bite of supper for the kiddies before they sleep," he said as he and Mother and Dorcas went out into the kitchen.

When they returned in a few minutes Mother asked, "Where is Philip, he's not here?" Anxiously they looked in the rooms now with the boarded windows.

"Here he is," said Daddy, and there Philip lay fast asleep, his curly head right beside Butchie on the big rag rug.

—Sel.

# :-: Department of Foreign Missions :-:

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Calverys Enroll in School

While waiting for opportunity to enter India and upon realizing the need of further training, Rev. and Mrs. Wesley Calvery have entered Peabody College, Nashville, Tennessee, for further practical training.

Mrs. Calvery is training for practical nursing and Mr. Calvery is working toward his B. S. degree.

Resolution has been passed by Foreign Missions Board that their salaries be terminated as of May 31 since there is no provision made by the Foreign Missions Department to pay salaries of accepted candidates while they are in school.

It is further resolved that the Calvery fund be held open with the Board of Foreign Missions until such time they are permitted to enter the Mission Field of their leading or until such time their affiliation with the Board of Foreign Missions be terminated.

In the event they cease to be affiliated with the Board of Foreign Missions or for some reason are unable to enter Mission Field, the funds accumulated in their account shall automatically be turned into the General Fund of the Foreign Mission unless the donors request a refund.

Also, it is further resolved that the donors to the Calvery fund be requested to channel their gifts through either the General Fund of the Board of Foreign Missions or some other approved account until such a time when payment of the Calvery salaries shall be resumed.

REV. RAYMOND RIGGS  
*Promotional Secy.-Treas.*

## From the Field

June 9, 1953  
Mount Olive, N. C.

Dear Mr. Riggs,

I am enclosing a money order for \$15.50, the total offering of our Vacation Bible School. We held the school last week and this was the offering made for our foreign missionaries.

You may use this in which ever field you think needs it most, as this was their request.

Sincerely yours,

MRS. A. E. GARNER, JR.  
North East Church  
Mount Olive, N. C.

Mariana, Fla.  
June 8, 1953

Rev. Raymond Riggs  
Highland Park, Mich.

Dear Bro. Riggs,

We, the Intermediate League of the Marvin Chapel League, received an offering for Foreign Missions during the month of May. Enclosed you will find \$2.00 (Two dollars).

Our class isn't too large, an average of about 10 regular members, but we are indeed glad to have these boys and girls take part in this great work. One of our members plans to enter the F. W. B. B. College to become a missionary to South America, later. Please remember us in your prayers.

A Sister in Christ,

MRS. M. B. WOODLIEF

Rev. Raymond Riggs  
242 Victor Ave.  
Highland Park, Mich.  
Dear Rev. Riggs,

We, the Sunday school at Happy Hill Church, are enclosing a check for \$5.00 for foreign missions.

We are leaving it to your best judgment to send it where it is most needed and pray you will be led to place it where God will get the most glory out of it.

Yours for Jesus,

BETTY BROYLES, *Sec'y.*

Hemingway, S. C.  
June 15, 1953

Rev. Raymond Riggs  
Highland Park 3, Mich.  
Dear Bro. Riggs,

Received your card one day last week showing the deficit in our mission treasury, also saw it in the Baptist paper.

Although we had set aside yesterday, June 14, for orphanage fund raising, (and we raised a goodly sum) I got up and made the facts of our mission treasury being behind known also the deficit in the Hannah funds, (you know Bro. Hannah is from South Carolina). My statement aroused our people's interest. We had a free will offering which I am enclosing for the Hannah's.

We always have an offering for missions every fourth Sunday and send it through the quarterly association. This is additional. I realize it's not much, but added to many other donations it will help. I'm whole hearted for the Cause of our missionaries.

Sincerely yours,

MRS. H. C. SIMMONS

P. S. Give Williams Hill Free Will Baptist Church, Hemingway, S. C., credit for offering.

## Foreign Mission Board Financial Statement

June 1, 1953-June 18, 1953  
Cash on Hand June 1, 1953.....\$ 7,520.59

### RECEIPTS

W. N. A. C.	77.66
Missionary Prayer Band	53.94
Sale of "A Modern Jonah"	36.00
Alabama	56.52
Arkansas	96.79
California	56.32
Florida	453.99
Georgia	411.82

Illinois	333.33
Kentucky	84.20
Louisiana	2.00
Michigan	1,887.35
Mississippi	18.00
Missouri	1,498.93
North Carolina	2,197.73
Ohio	501.50
Oklahoma	157.84
Oregon	50.00
South Carolina	219.23
Tennessee	666.88
Texas	119.75
Virginia	110.00
West Virginia	256.12

Total	\$ 9,345.90
Grand Total	\$16,866.49

### DISBURSEMENTS

Rev. Raymond Riggs-Services	\$ 500.00
Office Help	75.00
Bookkeeper	75.00
Rev. & Mrs. Wesley Calvery	
Salary	150.00
Cuba	2,360.00
Mrs. Josephine Stevens (Africa)	100.00
India	1,660.00
Charges (Exchange)	4.40
Tommy Willey, Jr.	125.00
Free Will Baptist Bible College	100.00
Curley Printing Co.	300.00
Herbert Phenicie (Cuba)	49.07
Rev. & Mrs. Wesley Calvery	
(Travel Exp. from Cuba)	93.00
Rental of Film	30.00
Alvin E. Keller, M. D. (Wishart Acct)	10.00
Lucy Wischart (Exp. to Cuba)	125.00
Postage	28.00

Total	\$5,334.47
-------	------------

Balance June 18, 1953	\$11,532.02
-----------------------	-------------

### BALANCES IN VARIOUS ACCOUNTS

General Fund	\$ 8,225.04
Barnard's Books	2.00
Bible Fund	50.00
Calvery Fund	2,702.86
Crank Fund	75.00
Cuban Roof Fund	500.00
Cuban Chapel Fund	150.00
Phenicie Account	35.00
Josephine Stevens Account	8.00
Volena Wilson Account	75.00
Lucy Wischart Account	379.10

\$12,202.00

### DEFICIT ACCOUNTS

"A Modern Jonah"	\$ 207.00
Hanna Account	462.98
	669.98

Accounts Balance	\$11,532.02
------------------	-------------

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 907.78	\$ 592.22
Arkansas	1,000.00	515.49	484.51
California	500.00	349.98	150.02

## Must Be Left

A young minister was leaving an English town, and was bidding an old lady good-bye. "Well, sir," she said, "you'll be packing up your things, I expect."

"Yes," he replied. "I have almost finished."

"There's one thing you won't be able to pack up, sir," said the old lady; "you'll have to leave that behind."

"I didn't know--what is that?" asked the minister.

"You can't pack your influence, sir," she answered quietly.—*Baptist Observer.*



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## A Pattern of Christian Behavior

(Lesson for July 12)

LESSON: Romans 12. Romans 12:1-2, 9-21.

GOLDEN TEXT: Romans 12:9.

### I. THE HEART OF THE LESSON.

"Life is real, life is earnest," says the poet, and we must agree with him. No man (and surely no Christian) can afford to drift through life and fail to use its opportunities and meet its responsibilities in the fullest measure.

Nor is it sufficient to hold sound doctrine unless it is translated into Christian behavior. The early chapters of Romans present the greatest exposition of profound Christian doctrine ever written. The fruit of Christian living can grow only on the tree of Christian doctrine, and it is equally true that Christian truth must produce Christian living. We are justified by faith, but "faith without works is dead" (James 2:20). — *Moody Monthly*.

#### PRACTICAL POINTS

1. All the blessings we have in the Christian life we owe to "the mercies of God" (Rom. 12:1).
2. The God who has accomplished our spiritual reconciliation is entitled to our physical dedication of ourselves to Him (vs. 1).
3. Complete yielding to God on our part is not fanatical, but reasonable service (vs. 1).
4. The dedicated body can be kept in the proper place only by the transformed mind (vs. 2).
5. The doing of the perfect will of God is the highest goal set before the yielded Christian life (vs. 2).
6. Conformation to the world is in direct contradiction of the mind unto the will of God (vs. 2).
7. Genuine brotherly love is the best cure for jealousy (vs. 9, 10).
8. The abhorrence of evil is possible only to the Christian who has wholly surrendered himself to God (vs. 9).
9. The proof of brotherly love may be seen in kindness, benevolence, hospitality, and forbearance (vs. 10-14).

10. Enmity is not always avoidable, but it usually can be overcome with love and kindness (vs. 18-20).—*The Bible Expositor*.

#### ADDITIONAL TRUTHS

1. The Apostle calls first for the consecration of the body. We are enjoined to present, to surrender, our lives as a "living sacrifice." In contrast to the Jewish sacrificial ritual which was familiar to Jews and Gentiles we have the

true Christian ideal of sacrifice and service. The Jewish sacrifice was an offering presented to God; it was henceforth His property. In the Christian sacrifice, our gift—the gift of the body—passes out of our possession; it is set apart for God, for that is the proper meaning of the word "holy" (Exo. 28:2, 3). We, who are redeemed by the offering of His body, should offer ours to Him, that in and through the body we may do His will.

2. Then there is the thought of transformation. The sequel to a consecrated life is a transformed life. The foundation of all transformation of character is laid in a renewed mind—"Be ye transformed by the renewing of your mind" (Rom. 12:2).

Faith possessed has no transforming power; it is the Truth we receive and feed upon which changes the life. If the implication of every belief we profess to hold were really lived out, what different men and women we would be.

3. When the mind has been renewed by Divine grace, then will come realization. The practical precepts laid down by Paul in Rom. 12:9-21 will be carried out. Love will be genuine; it will be cleansed of self-love. It is swollen self-love, thinking more highly of ourselves than we ought to think (vs. 3), which makes our love dishonest. When the mind is renewed by the Holy Spirit, and the love of God is shed abroad in the heart, then we are delivered from the monstrous oppression and tyranny of self. Then our hearts are capable of a Christlike and Christ-giving love to all men; then we shall be able to love "without hypocrisy" (R.V.). Our love to the brethren (vs. 10) will be warm and sincere, and we shall give proof of it in supporting them in the hour of need, and to the stranger we shall extend hospitality (vs. 13; Heb. 13:1, 2). Love will help us to be humble; we shall prefer the honor of others before our own (Rom. 12:10), and will condescend to serve others, however poor and illiterate they may be (vs. 16). The more we have of the mind of Christ, the less shall we be animated by the spirit of revenge (vs. 17, 19). Like our Lord, we shall seek God's blessing on those who persecute us (vs. 14; comp. Lu. 23:34).—*Selected*.

### II. THE LESSON ILLUSTRATED.

#### WE REQUIRE LOVING

In a children's hospital, a little girl was making but poor progress toward recovery. The sickness had been checked and there seemed to be no reason why she should not get well rapidly, but it didn't happen. The doctor in charge was keenly interested to know why. She was a very sensitive child, easily scared, but responding quickly to kindness. Perhaps, she was afraid of the nurse, or her unfamiliar surroundings. The doctor decided it was lack of understanding which slowed down her recovery. So he gave the following orders

about the child: "This child requires loving every four hours!" God is even better than that: He says, "I have loved thee with an everlasting love!"—*Methodist Recorder*.

#### WE NEED FORGIVENESS

Oh, how much God has forgiven us! We, too, should forgive others who wrong us in any way. The Bible says, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). Stephen forgave others. As his enemies stoned him to death, he prayed, "Lord, lay not this sin to their charge" (Acts 7:60a). Jesus forgave others. For those who nailed His hands and feet to the Cross, Jesus prayed, "Father, forgive them; for they know not what they do" (Luke 23:34a). A little boy was told by his mother not to play near a certain pond. One day, the temptation was too great for him. He went to the pond and fell into the water. He was met at the door by his nurse, who told him that his mother was ill. This made the boy very sad. He was sorry for his wrong-doing. So, he wrote on his school slate: "Dear Mother: I am sorry I have been bad. If you forgive me, please rub it out!" Back came the slate, perfectly clean, with all the writing erased! How like God, who has said, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Is. 44:22).—*Selected*.

#### WE NEED TRANSFORMED LIVES

How important and precious to God is the Christian who fully follows the Lord Jesus, living day by day only for His glory. The Lord Jesus does not ask us to die for Him. He asks that we live for Him. The Bible says, "And . . . He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them" (II Cor. 5:15). Our bodies are to be presented to Him "a living sacrifice, holy, acceptable unto God" (Rom. 12:1). There is not a greater lack among God's children than simple faithfulness; unwearied continuance in well-doing; day-by-day living for Him and others! How important is that person who lives in his daily walk what he professes with his lips. Such a person is most valuable to his neighbors and friends. He is a tower of strength in times of strain and stress. His influence is uplifting. He is neighbor-loving, God-honoring, debt-paying, law-abiding. A beautiful Christian girl died. Lingered at her graveside, little groups talked with subdued voices. One was heard to say, "It was easier for us to be good when she was present with us!" A faithful minister lived the Christian life, day by day, among coal miners in Wales. The miners believed in him. The minister died. At his funeral, the statement was made, "Friends, your greatest obstacle on the road to hell has been removed!" The life of the faithful minister had made it hard for onlookers to reject Christ and go to hell.

"Naught have I gotten, but what I received, Grace hath bestowed it since I have believed; Boasting excluded, pride I abase, I'm only a sinner, saved by grace!"

—*Selected*.

# Christian Friends Around the World

(Lesson for July 19)

LESSON: Ephesians 2:8-22.

GOLDEN TEXT: Ephesians 2:19.

## I. THE HEART OF THE LESSON.

### THE EPISTLE TO THE EPHESIANS

Our lesson today is the first of four which are wholly or in part from Paul's Epistle to the Ephesians. This Epistle was written near the close of Paul's first Roman imprisonment, at practically the same time as Colossians and Philemon. All three letters were sent to Asia Minor by the same messenger, Tychicus. Compare Col. 4:7-8 with Eph. 6:21-22. The evidence is strong that our Epistle to the Ephesians was a circular letter intended not only for the church at Ephesus, but for others also.

### SALVATION BY GRACE THROUGH FAITH

Our printed lesson begins with a declaration which sets forth the very heart of Paul's gospel and the true gospel. We are told that it is by grace, or the unmerited favor of God, that we are saved. On our part, faith is the means by which we appropriate this grace. Instead of requiring elaborate works, which could never atone for past sins or make a radical change in our nature, God himself interposes with a salvation which is his gift. This gift is given only to those who want it bad enough to turn from their sins and exercise faith in Jesus Christ. Sorrow for sin avails little unless it is joined with faith for forgiveness. Saving faith is not mere intellectual assent. That does not go far enough. "Thou believest that there is one God; thou dost well; the devils also believe and tremble" (James 2:19). One may be as orthodox as the devil, and as rebellious.—*B. L. Olmstead, L.L.D.*

### PRACTICAL POINTS

Our lesson gives a comprehensive account of some wonderful blessings resulting from the acceptance of God's love, such as salvation by faith, peace, and heavenly citizenship for whoever believeth on His Son.

1. The test of love is its willingness to suffer on behalf of the one who is loved.
2. The depth of love may be estimated by the character of the one on whom it is bestowed.
3. The greatness of love may be measured by the value of the sacrifice it is willing to make for the one loved.
4. The unselfishness of love is seen in the gifts it is willing to bestow on the one who reciprocates it.
5. The sincerity of love may be discovered by comparing its deeds with its claims.
6. The breadth of God's love is great enough to encompass the whole world as seen in the outstretched arms of Jesus.
7. The length of God's love reaches from Heaven to earth, and back again to Heaven. It extends from eternity to eternity.
8. The depth of God's love reached to the

lowest depths of hell, which Christ endured for us on the Cross.

9. The height of God's love rises to the Heaven of Heavens where Christ sits at the right hand of God.

10. The message of God's love has been given to us to proclaim to the whole world.

—*The Bible Expositor.*

11. This is a fundamental teaching of Paul, in contrast with traditional Judaism. Since salvation is a gift, it cannot be attained by human effort. (vs. 9)

12. Another reference to the dividing barrier. As we see from the rest of the verse, Paul is here thinking of the ceremonial laws and rites which could be practiced by Jews only. (vs. 14)

13. As one result of what Christ did on the cross, all hostility between Jew and Gentile is brought to an end. (vs. 16)

14. As a result of the atoning work of Christ, and through the aid of his ever-present Spirit, all men may have direct access to God without the intervention of any priest. (vs. 18)

15. Armies may march and countermarch over the land areas of this earth; ships may sail or sink within its seas; planes in vast squadrons may heap destruction and disaster everywhere; but only the living church of the living God, in prayerful, persistent purpose, can produce anything like the brotherhood of all mankind for which Christ died.

## II. THE LESSON ILLUSTRATED

### THE SINNER WHO WAS SAVED IN THREE MINUTES

Coming from a service a messenger met me, requesting that I would go at once to a neighboring house to see a young man who was considered to be near his end. I hurried to the place accordingly, and knowing the time was short, I came at once to the all-important subject, and said,

"My dear friend, I see that you are very ill. Are you prepared for what may be before you?"

"Oh, if I only were!" he replied, giving me a look in which despair and impotency, seemed strangely blended, "and if I could be spared two or three weeks I believe I might be prepared; but the doctor tells me I can only live a few hours."

"Three weeks in order to be saved!" I exclaimed in surprise; "let me tell you how you may be saved in three minutes."

So saying I opened the Word of God, and read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12).

"If I gave you this gold watch," I asked, "how long would it take you to receive it? Could you not take it at once?" He assented that he could.

"The gift of God is eternal life" (Rom. 6:23), I said, reading again from the Bible. "What have you to do with a gift? Do you buy it, or beg it, or wait a long time to be prepared to accept it? Will you take Christ, God's gift, just now?"

"But how can I take Him? Tell me actually the way to do it," he exclaimed.

Turning to Romans 10:9, I said, "Here we have the way told exactly; 'If thou shalt confess with thy mouth the Lord Jesus, and shalt be-

lieve in thine heart that God hath raised Him from the dead, thou shalt be saved.' Now, if you want to be saved, just receive the Lord Jesus as your Saviour, and tell Him that you do so."

Late that night he passed away. Almost his last words were, "Isn't it wonderful? He showed me how I could be saved in three minutes, when I thought I must have weeks."

—*Dr. A. J. Gordon.*

### THE LANGUAGE OF HOME

For through him we both have our access in one Spirit unto the Father (Eph. 2:18). A Hindu and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled; but that was all. At last a happy thought occurred to the Hindu. With sudden joy, he exclaimed, "Hallelujah." The New Zealander, in delight, cried out "Amen." Those two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."—*The S. S. Times.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Julia Gaskins

On April 27, at five a. m., God saw fit to call our sister in Christ, Julia Ann Gaskins, to her final rest. She was 80 years old, and a life-long member of Reunion Chapel Church, Vanceboro, North Carolina. She leaves one daughter to mourn her absence and four grandchildren.

Her funeral was conducted in the church by the pastor, Rev. B. F. Ringgold, Sr., and Brother F. R. Williams, a dear friend of Mrs. Gaskins. She was laid to rest in the Kite Family Cemetery near the church under a beautiful mound of flowers.

Written by a friend,

INEZ DUNN

## A Cure for Misery

"When you find yourself overpowered with melancholy," said a saintly man, "the best way is to go out and do something kind to somebody or other. Thousands who today are sitting daily in the gloom of a self-created misery would soon lose it if they began to care for others." One quaint writer says concerning this: "When I dig a man out of trouble, I turn the hole he leaves behind him into a grave in which I bury my own trouble."



# Literature Prices to be Increased

(Effective First Quarter, 1954)

On January 1, 1954, the price on all our Sunday School Literature will be increased approximately 10%. Since we are a non-profit organization we do not expect to profit from the increase, but plan to pass it on to the various states and the Sunday School Board of the National Association to aid them in the promotion of Sunday School work. Even with the increases our literature will still be cheaper than most other similiar literature on the market today. The Free Will Baptist Press is interested in you and your Sunday School, not in profit.

## FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

JUL 16 1953

Durham, N. C.

Library  
Duke University

Com.

## THE PROSPECT CHURCH, DOTHAN, ALABAMA



This beautiful new church at Dothan, Alabama, was completed in 1952 at an approximate cost of \$20,000. The building includes Sunday school rooms, rest rooms, and pastor's study. Rev. T. B. Mellele is the pastor.

N THIS  
ISSUE

● SOUND DOCTRINE (SATAN AND EVIL SPIRITS).....Rev. W. A. Carnett  
NEEDS OF OUR SUNDAY SCHOOLS TODAY.....Doris Sheffield  
WATCH AND PRAY.....Mrs. Jack Arnold

● AYDEN, N. C.

July 15, 1953  
Vol. 68 No. 27



## CHURCHES USE THE PRINTING PRESS

According to Rev. Thomas Meehan, famous Roman Catholic Editor, the combined circulation of U. S. Catholic periodicals has reached 15,038,000. He said that this coverage of about 48% of the total Catholic population is the largest they have ever enjoyed. Mr. Meehan added, "We still have to widen the scope of the Catholic Press so that it will be inviting to almost 80,000,000 Americans who profess no religious affiliation whatsoever."

In the past decade Protestants have paid more attention to the printed page, but they are surely far from covering 48% of the Protestant population. Every good church member ought to be sufficiently interested in the work and witness of his own denomination to subscribe to the church paper.

An effort is being made along all fronts to improve the work of your own Free Will Baptist Press. For example, all Sunday School Quarterlies will have a picture cover for the fourth quarter of 1953. Have you noticed the improved appearance of THE FREE WILL BAPTIST? More improvements are planned for the near future. These improvements will make our periodicals more attractive and thus more serviceable.

But with all our efforts, we must have your co-operation. Some of our ministers are so careless in this matter of literature! Some of them do not know what kind of literature is being used in their churches. Many of them are not concerned enough about their denomination to subscribe to THE FREE WILL BAPTIST.

We spent a very revealing hour not long ago with the mailing list to THE FREE WILL BAPTIST and a minute of the National Association. Did you know that many ministers who are filling places of prominence in your denomination are not concerned enough to subscribe to their church paper? Did you know that almost every permanent Board of the National Association has members who do not subscribe to their church paper?

You may reply that we should make the paper so interesting that these people will want to subscribe. Perhaps so. But we have observed that whenever and wherever free copies are distributed many of them are anxious to get them. We have also observed that some of these same people are anxious for all the publicity that they can get through the columns of the paper.

Isn't it time that we wake up and elect to office those people who want to go somewhere with a purpose instead of those people who want to go just for the ride. Denominational loyalty should be a requisite to holding any denominational office.

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



## The Mail Box

### DISTRIBUTES PAPER TO HOSPITALS

"The members of the First Free Will Baptist Church of Fort Worth, Texas, who take the Free Will Baptist paper enjoy it so much and receive so many blessings from it that we cannot, with a clear conscience, lay it aside or throw it away after reading the last line. We have decided to collect these papers and distribute them in hospitals, old folk's homes, or such places where they are so badly needed. This month we took them to the veteran's hospital where I am sure they will be enjoyed immensely.

"I am writing this because there may be other subscribers who would like to do the same, and I know that wherever you live there is some organization near you who needs this wonderful paper."—Mrs. R. S. Guthrie, Fort Worth, Texas.

【●】

### ATTENTION BRISTOL, TENNESSEANS!

"If anyone has any friends that have moved to our city (Bristol, Tennessee), I would appreciate having their name and address that I might contact them and if possible get them in our church."—Rev. Winston Sweeney, 1106 Southside Ave., Bristol, Tenn.

【●】

### CORRECTION, PLEASE!

"Excuse me for commenting, but in the financial report of the Board of Foreign Missions, on page thirteen of the July 1, issue of the Free Will Baptist you have an error under 'disbursements.' It reads in the papers as follows: Rev. Raymond Riggs, services \$500.00. It should read: Rev. Raymond Riggs, services \$50.00.

"Of course the totals are correct, but not many people would trouble to add the column."—Rev. Raymond Riggs.

Please pardon our error. We will try to be more careful in the future.—Editor.

# NEEDS of our SUNDAY SCHOOLS TODAY



RAIN up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

Catholics say give me a child until he is seven years of age and he'll always be a Catholic. But can we as a Protestant denomination say as much? My answer is, No! Partial evidence of this was shown in an article I read recently in one of the leading home magazines. A young couple told of how they married on a very small salary. They told how they set up a budget and lived within that budget. They told how much they spent for food, rent, clothing, recreation, furnishings, etc. It was amazing how they could do so much with so little; every nickel was earmarked for a specific purpose. As I read further I noticed they made no mention of funds set aside for religious purposes; later I found the answer. They told how they spent all their leisure time. On Sundays they either went to the zoo or had a few friends drop in after lunch for a game of bridge or canasta. They said, "We never go to church or Sunday school; I suppose we just had so much of that crammed down our throats while we were growing up." I was astonished as I finished reading. But when as I thought longer, I began to wonder if the cause could not be traced back to our churches.

Today the world affords attractions unlimited to the youth of our land. Young people are always seeking new attractions, their minds are open and receptive and easily adapted to new methods and ideas. Young minds are always on the alert, and unless we as church groups can capture this alertness and turn it into channels of Christian living, our hopes of a better world tomorrow are lost.

In order to do this and in no disrespect to our Sunday schools, we must improve our Sunday schools to the extent that they will afford a greater attractiveness to the youthful minds than does the things of the world, not as something to be crammed down their throats as a distasteful dose of medicine, not as the world offers attractions; but something so great, so satisfying, something that will carry over into manhood and womanhood so that they will be able to say with Paul, "I know in whom I have believed."

The greatest need in our Sunday schools today is for more Christian trained teachers and leaders. The first essential of any Sunday school teacher is that he be definitely, unquestionably a Christian, believing with all his heart and soul that Christ died for the remission of everyone's sins. Then he should have a desire to go out and win others to Christ. Sunday school teachers should be consecrated, have an understanding of children, have unlimited patience, and then, they should

Doris Sheffields

have sincere love which is the motivating power for good in anyone's life. They should have love for Christ, love for his church, love for his work, and love for children. These are elements that can come naturally in a person, but then there is a great necessity for special training so that they may have a general knowledge of all Bible facts. Young boys and girls have such keen memories and such a great desire for facts that it is a constant challenge to any leader.

Today we would not think of entrusting our child's secular education to a teacher not thoroughly trained in the profession. We should be just as concerned with our child's spiritual education. Careful and prayerful selection of teachers is the first important step in meeting the needs in our Sunday schools today. Then it is vitally important for our churches to have special trained courses for these teachers. A well trained, Christian Sunday school leader will make sure that not one moment of the brief Sunday school hour is wasted.

Through training courses teachers can learn many useful aids that make for more interesting, effective teaching. Handiwork has a definite place in Sunday school teaching. It should always co-ordinate with the lesson theme of the day and be carefully planned.

Singing is a natural form of worship. It offers boys and girls ways of expressing emotions of love and praise which they feel and which otherwise they might be unable to express. Music also is an aid to creating a worshipful atmosphere in the Sunday school class room.

Successful storytelling can give new life to a Sunday school group. It makes Bible characters real and interesting.

Every church should certainly provide wholesome and recreational programs for its young people. The best way on earth to combat unwholesome amusement for youths is to provide wholesome amusement for them. Lost opportunities are the tragedies of life, and certainly the failure on the part of a Sunday school teacher to be able to recognize a deeper need in the heart of a boy or girl in the class and is unable to give the right answer to their inquiries is surely one of life's greatest tragedies. Jesus Christ, our greatest teacher and example, never failed to meet the needs of his people. He always had the right answer. Although hundreds were around him, he felt

the touch of the hem of his garment by a poor sick human and rewarded her for her great faith by healing her sick body. He was so observant that he failed not to see Zacchaeus in the sycamore tree. Who knows but had Jesus failed to have looked up and seen Zacchaeus that day, his intense desire to see Jesus probably never would have come to him again, and his soul would have been lost. A Sunday school teacher should always be ready to meet the needs of his pupils and have the right answers that come from the study of God's Word.

All will agree that the kitchen is the most important room in the house. Home builders will build their homes and later add bedrooms, baths, etc., but I've never yet heard of one who left off the kitchen to be added later. There our physical nourishment is prepared. Without proper food our bodies would soon be undernourished. Our food could certainly not be prepared as well in any other room as it could be in the kitchen. The Sunday school room is to the church what the kitchen is to the home. The Sunday school room with its attendant intimacy is where a child's spiritual nourishment is prepared. Yet, too many of our people build churches and leave off the Sunday school rooms to be added later; in many cases much too late! It's true we can have our Sunday school classes in the corner of our churches or elsewhere, but young minds are so easily diverted by things around them, nearby noises and confusion creates a restless atmosphere within a group. Surely individual Sunday school rooms are an aid to more effective teaching. We all cannot enjoy an ideal class room, but a special room where the children can help decorate and beautify will create a greater pride and interest in a child. To insure against an undernourished and dying church of tomorrow, we should make a greater effort to have more and better equipped Sunday school rooms today.

The most important thing any parent, teacher, pastor, or layman can do is to be able to tell young people, with all clearness of conscience, not to say the things we say, but to do the things we do, for surely what we do "speaks" so loud they want be able to hear what we say.

The story is told of a young boy who went one night along with some friends to a great evangelistic revival. After services the preacher approached the boy for he had noticed this boy was under deep conviction. He said to him, "Son, why don't you surrender your life to Christ?" The boy answered, "Preacher, the

(Continued on page fourteen)



# Satan and Evil Spirits



**ARCH EVIL BEING.** The Bible is emphatic in its teaching of an evil being called Satan or the Devil who is the arch enemy of righteousness. His name means Adversary, or Accuser. He rules over the imps and demons and fallen angels and marshals the forces of evil in ceaseless battle against the ranks of truth and right. Very little is told us of his origin. The most common belief is that he was the greatest angel in heaven to start with but that because of pride and rebellion he was cast down to earth where he continued his enmity against God by plotting to thwart His sovereignty over man. While we cannot be certain of the exact details of his history, we can rely on the truth of what Jesus said in John 8:44. Jesus described the devil as "a murdered from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

The Bible only records three different occasions on which Satan ever spoke but his utterances give us an adequate clue to his character. The first place is found in Gen. 3:1-6. The entire passage should be read carefully. First the devil insinuated some doubt about the goodness of God. "Yea, hath God said, Ye shall not eat of every tree of the garden?" When Eve harkened to him, protesting there was but one tree whose fruit they were forbidden to eat under the penalty of death, Satan promptly denied that there was any punishment for disobedience. In this he minimized the consequences of sin. Then he accused God of withholding something good for man, and pointed out some selfish benefits apparently to be gained through disobedience. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened . . ."

The fall into sin was precipitous and calamitous. Eve looked on the fruit and saw that it was good for food, pleasant to the eyes and a tree to be desired to make one wise. Temptation invariably follows this pattern, namely the lust of the flesh, the lust of the eyes and the pride of life. 1 John 2:16. Paul said, "We are not ignorant of his devices."

**THE ACCUSER OF THE BRETHREN.** The next verbal combat between God and Satan is recorded in Job 1:6-11. This passage should all be read also. Here Satan confronted God with the suggestion that Job was just serving God because of selfish aims. He attributed a base motive to Job's religion. "Doth Job serve God for nought?" was his sinister suggestion. In

this way Satan is the accuser of the brethren, and he accuses men before God. It is through his accusations that Christians are misunderstood and frequently persecuted, reviled, scorned and sneered upon in order to discourage them from serving the Lord.

The third and final attempt Satan made to overthrow God's plan for man is vividly portrayed in Matt. 4:1-11. Here Christ, the second Adam, was confronted with the devil in the wilderness. As with the first Adam, Satan first tempted Christ through his fleshly desires by asking Him to turn stones into bread. For the second temptation he took Christ to the pinnacle of the temple and asked Him to cast Himself down. This was a temptation to attract the adulation of the crowd by doing something spectacular. Lastly Satan offered Christ the world on one condition, namely, that He put God last and Satan first. Worship me and I'll give you the world! There is a marked similarity between the temptation of Christ and that of Adam and Eve. Christ was first tempted to satisfy His human cravings of the flesh; then came the lust of the eyes, by catering to the baser element of the crowds; and lastly the pride of life, by seeking a shortcut to gain His end. This pattern of temptation is always followed in each individual.



**AND** Jesus asked him, saying, What is your name? And he said, Legion: because many devils were entered into him" (Luke 8:30).

We can see from this Scripture there are more devils than one. Satan is the prince of the devil kingdom, but he has many followers, all sorts of them, and mind you the same kind of imp isn't after the same person. They work on different people in the thing that they know is the weakest spot in their Christian life. We don't have to tell you your weakness in this lesson, you already know what it is if you will only confess it to God.

The writer was in a revival meeting recently when the evangelist made the proposition to the Christians to come and get themselves in working order; come and confess your sins for all know wherein they have offended as well as God. The congregation was very surprised for who came forward but the pastor's wife. Then one of the most conscientious workers in the church came forward, also the choir leader,

**THE PUNISHMENT OF SATAN.** The judgment of Satan and his evil hosts is certain. In Jud. verse 6 we read, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." We conclude, of course, that the fall of Satan and his angels took place before man was on the earth and having failed, they were cast down to earth. Numbers of them are kept in bondage until the final judgment day. At that time Satan and all his angels will be taken into the lake of fire which God has prepared for this malignant evil being.

The havoc wrought by Satan has left sad scars on the history of humanity. His lies still find many listeners who follow him because he offers them the world, if they will just bow down. He still misrepresents God to man, as withholding something good from his creatures; he still claims there is no punishment for sin hereafter: and he still works through the weakness of the flesh until he captures the mind and heart. Satan is invariably the diabolical enemy of Jesus Christ but Christ vanquishes him in the end. We cannot fight Satan in our own strength but if we believe on the Lord Jesus Christ we can have victory over the world, the flesh and the devil.

## WATCH AND PRAY

Mrs. JACK ARNOLD

rededicating their lives. They knew their sins and it became as big as an ox before them. Thank God they had the courage to come down the aisle and confess. That is what many of us need to do more often than we do—"fess up and give up." Put all on the altar for our Lord, our fellowman, and ourselves.

We could compare ourselves to that of a soldier on sentry duty. This man made a vow to do all for his country as was his duty to God and man. This soldier is assigned to watch—just what do we do when we are called on to watch? We watch for the enemy, one who would destroy, steal, and kill. We have those who would gladly destroy our influence in our church or community because of jealousy or some petty grudge they may hold against us.

Not many professing Christians in our church would think of purse stealing if they were given a chance, but how many professing Christians steal character of well-meaning

(Continued on page fourteen)

# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## NEW FREE WILL BAPTIST MISSIONARIES



**I**N this issue appears the likeness of Mr. and Mrs. Hubert Phenicie, two new missionaries who have joined our forces in Cuba.

Miss Lucy Wischart, whose picture does not appear, also has joined our forces and was commissioned on May 12, 1953, in the East Nashville, Tennessee, Church. Dr. L. C. Johnson brought the message. The charge was given by Rev. Raymond Riggs, and Miss Wischart's pastor, Rev. Clarence Bowen, prayed the commissioning prayer.

Miss Wischart received her B. A. degree this year from the Free Will Baptist Bible College, Nashville, Tennessee. She is the daughter of Mr. and Mrs. Willie Wischart, Myrtle, Missouri, and arrived in Cuba to assume her duties as secretary-bookkeeper the latter part of June. Please remember her in prayer as she becomes adjusted to her new job in a new climate and among new people.

The East Nashville Church is underwriting the expense of Miss Wischart while on the

field, and have been very kind and generous in the bestowment of personal gifts to this our "new" missionary.

Mr. and Mrs. Herbert Phenicie, came to us from "Practical Missionary Training," and they certainly are filling a need in our work in Cuba. Even though they have worked in Cuba for sometime it was only in recent months they seemed to be led of the Lord to affiliate with our church in Cuba and become officially Free Will Baptist missionaries.

During the recent Convention in Cuba the Phenicies were interviewed by a member of the Board and upon his recommendation, along with that of Rev. and Mrs. Willey, the Foreign Mission Board unanimously voted to approve them as our missionaries.

They have twin boys (age 15) in high school in Toccoa Falls, Georgia. The Phenicies are from the west coast and the most, if not all, of their support will be underwritten by their friends and churches from that section.

Thus, our family continues to grow. Please

remember them in prayer.

The following letter will tell you more about the new members of our family in Cuba.

R. R.

Apartado 27

Pinar del Rio, Cuba

May 31, 1953

Rev. Raymond Riggs

242 Victor Avenue

Highland Park 3, Michigan

Dear Mr. Riggs:

These have been happy and busy days for us, and we are thankful for the privilege of serving the Lord in this place. We are enclosing a picture, mailing list, and a list of those who have given toward our support this month. We have written for a letter of dismissal from the Grace Church, Pomona, California, and also have written to Mr. Burch, requesting that gifts from the Bible Center be sent to you. The following is information you requested. If we have not given you all of the information desired, please let us know.

**Herbert's training:** Graduate of the College of Puget Sound, Tacoma, Washington, with a B. S. degree in chemistry. However, because of talent and interest he has studied and worked as electrician, carpenter, mechanic, and general jack of all trades. He has held responsible positions as chemical engineer in the aluminum industry and has also had experience in research in the cereal and citrus industries.

**Edith's training:** Completed a commercial course and worked several years in the accounting department of a wholesale grocery, with the responsibility of keeping the books for a large number of retail stores, connected with the organization.

Six years ago, we accepted the challenge of using our training along practical lines in the Lord's service on a foreign field. Prior to this time we were active in church activities but never considered full time service.

At that time, the Lord gave us the verse in I Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." We have been thankful for that little word "helps." Though the Lord did not call us to preach or give us any special talent to teach—He has given us the privilege and preparation of being helps—thus relieving those whom He has called and prepared to preach and teach to those who have never heard the Gospel message.

Since being here in Cuba, we have realized more than ever the need on a mission station for those who can carry the practical work. A mission is started, necessary equipment is purchased for the progress and development of the work, but there is a great waste of the missionary's time and the Lord's money, if someone cannot properly maintain that equipment. The primary purpose of missionary work is, and must be, the preaching of the Gospel and the training of the national so he can carry the Gospel to his own people. The practical man, hand in hand with the mission-

(Continued on page fourteen)



# NEWS NOTES

## SUPERANNUATION REPORT

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for June 1953:

RECEIPTS	
Balance on Hand June 1, 1953 .....	\$ 944.23
Receipts for June .....	165.99

Total to Account for .....\$1,110.22

DISBURSEMENTS	
Paid to Superannuated	
Ministers .....	\$217.50
Paid to Widows .....	225.00
Operating Expense .....	6.00
Paid to National Board .....	16.00

Total Paid Out .....\$464.50 464.50

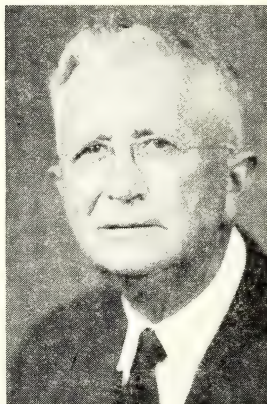
Balance on Hand July 1, 1953 .....\$ 645.72

RECEIPTS BY CONFERENCES	
Albemarle .....	\$ 26.39
Cape Fear .....	8.42
Central .....	31.18
Eastern .....	45.00
French Broad .....	4.00
Piedmont .....	5.00
Western .....	46.00
Total .....	\$165.99

## NEWPORT, TENN., BIBLE SCHOOL

Pictured below is a group of the 128 students enrolled in the Daily Vacation Bible School held at the First Free Will Baptist Church in Newport, Tennessee. The teachers for the school were as follows: Nursery, Mrs. Cecil Lane and Miss Audrey Lewis; Beginner, Miss Martha Webb and Mrs. Earnest Lewis; Primary, Miss Evelyn Watts and Mrs. Fred Dover; Junior, Miss Betty Jo Lewis and Mrs. Joe Metcalf; Intermediate, Rev. Billy A. Melvin. Rev. Billy A. Melvin is the pastor.

## GRIFFIN AT SOUNDSIDE



Rev. J. C. Griffin of New Bern, North Carolina, will return to Soundside Church, Columbia, North Carolina, for a revival meeting beginning July 27 and continuing through August 2.

Mr. Griffin was pastor of Soundside Church for nine successful years. Everyone is looking forward to having him back.

Services will begin each evening at 7:45. Also there will be services each morning at eleven o'clock. Song services will be conducted by the pastor, Rev. C. H. Overman.

## LONG RIDGE BIBLE SCHOOL

Daily Vacation Bible School at Long Ridge Church, Duplin County, North Carolina, began June 1 and ended June 5. An average attendance of about 75 children was recorded. A small group of adults who came to bring their

children made up one class. Everyone who attended enjoyed the week of studying the Bible together.

School ended on Friday evening with certificates being given to those attending, also a picnic supper spread on tables at the church.

Mrs. Jonas Dail, church reporter, states: "We sincerely hope that the young people especially were helped by these days of teaching and studying. They need the care and help that God only can give them as they see, hear, and come in contact with the things that are so sinful and prevalent today."

\* \* \*

## FINANCIAL REPORT OF THE NATIONAL HOME MISSION BOARD OF FREE WILL BAPTISTS

June 1, 1953

Brought forward May 1, 1953 .....		\$6,257.52
Woman's National Auxiliary		
Convention .....	\$ 21.25	
Alabama .....	7.33	
Arkansas .....	26.00	
California .....	13.45	
Florida .....	172.10	
Georgia .....	139.54	
Illinois .....	82.04	
Louisiana .....	3.00	
Mississippi .....	47.11	
Missouri .....	77.08	
North Carolina .....	62.07	
Oklahoma .....	55.00	
Tennessee .....	130.25	
Texas .....	20.00	
Total Receipts .....	\$856.22	856.22

Grand Total .....\$7,113.74

DISBURSEMENTS	
Rev. E. C. Morris (Revival in Ga.) .....	\$ 200.00
Rev. L. L. Florence (Work in N. Mexico) .....	100.00
Rev. Samuel C. Dodd (Hdg. Building) .....	500.00
Post Master (Postage) .....	5.50
Cherry Fipps (Sec. work) .....	10.00
Rev. J. B. Bloss (Expense to Fla. & Ga.) .....	78.66
Southwestern Bell Telephone Co. .....	2.89
Rev. John H. West (Revival Okla.) .....	100.00

Total Disbursements .....997.05

Balance on Hand June 1, 1953 .....\$6,116.69

Notice to all members of the National Home Mission Board: The Board will meet at Mt. Vernon, Illinois, on Friday, July 10, at 10 a. m. and Saturday, July 11. This meeting is one of the most important in the history of the National Home Mission Board, every member is ask to be present for the meeting.

There will be a yearly report of the National Home Mission Board sent out before the National Association. Some National State Direc-



rs have failed to send to the Secretary of the board as voted in the National Association a report of all the revivals and churches organized in your State.

# REPORT OF THE QUOTAS FOR THE STATES OF THE NATIONAL HOME MISSION BOARD OF FREE

WILL BAPTISTS			
June 1, 1953			
STATE	QUOTA	PAID IN	BALANCE
Alabama	\$ 800.00	\$ 222.58	\$ 577.42
Arizona	100.00		100.00
Arkansas	400.00	110.13	289.87
California	600.00	149.65	450.35
Florida	500.00	534.79	
Georgia	750.00	404.06	345.94
Iaho	50.00		50.00
Idaho	900.00	540.66	359.34
Indiana	350.00	73.00	477.00
Iouisiana	100.00	17.00	83.00
issippi	400.00	179.32	220.68
issouri	1,500.00	642.03	857.97
Michigan	1,000.00	635.49	364.51
North Carolina	1,500.00	478.45	1,021.55
Mexico	150.00		150.00
Ohio	100.00	24.76	75.24
Oklahoma	1,500.00	809.58	690.42
Oregon	50.00		50.00
Carolina	750.00	159.00	591.00
ennessee	1,200.00	848.40	351.60
exas	400.00	82.25	317.75
Virginia	1,000.00	189.26	810.74
West Virginia	700.00	64.84	635.16
Totals	\$15,000.00	\$ 6,165.25	\$ 8,869.54

REV. HARRY E. STAIRES, Secretary & Treasurer  
16 South 161 West Avenue, Tulsa, Okla.

## MISS WISEHART LEAVES FOR CUBA

Friday, June 19, Miss Lucy Wisheart left Memphis airport at 8:15 p. m. for Havana, Cuba. There to see her off were her mother, her sister and brother-in-law, and her pastor, Rev. C. F. Bowen and Mrs. Bowen. Mr. Bowen states: "It was a sad parting, especially for her mother, but in a real sense there was something rather joyful about it all. It was with a sense of pride and joy that we saw Lucy soar away into the semi-darkness in the huge four-motored constellation, knowing that there was a wonderful girl who had become completely surrendered to the will of God, and was willing to 'go where He wanted her to go, do what He wanted her to do,' and counted not a sacrifice but life's highest privilege. Believe us, we felt that we, ourselves, here at home, had done so little . . ."

## S. C. CAMP AND STATE LEAGUE CONVENTION

All roads lead to Camp Forest, Cheraw, South Carolina, August 24-29. Rev. Paul J. Kettman, camp director, with the help of the Executive Committee of the State League Convention, has worked hard to make this week both pleasant and profitable to everyone who attends.

There is no age limit and family groups as well as seniors and adults desiring training in league or Sunday school work are strongly encouraged to attend. Beside training classes, wholesome recreation for those who wish it, roundtable discussions, and evangelistic services are planned for everyone. To climax the week, the State League Convention will meet on a Saturday, August 29. (This is the event which was held at the Whitney Church last year.)

Special training courses are planned for

Juniors, ages 9-10; Intermediates, ages 13-16; Seniors, ages 17-24; and Adults, ages 25-up. All classes will begin after morning devotions and last until lunch time. Any other information desired send all inquiries either to Mrs. Alma H. Weatherford, State League Convention secretary, or Rev. Paul J. Kettman, Pamphico, S. C.

A registration fee of two dollars should be sent with your application to Mr. Kettman at once. Upon filling the camp capacity, no applications can be accepted, so you will be wise to apply early. The cost for the entire week is \$15.00 which includes registration fee and camp insurance.

It is suggested that you bring the following articles: A good disposition and right attitude, Bible, wash cloth, towels, soap, tooth brush and paste, comb and brush, notebook and pencil, slacks (no shorts will be permitted), and swim suit if you wish to swim.

The officials of the camp has provided for the welfare of the campers by securing the very best personnel the state could afford. Counselors will be assigned to look after the campers, a dietitian will plan and serve wholesome meals, a nurse will be on duty at the camp infirmary, and a licensed life guard will be on duty during swimming periods. (Boys and girls will not be permitted to swim at the same period.)

## ORGANIZATION OF TARBORO MISSION

On June 5, 1953, Reverends Charles Craddock, Rashie Kennedy and William Burkette Raper, members of the North Carolina Central Conference Board of Missions met in Tarboro, North Carolina, at the home of Brother Charles M. Sparrow to organize a Free Will Baptist Mission. The sermon was delivered by Brother Kennedy from Matthew 28:19-20. Following the sermon, the chairman of the Board, Brother Craddock, conducted a business session. Forty-three persons were enrolled as members of the Mission.

Second Timothy 3:16-17 was read by Brother Craddock as he presented the Bible as the rule for faith and practice. The Articles of Faith of the F. W. B. Treatise were then read by Brother Craddock and those present accepted them. Next, the Church Covenant was read and amended as a Mission Covenant, this was also accepted. A prayer of dedication was then offered by Brother Raper. The following temporary officers were elected: Deacons: Homer Webb and Charles M. Sparrow; Clerk: Mrs. Albert Summerlin; Treasurer: Mrs. Linwood Harris; Trustees: Albert Summerlin and Jim Abrams; Member of Executive Committee at large: R. W. Godwin.

It is the hope of the Mission Board and members of the Tarboro Mission to soon secure property and organize a Free Will Baptist Church.



## 32 HULL ROAD STUDENTS MEMORIZE 250 BIBLE VERSES EACH

Pictured above are 28 of the 32 Hull Road Sunday School Students, Hull Road Church, Snow Hill, North Carolina, who have memorized 250 Bible verses each since January. These students are enrolled in the Bible Memory Association, Inc., St. Louis, Missouri. For memorizing these verses each student is awarded 11 Christian books, plaques, Bible games, and a nice reference Bible. They are also offered a week at a Bible Memory Association camp.

The Bible Memory Association (BMA), Inc., was founded in January 1944, by Dr. N. A. Woychuk, a Presbyterian minister, and is incorporated as a non-profit, religious corporation. The BMA is strictly non-sectarian and

interdenominational in character. It is thoroughly fundamental and evangelical, and is guided by a Board of Directors, composed of outstanding Christians from several different denominations. In the first eight years of its operation 32,000 children and young people have enrolled to memorize the Scriptures. Thousands have been saved through the Scriptures, books and camps.

Reverend N. Bruce Barrow brought the work of the BMA to the attention of the Hull Road Church a few years ago, and since then our people have participated each year. Mrs. Alfred Ginn, Route 2, Snow Hill, N. C., is

(Continued on page eight)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *What is sinning against the Holy Ghost?*—Thurman Shelton, Elizabeth, Arkansas.

**ANSWER:** I do not know all that is involved in this act, nor all the circumstances under which it may be committed, yet we have in Matthew 12, all the teaching that we might ascribe to this doctrine. There are other Scriptures on similar subjects as you probably have seen in this column on April 9, and May 7, 1952. Many orthodox scholars group those Scriptures with this and regard the teaching as being the same. Even though some of the facts to be observed in those passages are no doubt identical to some we see here, yet there is a distinct difference. In this particular passage, Matthew 12:22-32, I believe that those denounced by Jesus are all unsaved. See Mark 3:22 and Luke 11:14-26 for parallel passages. If this be true I am sure that there would be a different approach made to this question from what would be necessary in considering those whom the Holy Spirit has in mind in Hebrews 6:4-6 and 10:26-29.

Matthew 12:31, 32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." According to Jesus' words in these two verses, it is a grievous and unreplicable act to blaspheme the name of the Holy Ghost. It is certain that no other

words of Jesus against His enemies ever cut more deeply than these, and that no other denunciation was more definite in final judgment. Those committing this act, a sin which was not possible in any other age than this present age, are finally and eternally condemned without hope of forgiveness here or hereafter. It does not seem that we have to go to any other individual, or any other place in the Bible to get an answer to your question, for it is stated here in clear and unmistakable language, "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

"The value of these words of Jesus is to be seen as they serve to warn men lest they should commit such atrocious sin and thereby meet the fate of this terrible judgment. A careful observation of the Scripture, where this subject is discussed by Jesus, will cause one to see that in Jesus' day it was not possible to commit such a sin, but now that the Holy Spirit is here the fullness of the revelation of the trinity, or the revelation of the final or Third Person of the trinity, in the full light we have Him now—if one ascribes His works to the devil and rejects Him, there is no forgiveness here or hereafter. Read John 14:26-31 and John 16 to find out in part what one would be guilty of were he to treat the Holy Ghost as these bigoted Pharisees in Matthew 12 treated Jesus and His good works. I hope to never—no never, never—see one who commits such an atrocious act against my blessed Comforter, the Holy Spirit.

## NEWS NOTES

(Continued from page seven)

the BMA agent in our community. The pastor, Rev. W. B. Raper, heartily recommends that each F. W. B. Church consider the possibility of introducing the BMA to its people. Detailed information may be secured by writing to: Bible Memory Association, Inc., P. O. Box 516, Wellston Station, St. Louis 12, Missouri.

### ILLINOIS YOUTH CAMP

The youth camp of the Free Will Baptist

Sunday School Alliance will be held at the tabernacle grounds in West City, Illinois, July 29 to August 7.

Rev. and Mrs. Claude Hempleman will be deans of the camp. Rev. Robert Wilfong, Cedar Hill, Tennessee, will be the evangelist. Rev. Wilfong's messages will be especially directed to the youth, however, the public is invited to attend these meetings to be held

A staff of seventeen instructors and counselors will teach Missions, Bible, Evangelism, Free Will Baptist Doctrine, Christian Girls' Problems and Christian Boys' Problems to the youths attending. The four latter subjects will,

be taught only to those of twelve years of age or older.

Any youth desiring to attend may do so by filling out a registration card. These may be had from any Free Will Baptist Sunday school in the Alliance or by writing to Miss Reba Edwards, Sesser, Illinois, Route 1. Cost of the entire camping program will be \$6.00. This includes meals, room, and insurance.

The Alliance was organized October 21, 1944, at Bear Point Church with Rev. Wallace Malone as president. Brother Malone has served faithfully in this capacity each following year. The first Alliance meeting was held in the new tabernacle October 21, 1950. Since that time a dining room and kitchen and bath houses have been constructed. The tabernacle is equipped with a heating system and large fans. At present time, dormitories are being erected; however, tents will again be used this year.

Youth camp was held at the camp ground for the first time in 1950 with approximately 70 in attendance. Last year the attendance was 113. During the first two years Rev. Mark Lewis, Michigan, was the evangelist.

### FLORIDA CHURCH FULL-TIME

On July 4, the First Free Will Baptist Church, Jacksonville, Florida, will place their pastor, Rev. Elton D. Coleman, on a full-time salary. For the past two years Mr. Coleman has been pastoring this church full-time, but getting his livelihood from another source. Now Mr. Coleman will devote his entire time to the work of the church which is now in a building program. Attendance and membership are both on a steady increase in this church. They solicit your prayers for this much needy territory where there are so few Free Will Baptist churches.

\* \* \*

### TEXAS VACATION BIBLE SCHOOL

The First Free Will Baptist and the Community Free Will Baptist Churches of Fort Worth, Texas, combined their daily vacation Bible schools and met for two weeks at the First Church. Rev. Kenneth Eagleton, a student at the Bible College, directed the school.

There were 80 children and 12 teachers enrolled with an average attendance of 61. At the end of the school, the children gave an outstanding program to prove their accomplishments and 53 diplomas were given in recognition of attendance and work done. Many of them held a gold star meaning that the student had a 100% record of attendance.

The churches feel that Rev. Eagleton did a wonderful work for the Lord while on his vacation.

\* \* \*

### FLORIDA CAMP MEETING

The first annual session of the Florida Camp Meeting and Ministers' and Laymen's Institute came to a close Friday night, June 19, at the Florida State Camp five miles south of Cottondale.

Rev. Damon C. Dodd was the evangelist, preaching daily at 11 p. m. and 7:30 p. m. There were several conversions and re-dedications during the services. The attendance was good with people coming from Georgia, Florida, and Alabama. Many different denominations

(Continued on page fourteen)

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"In every thing give thanks . . ." (I Thes. 5:18).

So many times we ask, what are the things for which we should be thankful, especially when we are feeling low spiritually. This verse commends thanksgiving at all times for all things. We are to remember that Paul tells us, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). We may not understand it, but God so often permits reverses, suffering, and disappointments to draw us back to Himself. I knew a father and mother who had grown cold and neglectful of their promises to God. Their little girl became very ill, and one day the doctor told them that he had done all he could; for them to prepare to give her up. They, realizing that God might be taking their little girl from them to bring them back into the way of righteousness and to their duty in His Kingdom's work, knelt on either side of the bed and clasped hands across the form of the dying girl and rededicated themselves to God, and then asked Him if it could be in accordance to His Will to heal their loved one, pledging Him her and their lives and services. God did heal the child! All their lives they can thank God for that illness and those sad words of the doctor, for it took those things to bring them back to God. "All things work together for good to them that love God."

A Child knelt at the accustomed time to thank God for the mercies of the day and pray for His care during the coming night. Then, as usual, came the "God bless mother and . . ." But the prayer was stilled, the little hands unclasped, and a look of sadness and wonder met the mother's eye, as the words helpless sorrow came from the lips of the kneeling child, "I cannot pray for father any more." Since her lips had been able to form the dear name, she prayed for a blessing upon it. It had followed close after her mother's name. But now he was dead. I waited for some moments, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered, she said, "Oh, mother, I cannot leave him out all at once; let me say, 'Thank God that I had a dear father once,' so I can go on and keep him in my prayers."—*Bible Com.*

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Christ sends none away empty but those who are full of themselves.

## A Workable Psychology

We recently heard a mother and a small boy in a department store. The boy hopped on the jumping pony and the mother deposited a five-cent piece to make it go. When the jumps ran down mother told Johnny to jump off. "No! No! I won't!" And mother treated him to another nickel's worth of giggles. Again she suggested that he had better get off. "I won't! I won't!" After the third nickel it was the same story.

When mother had dropped her last nickel she told the floor-walker that she hadn't the least idea how to get Johnny off. He proposed that he would call in the store psychologist to see what *he* could do. It was quite simple. He whispered in the boy's ear and Johnny

meekly got off and led his mother out of the store. When mother asked him what the man said, he replied: "He told me that if I didn't get off that pony this minute he would thrash the daylight out of me."

This brand of psychology worked in the Michigan prison and it could save a lot of mothers' sons from going there.—*Covenanter Witness.*

A brain is as strong as its weakest think.

It is not honking your horn that keeps you out of trouble as much as steering wisely.

Heaven must be begun below in all those who shall enjoy its perfections above.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE FELLOWSHIP OF THE SPIRIT

Acts 2:41-47

#### I. Entering the Fellowship

- It was the Lord's doing.
- Entered by door of salvation.
- Those who entered were those who received his Word.
- By taking deliberate step of baptism.

#### II. Exercising the Fellowship

- Continued steadfastly in the teaching of the apostles.
- They continued in the fellowship (Heb. 10:25; Malachi 3:16).
- Continued in the breaking of bread.
- Continued in prayer.

#### III. Expressing the Fellowship

"And all that believed were together, and had all things in common."

### THE HOLY SPIRIT IN EVANGELISM

John 16:13

It is essential that the Holy Spirit shall lead in every



# SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizzard, Deep Run, N. C.	101	Mrs. Raymond Hancock, Timmons ville, S. C.	18
Mrs. Lester Mills, Greenville, N. C.	38	C. R. Houston, Colquitt, Ga.	18
Louis H. Moulton, Richmond, Va.	36	Mrs. J. R. Cayton, Aurora, N. C.	18
Mrs. John R. Murphy, Snow Hill, N. C.	36	Mrs. Alice Lupton, New Bern, N. C.	18
E. C. Morris, Tifton, Ga.	35	Wilton H. Dail, Norfolk, Va.	18
J. C. Griffin, New Bern, N. C.	32	Mrs. Elton Harper, Deep Run, N. C.	17
Mrs. Guy Deans, Sims, N. C.	31	Mrs. J. S. Hardison, Grifton, N. C.	17
Jimmie Tyndall, Pink Hill, N. C.	29	Mrs. C. F. Heath, Cove City, N. C.	17
Oma Owens, Chipley, Fla.	28	W. C. Hill, Mt. Olive, N. C.	16
W. C. Sutton, Cove City, N. C.	26	Mrs. Mattie Mae Beacham, Arapahoe, N. C.	16
Mrs. Franklin Eaddy, Johnsonville, S. C.	24	Mrs. Alta Suggs, Kinston, N. C.	16
Ray Doe Gay, Walstonburg, N. C.	23	Owen Thomas, Four Oaks, N. C.	15
Mrs. Martha M. Braxton, Winterville, N. C.	22	R. N. Hinnant, Micro, N. C.	15
Mrs. Lloyd M. Edwards, Kenly, N. C.	22	Mrs. B. G. Hardy, Merrimon, N. C.	14
D. W. Alexander, Bethel, N. C.	21	J. D. Vernelson, Washington, N. C.	14
Wm. Webster, Pinetown, N. C.	21	Mrs. Henry Barefield, Pikeville, N. C.	14
M. B. Hutchinson, McArthur, Ohio	21	I. J. Blackwelder, Alma, Ga.	13
R. H. Jackson, Davis, N. C.	20	Mrs. J. J. Carroll, Greenville, N. C.	13
Mrs. J. C. Edmundson, Pikeville, N. C.	20	Mrs. O. M. Hilburn, Darlington, S. C.	13
Mrs. B. H. Matthews, Spring Hope, N. C.	19	John Kornegay, Seven Springs, N. C.	13
J. R. Bennett, Bridgeton, N. C.	19	Mrs. Cecil W. Holland, Pikeville, N. C.	12

Mrs. Jack Flowers, Hyman, S. C.	12
Mrs. J. C. Hudson, Jackson, Ga.	12
James S. Boyd, Plymouth, N. C.	12
C. J. Harvey, Camilla, Ga.	12
Mrs. S. B. Strickland, Middlesex, N. C.	12
Mrs. C. T. Brock, Kenansville, N. C.	12
Mrs. Mae Rouse, Dudley, N. C.	12
Mrs. G. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
E. G. Dennis, Coward, S. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
Mrs. F. A. Edwards, Chocowinity, N. C.	11
C. J. Harris, Greenville, N. C.	11
Mrs. J. C. Kirkman, Morehead City, N. C.	11
Mrs. G. C. Carter, Sr., Basley, Ga.	11
H. L. Catrett, Colquitt, Ga.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	10
Mrs. Leslie Kennedy, Beulaville, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
R. W. Allman, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
Mrs. Bessie M. Deuall, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
Mrs. J. K. Aldridge, La Grange, N. C.	10
Mrs. Donald Dukes, Lake Butler, Fla.	10
Mrs. George Frazier, Catlettsburg, Ky.	10
J. H. Holland, Rocky Mount, N. C.	10
Mrs. J. L. Nobles, Winterville, N. C.	10
Geo. P. Warren, Flint, Mich.	10
N. P. Gates, Detroit, Mich.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. R. B. Moore, Walstonburg, N. C.	9
Mrs. Woodrow Daughety, Cove City, N. C.	9
Mrs. Bettie Dawson, Dunn, N. C.	9
Mrs. E. L. McPherson, Chadbourne, N. C.	9
Mrs. Grace Corbett, Kenly, N. C.	9
Mrs. C. M. Whaley, Richlands, N. C.	9
W. L. Moore, Swannanoa, N. C.	9
Mrs. Millard Watson, Lucama, N. C.	9
M. S. Cowan, Robersonville, N. C.	9
Mrs. Edd Taylor, Smithfield, N. C.	9
Mary Lou Dilday, Ahoskie, N. C.	9
Mrs. J. B. Bloss, Columbia, Tenn.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Mrs. Wm. Bailey, Saratoga, N. C.	8
Anna Belle Read, Nashville, Tenn.	8
Chester Huckaby, Chipley, Fla.	8
Mrs. Carl Barrow, Snow Hill, N. C.	8
Lois Coward Windham, Coward, S. C.	8
Mrs. Charlie Humbles, Ayden, N. C.	8
Mrs. Eldridge Pittman, Kenly, N. C.	8
Mrs. H. S. Swain, Columbia, N. C.	8
Mrs. M. F. Jackson, Dunn, N. C.	8
Milford Hales, Wilson, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
G. W. Nobles, Cottonwood, Ala.	7
Mrs. Marion Lee, Darlington, S. C.	7
J. D. Coffman, Hector, Ark.	7
Mrs. M. H. Mellette, Turbeville, S. C.	7
Mrs. George Broadway, Pocomantas, Ark.	7
Mrs. Eula Mae Morris, Vanceboro, N. C.	7
Rufus Hyman, Slocumb, Ala.	7
Mrs. Clement Sullivan, Pikeville, N. C.	7
Claude Pinkston, Ypsilanti, Mich.	7
Ralph Staten, Wewoka, Okla.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mozingo, Kenly, N. C.	6
Mrs. Agatha Brown, Timmons ville, S. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Thomas McLane, Clinton, N. C.	6
Mrs. Percy Floyd, Grifton, N. C.	6
Charles B. Craddock, Ayden, N. C.	6
Mrs. Leroy Howell, Goldsboro, N. C.	6
Mrs. Willis Parker, Jacksonville, N. C.	6
Curtis R. Houston, Albany, Ga.	6
Mrs. Charles Sublett, Nashville, Tenn.	6
Hubert Burress, Saratoga, N. C.	6
Mrs. Marvin Walker, Joelton, Tenn.	6
C. B. Thompson, Ft. Worth, Texas	6
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Deas, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5
Mrs. T. G. Pittman, Pine Level, N. C.	5

(Continued on page fourteen)

phase of the work of winning sinners to Christ.

## I. The Holy Spirit Will Lead the Seeker to Truth

The words of Jesus assure this statement.

1. "He will guide you into all truth" (John 16:13).
2. "He shall teach you all things" (John 14:26).
3. "He shall testify of me" (John 15:26).

## II. The Holy Spirit Will Lead Sinners to Conviction

Again the words of Jesus suffice. He (the Holy Spirit) will reprove the world:

1. "Of sin" (John 16:9).
2. "Of righteousness, because I go to my Father" (John 16:10).
3. "Of judgment, because the prince of this world is judged" (John 16:11).

## III. The Holy Spirit Will Lead the Saved to Service

1. He led Philip to witness to multitudes (Acts 8: 5-8).
2. He led Peter to witness to Gentiles (Acts 8:26-40).
3. He led Paul and his party to Europe (Acts 16: 6-13).

## The Three-Fold Secret of the Holy Spirit

- I. The secret of his incoming—union with Christ (Acts 2:32, 33).
- II. The secret of His fulness—yielding to Christ (Romans 6:13).
- III. The secret of His constant manifestation—abiding in Christ (John 15:4).

These selected sermon outlines on the Holy Spirit were furnished us by Rev. Billy Melvin. He gathered them from various sources while making a study of the Holy Spirit.—Editor

# Notes and Quotes



BY J. C. GRIFFIN

## Thanks to My Many Friends

**W**E desire to thank our many friends and in particular those of my pastorate for the many birthday cards and Father's Day cards, combined with many gifts. The 22nd day of June brought me up to my 74th birthday. I am so happy to know that so many friends remembered me. As Father's Day was the day before my birthday, it was easy to "kill two birds with one stone." Again I say, "Thanks to everyone who thought of us."

## Salvation or Damnation

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). This question of "salvation or damnation" is a repetition in a measure of what I have written heretofore, but Jesus Christ repeats over and over some truths in order, I suppose, to keep before our minds the fact needed to be taught. Dr. Hyman J. Appelman said while here in New Bern preaching from the platform in the Crusade for Christ, "The best method of teaching for lasting results is repetition." Therefore, if Christ and Paul repeated words in the way of teaching, why shouldn't those of us who want to put things over for the Lord do the same thing?

My unsaved friends, you who have rejected the Lord Jesus Christ as your personal Saviour, you are under the wrath of God. Why should you not be, seeing that you have rejected God's gift of love? The most despicable thing man can do is to willfully reject the Son of God. No wonder God has said, "Vengeance belongeth unto me, I will recompense, saith the Lord." (Get your Bible and read Hebrews 10:26-31.)

God paid for our salvation; the price was His only begotten Son. "Ye are not your own, ye are bought with a price," declares the Word of God. Suppose you were to come along and say, "Preacher, I want to buy that old typewriter that you are using; what will you take for it?" I would answer, "twenty-five dollars." Then you would pay me the price and say, "I'll be around in a few days for the typewriter." But when you came for the machine, I refused to let you have it even though it belonged to you by righteous agreement. How would you feel about my refusing to let you have that which you had paid for? I believe you would not feel kindly toward men. No doubt you would go to law to get what you had paid for. You would force me to let you have your own, perhaps. However, God does not do like men for He says, "My ways are not your ways, neither are your thoughts

my thoughts." God has arranged salvation for all men and said, "It is a gift, come and get it." But sinful men say, "I don't want your grace, I don't want your favor, I rather have the pleasures of the world. I rather serve the devil than to accept of the meek and holy Jesus who gave His own precious blood to save me from death and hell." No wonder God is wrathful. If I were to treat some men like they treat God those men would feel like shooting me. They would hate me, curse me, and wish all manner of evil to come upon me. Yet, God is long suffering, not willing that any should perish, but that all should come to repentance. But to the man that holds out against God's sacrifice, that which He gave to redeem us, the wrath of God abideth. It is nothing but justice for the unbeliever to be under the wrath of God. The man that continues to reject Christ and dies and goes into eternity under the wrath of God is fitted for hell-fire. He is fitted for hell-fire because he is a subject of Satan, the enemy of God. Men who live with the devil here on the earth, they love that which the devil has to give them, they ought to be satisfied to take what the devil has for the min the life to come. It is a shame that men refuse the Lord Jesus Christ. A great many after they have served the devil all their life want to give God an old rotten body of sin and flesh after they have wasted their all in riotous living.

My unsaved friend, be honest with God; be honest with yourself; get from under the wrath of God. The way to get out is to come clean with God, confess your sins to God, and accept the Lord Jesus as your personal Saviour and you are saved on the spot. Do you want salvation?

## Falling from Grace

There are a great many ideas about "once in grace, always in grace." A friend said to me sometime ago and that was not the first time by any means that the same thing has been said unto me: "What do you think about 'once in grace, always in grace,' preacher?" My answer was, "I believe it. But here is what I believe: I believe that if a man is not in saving grace that he is disgraced." In sincerity let us think soberly and prayerfully. We find people who think that because they have been saved that it makes no difference what they do they are still saved. That is if you are saved, in the hour of temptation you rise up and willfully kill a man or commit any crime, that you are still saved; a man told me so. Here is what he said, "I know that I am saved and if I was to take a gun and kill you dead, I would still be saved." Such a spirit as that is dangerous. It leads a man to believe that he can do anything that the flesh conceits and still be safe. I do not believe that salvation gives any man the safety expressed by my friend, for he claimed to be my friend which claim I have no reason to doubt. But honestly I could not and cannot accept his theology.

I am a Free Will Baptist and our treatise is clear on what I believe.

"There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in

danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of their path and be lost."—*Treatise*.

"... The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2).

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail" (2 Peter 1:10). Peter seems to think that our safety depends on our obedience as believers in Christ, and there is a danger of falling. Now may I say honestly, I have my personal doubts that if any, only a very small per cent of truly regenerated, born again children of God ever fall away to eternal damnation; however, it seems possible from the Word of God, that one may make "shipwreck of faith."

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezek. 33:18). "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:1-6).

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (Tim. 1:19).

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:20-21).

Let me repeat, all these Scriptures seem to say that there is a danger of "falling from grace." However, may I say that every time a man backslides he has not fallen from grace. God loves man that He made in His own image and God will chastise that child that has sinned, and give the sinner every possible chance to repent and return to the fellowship of the Father, the Son, and the Holy Ghost. There is a difference in backsliding (as generally stated) and absolute apostasy. Sam Jones is credited in saying, "That every time a man is said to have backslidden, it is not true, many of them have never slid in." No doubt that is true. Many professions are made without possessions. I cannot see how that a truly saved person can go back under the bondage of sin. God took the "want to" out of me. I want to get closer to my Saviour, don't you?

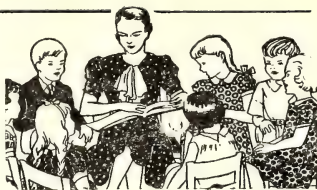
Figures just released reveal there are now 458 different comic books available on U. S. newsstands. More than 50,000,000 comic magazines are sold on U. S. newsstands every month.—*Evangelical Press*.



# STORIES

FOR OUR

## BOYS and GIRLS



### A PONY APPROVED

ALICE WILLARD

**I**T was a great day, bright and warm as one could wish a day in May to be. Jack and Jim were going fishing. Each carried a rod over his shoulder, and went swinging along with long strides, as happy as any boys of twelve and thirteen years could wish to be.

"My Dad is buying me a pony for my birthday," Jim said, with a bit of pride, as they climbed a fence to cross a field through which the river flowed where the boys planned to fish. Jack Smith was the younger of the two and next door neighbor to Jim Todd, his chum of many months. "Good for you," was Jack's reply after a slight pause for Jack wanted to be really glad about Jim's pony, yet in his heart the news made him feel a bit sad. Some way Jim's Dad seemed always to be buying something for Jim. Jack felt a little bit left out of things. He wished that he could honestly feel joyful about Jim's pony. "I hate to be selfish," thought Jack. "It seems so mean."

Suddenly the pony was forgotten, for they had reached the river, and were baiting their hooks with large dew worms. Soon they were fishing happily. "I got a bite," said Jack quietly and his line moved about in the water. He reeled it in carefully, and a large speckled trout lay on the bank. Jim admired it from a little distance, "Oh, say! but it's a whopper," he said. Jack baited his hook again for the fellow had got most of the worm.

It was nearly noon when the boys decided to go home. Jack had caught a dozen nice ones, speckled, and colored like a rainbow shining in the sun, but Jim had only nine. "Take these," said Jack, as he separated two fine trout from his catch and handed them to Jim. "Nothing doing," Jim replied, "you caught 'em." But Jack insisted, and when Jim strung them in with his, Jack felt better.

Jack had a verse marked in his Bible with red. He marked it when his mother showed it to him soon after he was saved, about three months past. The verse said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed. . . ." And Jack was ashamed that he hadn't felt as glad as he should when Jim told him about the pony. Some way he wanted Jim to have those fish very much.

"Don't forget to feed the pig," Jack's Dad said, as he left to go to work that afternoon. Jack carried the pail of feed to the pig which was large, fat and very homely looking. "I

wish it was a pony that I was feeding," he thought, "I don't like pigs."

Jack's marked verse came to his mind again — "Approved unto God." Would God approve of him wanting a pony so much? Perhaps it was like coveting. Jack felt badly again and he remembered that he hadn't talked to God about his desire for a pony, so he knelt down in the corner of the barn, and asked God to cleanse his heart from all sin. Then he asked if it was God's will that he might also sometime have a pony; if not, might he not be wanting one so much because he asked in the Name of Christ his Saviour. After this Jack felt much better, and his heart grew light and happy again.

"Jack," called Mother from the door. How should you like to have a garden all your own this year? "Oh, very much indeed!" And Jack's eyes sparkled, for Jack did love to see things grow. "Your father and I have been talking about it, and we think this would be a splendid way for you to earn some money for yourself, as you like gardening so much. And we think that you could sell fresh vegetables in town, and deliver them on your bicycle. Your father has had a piece of land prepared for your garden for a surprise for you." "Hurrah for dear old Dad," said Jack, throwing his cap up in the air. "I've got a real Dad too." And he added to himself, "Even if we haven't so much money as Jim's folks."

Soon Jack was digging, raking, and planting along straight rows in the fresh earth, using the seed that Mother had so abundantly provided. "My folks are great," thought Jack as he worked. "I've a real Dad and Mom. They are saved, and that's most important of all."

A few evenings later Jim's mother came hurrying to Jack's home. "Mrs. Smith," she called excitedly, "we can't find our Jim." Jack sprang to his feet, fear entering his heart. Jim's mother looked white and frightened.

"We thought he was at the barn," she continued, "and his father has looked all around our place. It will soon be dark."

"Call your father, Jack. We will see what he thinks is best to do," Jack's mother said.

Soon Mr. Smith came in. "You do not know of any place that Jim intended to go?" was his first question.

Mrs. Todd tried to think, "I really don't know of anywhere. Jim did ask permission to use his father's sporting rifle to shoot ground hogs. There are so many in those sandy fields, but his father refused. I can't think where he can be."

"Jack and I will search about before we send out an alarm," said Mr. Smith.

Jack and his father left the house each traveling in a different direction.

"I wonder if Jim went to the river?" was the question in Jack's mind as he walked. Jim had spoken of trying the water although Jack had told him that it was still much too cold. Jack walked on toward the river, busy with his thoughts. What if something had happened to Jim? What if he had gone to the water? What—if he were dead? A great fear filled Jack's heart, and he hurried on. "I have never told Jim how to be saved. I often thought of it, but I was cowardly to speak about it ashamed or something, I suppose. Now perhaps it is too late—forever too late."

Jack searched along the bank of the river looking for Jim's boot marks in the soft mud. Looking—straining his eyes in the darkness, yet finding nothing, his heart filled with dread. He called and whistled, yet received no reply. Only the echo of his own voice answered him, and the darkness covering everything like a black mantle made him feel more hopeless and helpless every minute.

"I've just got to find Jim," he said to himself as he turned to the field again. He continued to call and whistle as he went, walking faster and faster as the darkness got blacker, foretelling the approach of a storm. After a time his foot struck something on the ground. He put his hand down, felt about, and picked up a light sporting rifle—Mr. Todd's rifle for sure! He knew it at once. Jim must have had it. Then where was Jim? Where indeed?

Jack called again, and listened. Still there was no answer in the thick darkness. Jack fell on his knees, his voice shaking. Oh, Father in Heaven," he prayed, "Please let me find Jim. Please let me have one more chance to tell him that Christ died for sinners. I ask in His Name."

Jack walked on a short distance but he felt that he should not leave the place where he had found the gun. He walked back and around a bit. Suddenly he fell flat on his face in very loose sand, both of his legs in a hole. He was not hurt but it was very dark. He groped about with his free hand, still retaining the gun with the other hand.

"What, oh, what is this?" said Jack. His blood turned cold with fear, for his hand felt the hair of someone's head, in the sand pit with him and it was partly covered with the sand.

Jack reached in his pocket for the tiny tin box of matches which he carried for camp fires when scouting. He scratched a match on the gun. Jim's face, partly buried in the sand, white and still, lay before him. Jim was in the sand pit far above his waist. Jack was afraid to move for each move brought more loose sand in upon Jim. Jack put his ear close to Jim and listened. He could hear him breathe and Jack knew that he must have fainted. Jack lit more matches and looked about. He was sure that he could not get Jim out alone.

"I must run for help," and Jack ran, falling now and again in the darkness.

Jim and Jack always remembered that experience. Jim was laid up for some time with his broken leg. How he regretted disobeying his kind father. Jack told him all about being saved one day when he came over to see Jim's new pony. He showed him a verse in his

Bible which proved that no one need be lost. "Let me read it to you," and Jack read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jim looked at the verse. He read it once again, as if drinking in every word. "Jack," he said, "I want to belong to Him too."

Jack felt very happy now. He felt that having a pony or anything else could never equal the joy that filled his heart because Jim belonged to his Saviour too.

Jack's garden grew to be a source of pride and joy to him. He carried a goodly supply of green vegetables to the town on his wheel, but when the larger things were ready Jack couldn't take them in. "I know I'll find some way," Jack told his mother.

Next morning Jack was up bright and early. "I will get Jim with his pony and cart to draw my garden crop into town to sell them. I can pay him well. It will be just O.K. but first I must feed the pig for my Dad. I want to buy

my mother a nice dress with some of my money, and something for Dad," he thought, as he prepared the feed for the pig, and carried the pail to the barn.

When Jack opened the door he couldn't believe his own eyes. The pig was gone! In its place stood a beautiful Indian pony who turned his head and looked at Jack as if to say, "Good morning." Jack just stood and looked and looked.

"How do you like him, Son?" Jack turning found his father beside him, a wide smile on his face. "He's yours, Son," he said. "We can't have our son feeding a pig all summer for nothing. Your mother and I have been planning together."

"Jim," said Jack a few hours later, "God is interested in us. He hears when we ask, and He wants us to have things. Most of all, He wants us to ask Him to have His way with us, for He knows what's best."

"Sure," said Jim, "that's it."—*Selected.*

This auxiliary has distinction of each member enrolled being active. The Y. P. A. is in its infancy but growing fast. It sponsors the devotional program in Sunday school each Sunday morning, and also has a project, "building fund program."

#### BIBLE COLLEGE

The Woman's Auxiliary at the Free Will Baptist Bible College, Nashville, Tennessee, reports of their progress. Each meeting has been well planned and has proven a real blessing. Besides the regular programs, they have had several study courses this year. Mrs. Laverne Miley, president, taught one of the Year-book; Mrs. L. C. Johnson, on "Prayer," and Mrs. Florence Parham of Olivet Free Will Baptist Church, on "Youth." Also several members attended the Stewardship study course at East Nashville Church.

Each member of the auxiliary can truly testify to the fact that the meetings this year have been an outstanding influence in their lives, and they are looking forward to the future auxiliary meetings here at the college.

#### NEW HOPE

The Woman's Auxiliary of New Hope Church, Joelton, Tennessee, met at the church with twelve members present. Although there were several members absent, a good meeting was reported and everyone was greatly blessed by being there. The auxiliary reports that as they are nearing the close of another year's work, they are happy to report a successful year under the leadership of Mrs. Christine Boyd, president. They paused to thank God for his wonderful blessings toward them and for the work accomplished throughout the year.

Plans were discussed concerning a Daily Vacation Bible School which is being sponsored by the auxiliary. Also the meeting of the Cumberland District Convention which meets with New Hope Church in August was discussed.

MRS. MARVIN WALKER  
*District Publicity Chairman*

### Do You Know Me?

I am the greatest criminal in history.  
I have killed more men than have fallen in all the wars of the world.  
I have turned more men into brutes.  
I have made millions of homes unhappy.  
I have transformed many ambitious youths into hopeless parasites.  
I make smooth the downward path for countless millions.  
I destroy the weak and weaken the strong.  
I ensnare the innocent.  
I make the wise man a fool and trample the fool into his folly.  
The abandoned wife knows me; the hungry children know me; the parents whose child has bowed their gray heads in sorrow know me.  
I have ruined millions of women and, if allowed, will ruin millions more.  
I am alcohol; do you know me?  
I am alcohol; have you ever voted for me?  
—*Selected.*

## Woman's Auxiliary Department

*Editor*

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

### Washington Auxiliary Meets

The Woman's Auxiliary of the Washington, North Carolina, Church, met at the home of Mrs. W. A. Miller Tuesday, June 23. The president presided over the meeting which opened with singing by the group. This was followed by a business session, discussing both old and new business. The devotional period was presented using the theme, "The Light of Truth Shines on Our Youth." This was presented in such a way that it was a blessing to everyone.

Following the program the meeting adjourned with the announcement that the next meeting would meet at the home of Mrs. Hubert Cox on Bonner Street.

During the social period which followed, the hostess served delightful refreshments.

MRS. ORIS DEAVER  
*Program Chairman*

### Georgia Auxiliary Meets

The Woman's Auxiliary of Greenwood Church, Mitchell County, Georgia, met on June 19 at the home of Mrs. L. E. Lamb for its regular meeting. The president, Mrs. G. T. Harvey, opened the meeting with the singing of the theme song, "The Haven of Rest." Mrs. Eva Hutto gave the Scripture reading and Bible study, followed with prayer by the pastor, Rev. K. V. Shutes. The minutes of the last meeting were read and accepted. The roll was called with two visitors present. The offering for the meeting was \$7.85. Each chairman gave a good report of work done and work to do.

The program chairman took charge and as the pastor was with us he gave the first topic.

Then each one present helped in the program. We were dismissed with prayer by Mrs. Amos Morse to meet with Mrs. W. L. Sharp for our next meeting.

The hostess served ice cream and cookies which were enjoyed by all.

MRS. C. J. HARVEY  
*Program Chairman*

### Auxiliary Assists Navy Mothers

The Woman's Auxiliary of the First Free Will Baptist Church, Fort Worth, Texas, assisted the Navy Mothers by furnishing seven cakes, a number of magazines, and religious literature for the United States Public Health Service Hospital party, June 23. Rev. and Mrs. C. B. Thompson and Mr. and Mrs. R. S. Guthrie acted as hosts and hostesses at the party.

The Woman's Auxiliary assists the Navy Mothers' monthly parties for the hospital. Mrs. C. B. Thompson is president of the auxiliary and chaplain of the Navy Mothers' Club of Fort Worth.

### Cumberland District Woman's Auxiliary

**SYLVAN PARK**

Sylvan Park Woman's Auxiliary, Nashville, Tennessee, met recently with all members present except two. There were two new members added and four visitors. The Men's Visitation Club met with the auxiliary for the fellowship hour and refreshments.

Plans were laid for further building the church auditorium which has already begun.



## The Art of Getting Along

**S**OONER or later, a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take. He learns that it doesn't pay to be a sensitive soul; that he should let some things go over his head like water off a duck's back.

He learns that he who loses his temper usually loses out. He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously. He learns that carrying a chip on his shoulder is the easiest way to get into a fight, and the quickest way to become unpopular is to carry tales and gossip about others.

He learns that buck-passing always turns out to be a boomerang, and that it never pays. He comes to realize that the school could run along "fairly well" without him. He learns that it doesn't matter so much who gets the credit so long as the job gets done.

He learns that all people are human and that it doesn't do any harm to smile and say "Good Morning," even if it is raining. He learns that most of the other fellows are as ambitious as he is, that they have brains that are as good or better, and that, hard work and not cleverness is the secret of success. He learns to sympathize with the youngster coming into the profession because he remembers how bewildered he was when he first started out.

He learns not to worry when he makes a blunder because experience has shown him that if he always gives his best, his average will break pretty well. He learns that no man ever got to first base alone, and that it is only through cooperative effort that we move on to better things. He learns that bosses are not monsters, trying to get the last ounce of work out of him for the least amount of pay, but that they are usually fine men who have succeeded through hard work.

He learns that folks are not any harder to get along with in one place than another, and that the "getting along" depends about ninety-nine per cent upon his own behavior.

—Anon.

The man who expects to die like a beast generally lives like one.—Sel.

## Subscription Honor Roll

(Continued from page ten)

Mrs. R. R. Griswold, Selma, N. C.	5
Mrs. Marie B. Horton, Kinston, N. C.	5
R. C. Kennedy, Beulaville, N. C.	5
Mrs. C. H. Briley, Robersonville, N. C.	5
Mrs. Thomas Brown, Johnsonville, S. C.	5
J. T. Quick, Richton, Miss.	5
Jenning Williams, Clayton, N. C.	5
Winston Sweeney, Bristol, Tenn.	5
Mrs. Lee W. Griffin, Bridgeton, N. C.	5
T. F. Davenport, Creswell, N. C.	5
Mrs. Alton Cook, Walstonburg, N. C.	5
Mrs. Roy Davis, Wilson, N. C.	5
Mrs. Nathan Basnight, Columbia, N. C.	5

## Needs of Our Sunday Schools Today

(Continued from page three)

greatest man I know has never needed Christ in his life, so I can't see where I need him either." The preacher said, "Son, who is the greatest man of whom you speak?" The boy answered, "My daddy. Why's he's a great doctor. Hundreds of people respect and look up to him. He's wealthy, influential, and he has never needed Christ, why should I?" The preacher said no more, but the next day he went to see this doctor. He told of his conversation with his son the night before. When he told him about what the boy had said about the greatest man he knew not needing Christ, the doctor dropped his head. The preacher left. That night when the preacher got up to preach, the first person he saw was the doctor and his son in the congregation. As soon as services were over, he gave the invitation to come to the altar. The first one down the aisle was the doctor; his son right behind him following in his dad's footsteps. If the greatest man he knew needed Christ, he needed Him too!

Are you standing between someone and God? perhaps your own child?

Let us lead and train our young people properly today, then we need have no fear of our church pews being empty tomorrow.

## WATCH AND PRAY

(Continued from page four)

Christians who undertake efforts for the cause of Christ. Surely we all make mistakes, surely we all have faults, but remember, Mr. Critic, God will show us our mistakes and we will right them. Our faults are harder on us than they are on the critic, for we have to live with ourselves.

Now, please don't think I am upholding anyone in devilment. No, a thousand times no! But I do want to emphasize the fact that those who are the leaders in your church make mistakes. God help us to pray for them and not kick them down because they have made an error. Shall I make myself clear on what God does not class as a mistake? Fornication, stealing, lying, or falsely accusing God's anointed. Let us pray for those who are taking the lead to uphold them with our prayers to God in their behalf that they may have power and strength for the task that is theirs to do.

## FOREIGN MISSIONS

(Continued from page five)

ary, completes the unit to make the work go forward for the Lord's honor and glory.

We feel that the Lord called us just as definitely in this ministry of "helps"—as though He had called us to preach. "For the body is not one member but many." "But now hath God set the members every one of them in the body, as it hath pleased Him" (I Cor. 12: 14, 18).

Prayerfully yours,

(Signed) HERBERT PHENICE

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Jacob M. Stancil

Funeral services were held for Jacob M. Stancil, 80, at the Free Will Baptist Church, Micro, North Carolina, Tuesday, June 23, at 3 p. m.

Mr. Stancil, a life time Free Will Baptist, died at the home of his daughter in Kannapolis on June 21, Father's Day. He was a member of the Kenly Church for 30 years before moving his membership to Micro in 1949. At the time of his death he was living with his son, Joe Stancil, 904 Holloway Street, Durham, North Carolina. Mr. Stancil was known and loved throughout the denomination in North Carolina as he was a well known singer and music teacher. He served as superintendent of the Sunday school and was choir leader for many years at the Kenly Church. His many friends will mourn his death. Officiating ministers at the funeral were Rev. David Hansley, pastor of the Micro Church, and the Rev. Fred Rivenbark, pastor of the Sharon Acres Church in Durham. Burial was in the family cemetery at Kenly.

Written by his son,  
JOE STANCIL

## NEWS NOTES

(Continued from page eight)

cooperated in making the meeting a success.

A Christian Workers' Institute was conducted during the day by Revs. Dodd and W. B. Hughes. There were classes in Soul Winning, Doctrine, Christian Stewardship, and Sunday School Teaching.

The Ministers' and Deacons' Conference sponsored the camp meeting and institute in cooperation with the Mission Board.

In the meeting the following things were donated to the camp kitchen: cooking pans, plates, knives, forks, spoons, cups and saucers, drinking glasses, gas range installed with two bottles of gas. Mr. Bill Parker of Chipley gave four gas ranges sometime ago. Total value of kitchen were placed at \$500.00.

On the closing night fourteen hundred and fifty dollars were given in pledges and money for the completion of two bathrooms, electric pump, hot water heater, etc. This is expected to be completed for the young people's session of camp the second week of July. All Florida State Association churches are requested to send in some nice offerings to the camp. Three more buildings are needed before the summer sessions in 1954.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Growing in Christlikeness

(Lesson for July 26)

LESSON: Ephesians 4:1-16.

GOLDEN TEXT: Ephesians 4:15.

### I. THE HEART OF THE LESSON

In our lesson today Paul gives a portrait of true Christian character. Last week's lesson was about unity. This week we study the kind of character that it takes to make unity. After all, the basis of disunity and confusion is in the hearts of men. Before we can have real unity, we must have men and women whose hearts are right with God.

Paul begins this section of the book with the word *therefore* because the practical applications he is about to make are based upon the doctrine taught in the first chapter.

Notice that Paul says that we are called of God, but we are to walk worthy of this calling. The "calling" refers to our salvation which is from God. The "walk" is our conduct as Christians after we have been saved.

The fact that the Christian life is a walk holds much meaning. Walking requires progress; the Christian life is a life of progress. Walking is a step-by-step process; the Christian lives day-by-day with His Lord without any fret or worry about tomorrow. Walking moves one toward a destination; each day the Christian moves closer to his eternal reward.

—*The Bible Student* (F.W.B.)

### Helpful Hints

1. There is nothing quite so convincing of true religion as a life that becomes the Christian's profession (Vs. 1, 2).
2. Wherever the uniting bond of peace operates, the unity of the Spirit is sure to prevail (V. 3).
3. The oneness of God is evidently expressed in one church, one hope, one Spirit, one Lord, one faith, and one baptism (Vs. 4-6).
4. God's provision for the Church assures its ultimate oneness of faith and maturity in Christ (Vs. 11-13).
5. The winds of false doctrine will have little effect on those who have reached spiritual manhood in Christ (V. 14).
6. His body, the Church, can be built up only as its members draw strength from Christ through individual connection with Him (Vs. 15, 16).
7. Truth and honesty are indispensable to the development of true Christian character (Vs. 25, 28).
8. Let us should give place to the devil and sin, our wrath must not last throughout the day (Vs. 26, 27).
9. To put away the sins that grieve the Spirit we must replace them with the things that are right (Vs. 29-32).—*The Bible Teacher* (F.W.B.)

### Additional Truths

10. The phrase, "forbearing one another in love" is but the finishing touch to all these mentioned virtues. The word "forbearing" means bearing with, enduring. It is the opposite of criticizing and faultfinding. And this "forbearing" is to be "in love." Love bears with each other's peculiarities and infirmities. Love bears with weaknesses, faults, slights and injustices. It is the "bond of perfectness" (Col. 3:14).

11. The "one baptism" is not the baptism in the Spirit, but water baptism. While various commentators and Bible teachers affirm that this baptism means baptism in the Spirit, to us this seems illogical. It should be noted that the baptism in the Spirit belongs to the first sphere of unity, since by it the Body is formed (1 Cor. 12:12, 13). In this second sphere of unity we learn about public profession, and water baptism is the initiatory rite of Christian profession, as well as the expression of faith in and submission to the one Lord. It is the outward sign and seal for our union with Christ by one faith in one Lord, and it is for all.

12. In Ephesians 4:14 we have the aim of the giving of the ministry gifts stated negatively, as in verse 13, it is stated positively. The ministry and "perfecting of the saints" is not only to the building up of the Body of Christ collectively, but also to the building up of the individual members thereof, in order "that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (A.S.V.). The expression "by the sleight of men" may be rendered "by the dice playing of men." The player frames his throws of the dice so that the numbers may turn up which best suit his purpose, and in like manner the teachers of error carry on their propaganda "in craftiness, after the wiles of error" (A.S.V.); that is, in a concealed mode of acting.—*Bible Expositor*.

13. Another characteristic of the worthy walk is a passion for unity. Satan's masterpiece is division. Jesus' wonder work is unity. The world's substitute for unity is union, and it tries to unite those who are divergent in heart by covering over the differences between men. God's program is to bring men together by changing their hearts in Christ. For example, Russian Communism stands for an unholy union minus Christian unity.

### 14. Things to note in the study of this lesson:

1. Paul's stand for Christian unity.
2. The Christian's place in Christian service.
3. Unity of the Spirit dwelling in the heart of believers.
4. Seven sources of Christian unity.
5. The officers in Christ's church.
6. The Christian's responsibility to the Church of Christ.

7. The believer reaching the maturity in Christ.

—*Advanced Quarterly* (F.W.B.)

## II. THE LESSON ILLUSTRATED

### The Church

There is great danger of losing sight of the teaching about the Church in the midst of the feverish endeavor to build up a great institution which is generally spoken of as the Church. In other words, the confusion between the Church and Christendom has so thoroughly beclouded the teaching about the Church, that multitudes of Christians do not have a reasonable understanding about the Church. They think that when the New Testament speaks about the Church the reference is to Christendom, because it looms so large before their vision. But Christendom is not the New Testament Church. Christendom is but the sphere of Christian profession, and it includes great multitudes of people who are not saved through faith in the Lord Jesus Christ, and who, therefore, do not belong to the Church at all. Christendom for the most part is an institutionalism, consisting of different organizations, communities, societies, faiths and ritualistic observances. The Church, to be sure, is a part of Christendom, but Christendom is not the Church.—*Selected*.

### Some Mistake

A girl went to her pastor and confessed that she had incurred the sin of vanity. "What makes you think that?" asked the pastor. "Because every morning, when I look into the mirror," she replied, "I think how beautiful I am." "Never fear," said the pastor, "that isn't sin—that's just a mistake." Some fancy that they have attained sinless perfection, but the mirror of the Word of God should be sufficient to show them that it is a mistake. The nearer men come to Christ, the more they feel how immeasurably short they fall of the beauty of holiness found in Him.—*King's Business*.

### A Mistaken Interpretation

"Walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

A young man presented himself to the presiding elder of the Methodist Church and said he desired to become a preacher. On being questioned by his ecclesiastical superior, he replied that the night before he had seen in the sky, written in large characters of gold, the letters P C—Preach Christ. As the presiding elder knew the young man well, as a person very excitable, and otherwise utterly unfitted for the work of the ministry, he said to him, "But, my young brother, you are mistaken. P. C. does not mean, in your case, Preach Christ. It means Plow Corn. It will be your calling, and you will be doing God's will most truly if you continue to help your father on the farm."

This P. E. was right if the Holy Spirit controlled his thinking. When D. L. Moody went to Chicago as a young man he was so illiterate and awkward in speaking in public that members of the church he attended advised him to keep still and leave the talking to those who were more gifted. These advisers hadn't consulted the Holy Spirit.



# Literature Prices to be Increased

(Effective First Quarter, 1954)

On January 1, 1954, the price on all our Sunday School Literature will be increased approximately 10%. Since we are a non-profit organization we do not expect to profit from the increase, but plan to pass it on to the various states and the Sunday School Board of the National Association to aid them in the promotion of Sunday School work. Even with the increases our literature will still be cheaper than most other similiar literature on the market today. The Free Will Baptist Press is interested in you and your Sunday School, not in profit.

## FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

JUL 23 1953

Durham, N. C.

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University

Com.

## CHARTER MEMBERS OF SAVANNAH, GEORGIA, CHURCH



Pictured above are the charter members of the new church organized in Savannah, Georgia. In the background are Rev. D. C. Dodd, Nashville, Tennessee, and Rev. Louis Moulton, Richmond, Virginia. (See complete story inside.)

IN THIS  
ISSUE

OUR BURDEN BEARER.....C. D. Lemphers  
GOD'S CALL TO ISAIAH.....W. A. Dail  
WHAT IS YOUR CHURCH PEW SAYING?.....William B. Raper

AYDEN, N. C.  
JULY 22, 1953  
Vol. 68 No. 28



## MINUTES

Every organization that meets regularly, has a clerk, and keeps records, has a right to expect accurate and neat minutes. The work of the clerk should be "a thing of beauty and a joy forever."

The first prerequisite to good records is to have an efficient clerk. The clerk should be a person with an insight into all the workings of the organization and thus one who knows the great importance of recording in the best form possible the acts of the meeting.

The time of the election of officers is also important. The thought of electing a clerk on the first day of a session to handle the business of the preceding year, make up reports and compile statistics of the work done during the year, under the direction of the retiring officers seems rather ridiculous. A clerk, to do an efficient job, must be elected at the end of one year's session to serve the next year.

The clerk should be careful of every detail if he expects to produce good minutes. Care should be taken with regard to the spelling of proper names. There is no rule regarding the spelling of proper names; therefore, the clerk should be careful to get the correct spelling at the time the name is recorded. Too, the name should be spelled the same throughout the minutes, otherwise some one will wonder if it is the same or another person.

The clerk should, before turning the minutes over to a printer, type them, double spacing between lines. If a clerk does not have a typewriter and cannot type them, he should write legibly and allow plenty of space between lines. Be sure to check carefully all copy for errors *before* it is turned over to the printer.

In addition to your copy, the printer will need a copy of your last year's minutes and any instructions that you care to give regarding make-up. If your minutes include a statistical table, be sure to check your figures carefully. Many errors are made here. When you give the printer your copy, tell him where the table is to be placed in the minutes.

The Free Will Baptist Press is equipped to do your minute printing efficiently and rapidly. New equipment and additional personnel has been added. We welcome an opportunity to serve you and your church.

## LIQUOR ADVERTISING

The national Temperance and Prohibition Council, an organization composed of representatives of twenty-three national organizations with a combined membership of more than 25,000,000, is conducting a campaign against liquor advertising. This is a worthy campaign and deserves the support of Christians everywhere.

The liquor traffic is spending the huge sum of \$250,000,000 per year on the most deceptive and glamorous advertising ever conceived by man. This means that \$1.66 for every man, woman, and child in America is spent on advertising by the liquor traffic each year. The liquor crowd is determined to sell more and more, irrespective of the devastating effects on the manhood, womanhood and youth of America.

Statistics show that there were 2,036,510 major crimes committed in this country in 1952, which is a high water mark in our nation's history. No one doubts that liquor was a major cause of these crimes. There were 37,600 persons killed and

## SOBRIETY TEST



2,090,000 injured on our highways and streets in 1952. It is estimated that from 25% to 50% of these were caused by liquor. This scandal calls for action. Doubtless you are thinking or saying just that. "But what can be done?"

Join in this crusade against liquor advertising. Write personal letters to your congressman concerning the matter. Write your local newspaper and radio station objecting to liquor advertising. Then refuse to patronize those businesses that sell liquor. If the church members in America will help in this crusade we will be able to see results.

Some people have wished that they had lived when Christ was upon earth. They have thought that had they seen the Lord Jesus as He "went about doing good"—cleansing the leper, giving sight to the blind, and raising the dead—it would have been far more easy to believe in Him. But it is evident that many saw the miracles that Jesus wrought, and yet faith was not thus produced; some even beheld Him upon the Cross, but instead of being converted by the sight, mocked at His sufferings and exulted in His shame. It is only as the Savior is seen with the eyes of God-given faith that "There is life for a look."—C. Hickman.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Our Burden Bearer

**C**ARE is a burden; it makes the heart stoop; we must cast it upon God by faith and prayer, commit our way and works to Him; let Him do as seemeth Him good, and upon God is to stay ourselves on His providence and promise, and to be satisfied in the assurance that all shall work for good. If we do so, it is promised: (1) That He will sustain us, both support and supply us, will Himself carry us in the arms of His power, as the nurse carries a little child, will strengthen our spirits so by His Spirit that we shall be able to bear our infirmity. He has not promised to free us immediately from that trouble which gives rise to our cares and fears; but He will provide that we be not tempted above what we are able, and that we shall be able according as we are tempted. (2) That He will never suffer the righteous to be moved, so be so shaken by any troubles as to quit either their duty to God or their comfort in Him. However, He will not suffer them to be moved forever (as some read it): though they fall, they shall not be utterly cast down.

In these troublous last days, if Satan is unable to upset us or cause us to stumble in some other way, he tries to get us to see what he is doing or attempting to do to the cause of Christ and to those in the Lord's service, knowing full well, if we get our eyes on him and his works, we cannot see Jesus or what He did for us on the Cross of Calvary.

Many chosen vessels of the Lord, seasoned material, those who have been used mightily by the Lord in the past, are, because of various adverse conditions, becoming confused and in many cases discouraged, thought they may not admit it.

Everything not of God or for His glory is of the power of darkness, and of the devil, and discouragement is one of Satan's most subtle devices he employs to cause the children of God to move out from under the protecting hand of the Father, and into a place open to the assaults of the evil one.

The Word tells us that our Lord Jesus was emptied and that He suffered as no one ever did, before or after His crucifixion, yet He was never discouraged.

Jesus who is our example, had a vision of what His sufferings would mean to this sin-soured old world, and "for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. 12:2, 3).

The Word states that Jesus learned through the things that He suffered, and that He was emptied in all points same as we, yet He sinned not.

Do you not believe that our Lord, in the

PSALM 55:22

G. D. LEMPHERS

Nugegoda, Ceylon

natural had enough to meet in the way of difficult situations to have caused discouragement? But, He never was discouraged, for He knew God, the Father, was with Him, for Jesus states—"And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" (John 8:29).

No one can become discouraged and at the same time believe God. Do you believe Psalm 84:11—"No good thing will He withhold from them that walk uprightly," and that this promise is for all who walk uprightly and who believe, appropriate and use His promises for His glory? Obviously the foregoing leaves no



room or even an excuse for any of God's children arriving at a place where Satan is able to sow the seeds of discouragement. The evil one sometimes is able, when one of God's children are under the cross-fire of the powers of darkness, to sell them the idea that theirs is a unique case, one entirely out of the ordinary.

And of course, Satan would be glad to have us forget that the Blood avails for our every need, and he would be pleased also for us to overlook the further fact, that, our Lord on the Cross destroyed (for all those who believe) for all time, all the power of the devil.

A discouraged person is more or less miserable, unhappy, dejected and fit for nothing in God's service. In addition, such persons can-

not be a blessing to their friends or family and easily become a victim of Satan and one to promote his cause. In short, the devil is able to use discouragement in the heart of God's children as the entering wedge or foundation or base from which he can operate and put into action most any plan he has for the advancement of his kingdom.

If we are discouraged, it is because of some work of Satan, that we failed to believe God was able to remove. Let us cherish that blessed promise—"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

We must remember that God loved us so much that He sent His Son, Jesus, to die on the Cross and He always hears the cry of His children.

Sometimes when the Father desires to teach us some lesson, He will permit the devil to attack us along some line, but, He gives the enemy of our souls, a limit as to how far he may go and beyond which he cannot go.

God is mindful of His promise to us in which He states: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

As Jesus learned through the things He suffered, so you and I must learn to be obedient to God, to love God and those around us, give Him the first place in our lives, and in the face of any or all conditions, to believe Him, and stand faithfully on His promises till victory comes, and makes the work of the adversary to glorify Him.

If anything like discouragement seems to be approaching, lose no time in going away to some place alone with the Lord, and as you talk the matter over with Him, just as you would with any good and loving earthly parent, the Father will not only show you what to do, but the blessed Holy Spirit will guide you and assist you in fully meeting the situation, no matter how difficult it appeared to be.

The way Satan attacked the Lord Himself and Peter, may well make us watchful in the assurance that he will not leave us alone.

The only way of safety, therefore, is found in keeping as near to the Lord as we can, and as far away as possible from all that savors of the world and from the heat that is generated at its "fire of coals."

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Peter 3:17).

—Gospel Herald.



# WHAT IS YOUR CHURCH PEW SAYING?

WILLIAM BURKETTE RAPER

**Y**OUR church pew has an eloquent tongue. Every Sunday it not only hears a sermon, but it also preaches one.

The message of the empty pew is something like this: To the preacher it says, "Your sermon is not worthwhile." To the visitor it whispers, "You see, we don't take the support of our church very seriously." To the non-Christian who is considering making this his home church it says, "You had better wait awhile." To the treasurer it shouts, "Let the missionary in India and the lonely orphan do

without while I am on vacation." To the members who are present it asks, "Why don't you go visiting next Sunday, too?" The empty pew speaks against the service. It chills inspiration, smothers hope and dulls the fine edge of zeal. The empty pew is a weight.

I want to add a word especially for our young people. Suppose the day had come for your wedding. You had sent out invitations to your friends. The florist had decorated the church. You and your wedding party had arrived. The hour for the wedding had come. You were ready to march down the aisle. Then

suddenly someone asks: "Where is the preacher?" And another answers, "Why, I saw him down at the beach in swimming this morning. He said it was too hot to dress up and go out to church. Besides a heavy schedule last week he was called out two nights to go visit the sick, and thus he said he felt entitled to a few days rest and recreation." "That brutal!" you would scream—and you might think a lot more that would best be left unsaid. To put it lightly, you would feel that the preacher had let you down. Well, my friend, after working hard during the week to prepare a sermon for you, it doesn't exactly make me happy to stand in the pulpit on Sunday and see your pew empty. For that empty pew of yours is preaching much more effectively to the congregation than I can. The empty pew has an eloquent tongue.

But the occupied pew has a convincing message also. To the preacher, the occupied pew says: "I believe in you." To the Lord it says: "I love you and appreciate your forgiving me of my sins." To the visitor it says: "I love my church." To the stranger, it says: "Come with us, and we will do you good." To the treasurer it declares: "In season and out of season you can depend on me." The occupied pew is a herald of good news.

My friends, what is your pew saying this summer?

"Let us hold fast the profession of our faith without wavering; . . . not forsaking the assembling of ourselves together . . ." (Hebrews 10:23, 25).

## GOD'S CALL TO ISAIAH

REV. W. A. DAIL

**W**E read from the book of Isaiah, chapter 58, verse one; God's charge to Isaiah was to "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." We are facing a condition in which every Christian person should feel a responsibility to let their light so shine. The Lord calls Isaiah's attention to his responsibility when he said, "Cry aloud, spare not."

We read in Romans 12:1, 2, how Paul said be ye transformed by the renewing of your minds. The preaching of the Word of God is for the purpose of renewing the mind. God chastises those whom he loveth. But if ye be without chastisement then ye are bastards and not sons.

Throughout all generations of the world God has had leaders to warn the people of their sins and their transgressions. Isaiah was a great man in his day; he had great responsibilities to "cry aloud and spare not."

Recently we have had a great revival in our church which is located near Winterville, North Carolina, namely Reedy Branch. We had four young preachers from our Bible College in Nashville, Tennessee, with us for the meeting. Bobbie Jackson was the principle

speaker each evening. In the very beginning of these services he began to "cry aloud and spare not." Our church witnessed the largest attendance we have ever experienced with the church, Sunday school rooms, and aisles filled to their capacity each night. I have been a member of this church for over fifty years, and I have never seen so many people at a revival there before in my life. The membership of our church was greatly revived as well as 21 new additions to the church. Just before the revival began, the pastor, Rev. Henry Melvin, brought a very inspiring message to the members of the church, his message being based on living a clean life. He too was like Isaiah who "cried aloud and spared not."

During the week of our revival we had our vacation Bible school which was well attended and enjoyed by all.

Also during the revival we had the best singing we have ever had in our church, and it attracted the attention of every listener. This revival did not only reach the different sections of our county, but it also reached several other counties in the state. This meeting will long be remembered in this world and in the world to come. No human tongue has the wisdom to tell the good that may have been accomplished.

In conclusion I want to say, "Thank God for our Bible College." Also I thank God for

our young men and women that has had the spirit of God impressed upon their minds to break the bread of life to a lost world. May God bless these boys and girls and help them, to ever be found faithful and true to the service of God is my prayer.

## Feeble Asking

LUKE 4:18

*"If you had been living when Christ was on earth,*

*And had met the Saviour kind,*

*What would you have asked Him to do for you,*

*Supposing you were stone blind?"*

*The child considered, and then replied,*

*"I expect that, without doubt,*

*I'd have asked for a dog, with a collar and chain,*

*To lead me daily about."*

*And how often thus, in our faithless prayers,*

*We acknowledge with shamed surprise*

*We have only asked for a dog and a chain*

*When we might have had—OPENED EYES.*

# -: Department of Foreign Missions -:

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE HIGHLAND PARK, MICHIGAN



## From the Field

Kenly, North Carolina  
Route 3  
June 16, 1953

Rev. Raymond Riggs  
242 Victor Avenue  
Highland Park, Michigan

Dear Bro. Riggs,  
Enclosed you will find a check for ten dollars (\$10.00) to be used for Foreign Missions.

Also, you will find enclosed a picture of the beginners' class of St. Mary's Church (Wilson County) who raised the money by bringing an extra penny to Sunday school each Sunday to put in the mission jar that we have provided for them.

We would like for you to publish the picture and letter in the Free Will Baptist, not that we desire any earthly praise, but because we hope and pray that other classes will follow their example.

Although the amount is small, if all our Sunday school classes would follow their example and bring one extra penny each Sunday, the results would be enormous.

## MISSIONARY CHARGE

**M**ISS WISEHART, this is a memorable occasion for you. It is equally important to your parents and to the other members of your family. It stands as a Red Letter Day in the history of the Free Will Baptist Bible College, and the graduating class of this year. Surely, God will honor an institution that thrusts forth laborers into His vineyard. May every graduating class, here-

Our earnest prayer is that the people of our denomination will wake up to the need and support Foreign Missions as these children are doing. "And a little child shall lead them."

In Christ,  
MRS. LLOYD EDWARDS, *Teacher*  
MRS. JAMES PIERCE, *Assistant*  
MRS. SARAH LEE TALTON, *Assistant*

5/18/53

Dear Brother Riggs:

Mr. Curley sent me a copy of the book "A Modern Jonah," and I want to be among the first to congratulate your Board on producing a most attractive book, in fact *the most attractive* ever to be produced by the National Association of Free Will Baptists. I am very proud of this, especially since it is dedicated to the Woman's Auxiliary.

If you will send me a supply of those leaflets describing it, I will be glad to include one in each literature order I mail out as well as all other mail going out from Box 965, thus giving the book all the publicity that we can. We want to help sell it!

Yours in Christ

MRS. J. E. FRAZIER

Delivered by Rev. Raymond Riggs  
To Miss Lucy Wischart, May 12, 1953

after, send at least one Foreign Missionary to regions beyond. Our denomination as a whole, is humbly grateful for your decision and the leadership of the Lord in your life. Tonight we erect another historical marker in our progress of Spiritual expansion toward teaching the Gospel of Christ to all Nations. The Board of Foreign Missions of the Free Will Baptist church believes that our ranks

have been strengthened by adding you to our staff of workers. May that faith increase as you actually launch into service.

Last, but not least, this is an outstanding event in the history of your local church. The church that has agreed to underwrite your support. In New Testament days the local church sent out Missionaries. Thus, as you go, you must first of all represent Him who hath redeemed you from sin. Remember Col. 1:19, "It pleased the Father that in Him should all fulness dwell." Then, you will represent your church, your denomination, your mission board, your Bible College, your fellow Christians and will serve as our proxy in perpetuating the message of salvation.

We, whom you will represent in Cuba, do hereby pledge to you our moral, prayerful and financial support. We are all members of the same body and are charged with the responsibility of caring for one another. When one member of the body suffers the whole body suffers. We desire to be so fitly framed together in the habitation of the Spirit that our joys, our sorrows and our woes may be mutually shared. Especially, are we charged to remember you daily in our prayers and meditation before God, that every need of your life shall be supplied. In return we shall expect you to:

### 1. Be Prayerful:

Live a life of prayer, and you will not waste words nor dissipate your energies by beating the air. Remember the ministry of the Great High Priest in glory, who ever lives to make intercession for you, and the Holy Spirit who dwells within to help your infirmity, for you of yourself know not what to pray for as you ought. Believe that the Good Shepherd has gone before you, and that He will prepare hearts. He will give you grace to select the right Scripture as a smooth arrow to penetrate the hard heart and win to Christ. Seek His Will in all things.

### 2. Be Devoted:

Do not think that you have attained, but let your consuming passion be "That I may know Him"; His character, His holiness, His thinking, His heart of love, His power, His peace, His joy, His unselfishness, His life. Attain this by reading the Word and by walking near to Him. It is given to you on the behalf of Christ, not only to believe on Him but also to suffer for His sake. Never despair concerning your weakness; "His strength is made perfect in your weakness."

### 3. Be Believing:

It might be that your temptations and moments of despondency will be greater than those of married missionaries, but resist any feeling that you are forsaken, for He has said, "I will never leave you nor forsake you." Boldly affirm, "The Lord is my helper and I will not fear what man can do unto me."

### 4. Be Patient:

You will struggle with the language. One of God's purposes in this is the discipline that waiting and disappointment gives. While you learn the language, you learn to know the people and your Lord. The people will not understand your language for a while, but

(Continued on page fourteen)



# NEWS NOTES

## PERFECT ATTENDANCE GROUP FOR 1952



In the Bethel Sunday School, Johnston County, N. C., the rule for awarding of Cross and Crown pins is attendance at the school every Sunday during the year. In 1952 the record shows that 97 made the perfect attendance grade. The school has an enrollment of 300. The superintendent is Mr. Harold Lassiter. This Sunday school is one of the most progressive in the state of North Carolina. The church and school recently finished an educational annex containing 9 class rooms and a large assembly room. The school is fully cooperative with the North Carolina United Sun-

day School Program; attends rallies and fellowship suppers sponsored by the convention; and has had a Teacher's Training Course taught. Rev. Lloyd Vernon is pastor of Bethel Church.

For the past two years the Bethel Church has had what is thought to be the largest daily vacation Bible school among Free Will Baptists in the state. The average attendance has run around 225 for the two years. The DVBS both years was directed by Mrs. L. E. Ballard. The vacation Bible school at Bethel is sponsored jointly by the Sunday school and woman's auxiliary.

### NEW GEORGIA CHURCH ORGANIZED

On the front cover is a group of charter members of the newly organized First Free Will Baptist Church of Savannah, Georgia. A two-week organizational revival recently was conducted by Rev. D. C. Dodd of Nashville, Tennessee, promotional secretary of the National Association of Free Will Baptists, and Rev. Louis H. Moulton of Richmond, Virginia.

Organized with thirty-six members, the church plans to continue to meet at the unoccupied Primitive Church, Montgomery and Victory Drive, until land can be secured for the building of the new plant.

The new church elected H. O. Purcell, Rudolph Anderson, Russell Brewton as deacons; R. H. Kicklighter and John Blanton as honorary deacons; Byron Tucker, church clerk; Mrs. H. O. Purcell, treasurer; Winton Driggers, Sunday school superintendent; the pastor to serve as league director; and Mrs. Byron Tucker, president of Woman's Auxiliary. Arthur Anthony, Byron Tucker, and Fred Tinney were elected to serve as trustees.

The church has not as yet called a pastor and the pulpit is being supplied each Sunday by guest ministers.

### "MEETIN' TIME"

The First Free Will Baptist Church of Russellville, Arkansas, has had a radio program over KXRJ, Russellville for the past eight months. It has met with such outstanding success that it has been extended to KARK, Little Rock, and can be heard over the entire state. The program is called "Meetin' Time," and the speaker is Othel T. Dixon, the pastor of the church.

The program is supported by free will offerings, and can be heard over KARK, Little Rock, 920 on the radio dial at 1:00 to 1:30 p. m. each Sunday. Over KXRJ, Russellville, 1490 on the radio dial at the same time.

The correct mailing address of the program is: "Meetin' Time," Othel T. Dixon, First Free Will Baptist Church, Russellville, Arkansas, P. O. Box 302.

### CALIF. STATE LEAGUE CONVENTION

The California State League Convention met June 6-7 with the Richmond Church, Richmond, California. The theme was "I Will Make You," Mark 1:17.

The speakers and their subjects for the two day session were: Rev. Winston Lawless, "The Privilege of Choice"; Rev. Earl Jensen, "The Harmony of God's Creation"; and Rev. Wiley Gregory, "Building for God."

There were 4 district rallies with 19 churches represented, 20 ministers, and 354 league members present.

One of the important business items was that each leaguer contribute \$2.00 per year to establish a fund for a State Youth Camp. \$380.00 was received from the leaguers for this fund in 1952.

The next rally will convene May 1-2, 1953 at Selma, California, with Rev. O. H. Dodd bringing the introductory message.

The officers for the coming year are: Sponsor—Bud Jenkins, Ceres; President—Rev. Jerry Dudley, Bakersfield; Vice President—Arlie Miller, Kerman; Recording Secretary—June Rolan Kerman; Corresponding Secretary—John Jenkins, Ceres; Treasurer—Lowell Moore, Tulare; Chorister—Sue Lindsey, Kerman; Pianist—Morna Poe, Richmond; Sword Drill Leader—Rev. Jack Cravens, Arvin.

### APPELMAN RE-ELECTED BY HEBREW CHRISTIAN ALLIANCE

Dr. Hyman J. Appelman, noted evangelist of Kansas City, Mo., was re-elected president of the Hebrew Christian Alliance of America at the 37th Annual Conference, June 21-28, at the Buffalo Bible Conference Grounds, Evangelical Park.

The conference, largest in the 38-year history of the movement, also elected Louis Berks as field secretary, and re-elected Na Schaff of Dayton, Ohio, as executive secretary.

Named to the public relations committee, in addition to Dr. Appelman and Schaff, were the Rev. Jacob Peltz, Ph.B., B.D.; the Rev. Fred G. Kendal, and Dr. A. B. Machlin.

One of the Alliance's newest projects is the Haven of Grace, an estate near St. Petersburg, Fla., which has been dedicated to the care of aged Christian Jews, retired missionaries to the Jews, indigent Christian Jews, and new Christian Jews who need to be established in the faith.

### BIBLE SCHOOL AT PEOPLE'S CHAPEL

The People's Chapel Church, Elm City, North Carolina, experienced its first day vacation Bible school, June 13 through 14, which was a great success. The school was held nightly, ending on Friday night with picnic supper and weiner roast, followed by a special commencement program and certificates being awarded.

There were 105 enrolled in the school with an average attendance of 99. The different teachers did a splendid job with the students, especially for their first experience in Bible school work. Serving as principal was Rev. A. B. Bryan, who also taught personal salvation winning to the young people. The pastor, Rev. J. B. Ferrill, taught the Articles of Faith of our Church to the adults. The series used for the children was offered by our Press in Ayde North Carolina, entitled "Sailing With Christ" which proved very efficient and presented Christ in a very appealing way.

### LIGHTS FOR CUBA

Seeking to spearhead a national campaign among Free Will Baptist leagues to raise \$5,000 for electric power lines to our Cuban mission station, the leagues at East Nashville, Tennessee, Church have already contributed about \$6.00 in birthdays and wedding and

series offerings. The campaign in the East Nashville Church is being led by the senior league and supervised by Wayne Davis. Members of the church who are not leaguers are urged to participate in this worthy effort. Now! Just give a penny for each year old you are (on your birthday) and ten cents (on your wedding anniversary) for each year you have been married.

#### SPRING BRANCH BIBLE SCHOOL

"I have a joy, joy, joy, joy, down in my heart," this is only one of the many choruses that sprang forth from the lips of the small children to start the Bible school off with a bang each evening.

The Spring Branch Church near Walstonburg, North Carolina, held its annual Bible school each evening from June first through the 12th, with some wonderful teachers. The pastor, Rev. A. B. Bryan, taught the adult class, Mrs. Allman taught the senior class, Mrs. Bob Jamon taught the juniors and Mrs. Albert Doctor the primaries. A very interesting school was taught with large attendance. On Friday evening at the close of the school, certificates were given to those who had perfect attendance.

Also at the close of the Bible school a picnic was held for all students. This was enjoyed by everyone. Already the church is looking forward to a larger and better school for next year.

#### REVIVAL AT NORTH ZULCH, TEXAS

Rev. R. E. Conner of Buffalo Springs conducted a revival meeting at the North Zulch Church, June 21 through July 1. There were 12 conversions, five additions to the church, and six re-dedications. The pastor is Rev. Roy L. McDonald.

#### CALVERT CONDUCTS REVIVAL

Rev. W. H. Calvert of North Belmont, North Carolina, has just completed a revival in the West Bristol, Virginia, Church, which proved great success. Rev. Winston Sweeney, pastor of the church, says the church highly recommends Mr. Calvert as an evangelist to any church seeking an evangelist for a meeting.

#### BOWEN SECRETARY OF NASHVILLE PASTORS

Rev. Clarence Bowen, pastor of the East Nashville Church, has been re-elected secretary of the Nashville, Tennessee, Association of Churches for the third time.

#### FLORIDA CHURCHES FULL-TIME

Two more Free Will Baptist churches in Florida go on full-time, Cottondale Church at Cottondale, and the Mission Church at Panama City.

Rev. K. J. Esther of Nashville, Tennessee, and a former student of the Bible College, has been called to pastor the Cottondale Church. This church was organized in the fall of 1951. A new brick building is being constructed and plans are to move in soon. For the time being the church will rent a parsonage for the pastor to live in.

The Free Will Baptist Mission Church at Panama City has obtained Rev. Wayne Hicks of Greenwood, Florida, also a student of the Bible College, as pastor. This church was sponsored by the Liberty District and the National Home Mission Boards. Services are now being held in the Union Hall on East Fourth Street and Magnolia Avenue. Plans are to begin a building program in the near future. In writing to Rev. Hicks and the church, please address all mail to the First Free Will Baptist Church, General Delivery, Panama City, Fla.

Rev. Chester A. Huckaby, State Mission Director, has been acting as pastor of these churches until pastors could be obtained. This brings the number to five churches in this section of Florida which have full-time pastors. The other three are: Piney Grove Church, Chipley Church, and Grace Church.

#### WILLIAMSTON, N. C., CHURCH REPORTS PROGRESS

The month of June, 1953, completes the first year's work for the First Free Will Baptist Church at Williamston, North Carolina. Rev. Roland C. Cherry, pastor, reports much progress being made in this new church. 102 cottage prayer meetings have been held which resulted four new members for the church.

In September, 1952, a church building was

started. A short time after construction got underway, the company furnishing materials for the building was burned. This delayed the construction for about three months. The contractor for the building has informed the pastor that the building will be completed in about three weeks. At completion the church building will be paid for with the exception of \$1,700.00, which is quite a record for a new, small church.

The church wishes to express its appreciation to the Home Mission Board and all churches who have helped in any way in the organization and building program of the church. Your continued support and prayers are solicited.

#### PINE LEVEL BIBLE SCHOOL

A very successful vacation Bible school was held in the Pine Level Church, June 2 through 12, under the direction of Mrs. David W. Hansley.

There were 137 students enrolled in the school and 25 teachers, with an average attendance each day of 111. There were seven classes and each class was divided into four periods which consisted of Bible, music, craft, and recreation. The pupils were taught many useful things during the two weeks and everyone enjoyed being together in the work.

The students and faculty were served refreshments each day by members of the Ladies Auxiliary of the church.

The closing exercises were held on Friday night, June 12, with each class giving a short playlet on the theme "Living With Jesus," which the students had studied during the school. After the program the parents visited the display room to observe the craft work of the students.

#### FIVE ORDAINED TO MINISTRY

Five young men were ordained to the gospel ministry by the Ordaining Council of the Western Conference of North Carolina on July 8 at Everett's Chapel Church.

Those receiving ordination were: Charles Wilson Bryant, Pleasant Hill Church; LaRue Davis, Fremont Chapel; Bobby Aycock; Wilson; Dewey C. Boling, Everett's Chapel; and (Continued on page fourteen)

## Correction, Please!

The picture on the right should have been carried last week with the article, "32 Hull Road Students Memorize 250 Bible Verses Each." Through an error another picture that had no connection was run with the story. We regret this error.—Editor.





# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *What accounts for the difference between the genealogy found in Luke's gospel and that found in Matthew?*

—Keith Boyd, Durham, N. C.

**ANSWER:** I am not so sure that I understand all the reason for the difference to be seen between the genealogy given in Matthew 1 and that of Luke 3. The general consensus of opinion seems to be that since Matthew was writing to the Jews he would of necessity give the genealogy of the supposed father of Jesus which would give Jesus a legal right to David's throne. A legal son of David is the one set forth in the prophets as being the person to look for as the Jewish Messiah. Joseph's genealogy as seen in Matthew is without defect from this point of view, therefore the legal route to the throne is open for Jesus. See Matthew 1:1-19, Matthew 1:16-17, "And Jacob begat Joseph the husband of Mary of whom was born Jesus, who is called Christ." So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

The evidence seems quite clear that both Mary and Joseph, her husband, were descendants of David, but that Mary was not a descendant of Solomon, who because of his waywardness in greed for natural things such as affinity with Pharaoh and all the kings of note round about him even to the extent that he took seven hundred of their heathen daughters to wife and entered with them into a polytheistic form of religious worship. He, also in his good-will policy, first followed and then exceeded the heathen nations in building up the greatest military force of his day. He built up the greatest calvary, in this he exceeded in horses and chariots; a possession which was entirely forbidden of God. His navy, his glamorous court, the organization and display of his household servants, his organized forces that provided the many sacrifices and abundant festivities all exceeded anything of their kind in the past and yea, ever to be seen in the future. These, the Bible says, turned his heart away from God and caused him and his sons to sin which forfeited for his posterity a right to ever sit on the throne of David as it wielded the scepter over the united kingdom of Israel.

In addition to the curse upon Solomon, God also placed a curse on Jechonias, king of Judah for cutting and burning the scroll on which the Word of God was written, and his name appears in the genealogy given by Matthew as being a direct descendant of Solomon and of whom Joseph is a direct descendant. Therefore Joseph, Mary's husband as a direct descendant of Solomon, and all of his posterity because of this curse would have their right to David's throne forfeited, but legally, from the Jewish point of view, Joseph's heir because he is an heir of Solomon would be eligible to sit upon that throne, therefore there was nothing in the way legally to keep Joseph's heir from the throne. Since Jesus was regarded as Joseph's son He would of necessity fulfill every requirement to the right of that throne and therefore satisfy every Jewish demand. Now since He is a legal and foster son of Joseph no one had a legal right to reject Him as king. This seems to be the fact that Matthew is seeking to establish and he writes his gospel account directly to the Jews.

This would not satisfy God's demand, however, because of the curse upon Solomon and Jechonias. As we have noted Jesus was not a blood descendant of Joseph, therefore Mary's genealogy or that of her father is given in Luke, which establishes the fact that Jesus is neither a descendant of Solomon nor Jechonias, and therefore is not in the genealogical line that would make Him heir to this tragic curse. This conclusion seems logical to me in the light of several scholarly works which I have consulted including A. T. Robertson's "Word Pictures"; Adam Clarke's "Commentary," and Charles W. Mayes article, "Why Two Genealogies?" page 16 in the July, 1950, number of "Christian Victory." Among the works mentioned above, A. T. Robertson's comment on the source of the genealogy of Matthew which helps to illuminate us as to the means used in compiling the several gospel accounts.

The following quotation from Volume 1, p. 3 of A. T. Robertson's "Word Pictures" gives unique illumination of this subject in that it indicates the type of source material used in the compilation of the different gospel accounts. "We have no means of knowing where the writer obtained the data for this genealogy. It differs radically from that in Luke 3:23-38. One can only give his own theory of the difference. Apparently in Matthew we have the

actual genealogy of Joseph which would be the legal pedigree of Jesus according to Jewish custom. In Luke we apparently have the actual genealogy of Mary which would be the real line of Jesus which Luke naturally gives as he is writing for the Gentiles."

One who has access to it might read the whole article written by Charles W. Mayes, D.D., as mentioned above. The following excerpts from this article quoted below quite definitely enhance the view which I am here portraying:

(1) "From Luke 3:31-32, we discover that Nathan was in the line of Mary as the son of David. From Matthew 1:7 we discover that Solomon is in the line of Joseph as the son of David. These two men were brothers, so it is quite significant that in the next generation after David the lines, as recorded in these two gospels, divide. From Luke 3:23, 24, we discover that Joseph was not the real father of Jesus. He was only the supposed father. We find also that Joseph is here stated to be the son of Heli. But he could not be both the son of Heli and the son of Jacob (as in Matthew); therefore, he must have been, as was commonly considered, the son-in-law of Heli." (2) "A sensational story is given us concerning this father in Jeremiah 36. This man became quite notorious as one who opposed the prophet and the Word of God, even to the extent that he took the scroll, and after cutting it with a pen-knife, tossed the pieces into the fire. Because of this, God places a judgment upon him, saying, 'Thou hast burned this roll . . . Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David' (Jer. 36:29, 30). This was a severe declaration from the most high God. God remembered it later and stated of his son, Coniah, he is 'a vessel wherein is no pleasure'; wherefore are they cast out, he and his seed. . . . Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah' (Jer. 22:28, 30)." (3) "It is definitely stated to Mary in Luke 1:31-33, 'And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shalt be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'"

## The Printing Press

I am the printing press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratorios of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future.

I make the human heart beat with passion or tenderness, I stir the pulse of nations, and make brave men do better deeds. . . .

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing press.—Robert Hobart.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe" (John 1:6, 7).

One of the surest evidences of one being a true child of God is the fact that that one is busy witnessing for Christ. There are many all around us who do not know what a wonderful Saviour Christ is. John the Baptist was sent by God to prepare the way for Christ's coming into the world. We are to prepare the way for Christ to come into the hearts of the people about us. If there are unsaved ones in our family or in the community, then we are to seek in every way to open up a path for Christ to come into those hearts. The message of John was to repent. This message is still needed today. Men must repent. God's faithful servants will witness to this great, important truth.

John was sent from God for a witness. There is a sense in which every man who makes life seriously, and who makes an honest effort to meet his Christian responsibilities, is sent from God. It is another way of saying what the Psalmist once said: "The steps of a good man are ordered of the Lord." Our lives require dignity and importance when they are lived with the assurance that they are being divinely ordered. God, who orders our steps (lives), has a work for every man to do. We are here in this world to do that work.

John the Baptist was a witness for the Lord Jesus Christ. He did not bear witness of himself. His witness was of Christ: "That was the true Light, which lighteth every man that cometh into the world." Bishop Ryle gives us the following very beautiful exposition:

"Christ is to the souls of men what the sun is to the world. He is the centre and source of all spiritual light, warmth, life, health, growth, beauty, and fertility. Like the sun, He shines for the common benefit of all mankind,—for high and for low, for rich and for poor, for Jew and for Greek. Like the sun He is free to all. All may look at Him, and drink health out of His light. . . . But whether men will see or not, Christ is the true sun, and the light of the world. There is no light for sinners except in the Lord Jesus."

"There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe."

## Brevity

Many years ago there was a famous lawsuit when the Mississippi steamboat people got an injunction to prevent the railroad from building a bridge across the Mississippi River. Judge Mead, a famous orator of that day, spoke for two hours for the river people. And when he sat down everybody cheered.

Then the lawyer for the railroad spoke for one minute: "First, I want to congratulate my opponent upon his wonderful oration. I never heard a finer speech. But it had nothing to do with the main issue. The only question for you to decide, gentlemen of the jury, is whether a man has more right to travel up and down the river than he has to cross the river."

Then he sat down. It didn't take the jury

long to decide in favor of this tall, gawky country lawyer. His name was Abraham Lincoln.—Cecil B. DeMille.

Of the 44,500,000 occupied dwellings in the United States, 25,000,000 are owner-occupied; 44,000,000 have electric lights; 35,100,000 have mechanical refrigeration; and 22,300,000 have central heating.—*Evangelical Press*.

According to Edwin J. Pudney of the Un-evangelized Fields Mission, there are still 1,000 tribes in the world without the gospel—350 in Africa, 300 in South America, 100 in India, 70 in Siberia, 60 in China, 60 in Indo-China, and 60 in the Philippines.—*Evangelical Press*.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE THRONE OF GRACE

*Seeing then that we have a great high priest, that is passed into the heavens. . . . Heb. 4:14-16.*

How interesting the study of the various thrones of the Bible—The Judgment Seat of Christ, The Rainbow Throne, The Throne of Glory, The Great White Throne, and last but not least The Throne of Grace.

#### I. THE PERSON ON THE THRONE.

1. The Great High Priest; greater than the priests of old:—
  - (1) In the dignity of His person
  - (2) In the purity of His nature
  - (3) In the value and efficacy of His sacrifice—equivalent to the world's guilt.
  - (4) In the perpetuity of His office
2. JESUS—the man in the glory
3. THE SON OF GOD; many deny His deity and perhaps will not believe it until they see Him come in His glory.

#### II. THE PLACE OF HIS THRONE. Heavens.

1. The manner of His exaltation—"passed into the heavens" while blessing His disciples.



# Blessings Flowed at Youth Conference



HERE are some quotations from the many testimonials gladly given by young people who attended the Youth Conference sponsored by the North Carolina Free Will Baptist Sunday School Convention-Institute at Cragmont Assembly, June 22-27, 1953:

"I hope to see many more sent from my community to Cragmont," Johnie Eason (voted Best All-Around Boy); "We have had one of the best weeks of our lives, and above all we have been drawn closer to God," Vera Dunn (voted Best All-Around Girl); "How it thrills one's soul to see so many fine young people

stand up to testify of God's Saving grace. May God give us more like these!" Rev. Earl Glenn (Bible Teacher); "I do thank the Lord for such a fine group of young people," Rev. J. B. Narron; "I have enjoyed working with these fine Christian young people. Let us always strive to keep Cragmont a place where God comes first," Beverly Ballard (Music Director); "I have enjoyed this week at Cragmont. The fine Christian fellowship has really been a blessing. I hope more young people can attend the next one," Adell Taylor; "Cragmont has been a wonderful blessing to me. I feel closer to the Lord from having come here," Jane Barrow; "I have been lifted higher in the grace of God," Cynthia Freeman; "My week here at Cragmont has been very pleasant. I have had sweet Christian fellowship, and have gotten

much out of the classes. I am thankful that we have a place like Cragmont," Patricia Lockamy; "This week at Cragmont has been packed with spiritual and physical blessing for me," Wilmon Jones; "I hope I can come back again," Judy Daily. And so it goes, and goes, and goes!

## And Now . . .

Plans are being completed for the *Second Youth Conference* of 1953 to be held at Cragmont August 3-8. A fine staff of Christian workers is being lined up to give helpful instruction to those who go. Mrs. Gertrude Ballard (who for years has been in charge of the Woman's Conference) has agreed to be "mother" to the girls and boys, going and coming on the bus with them. Mothers and fathers can safely trust their girls and boys to her loving care! We expect a full house again in August. All over North Carolina the ones who went to the June conference are looking for "Number 13," the unlucky girl or boy who didn't get to go in June. We urge Sunday school superintendents, pastors, and others to help "round up" young people for the August Conference. We urge Sunday schools, classes, leagues and other organizations to send one or more of their young people to the Youth Conference. It will be a good investment!

THE COST: Registration Fee \$1.00; Insurance Fee 50c; Board and Room at Cragmont for the time of the Conference \$14.25; Linen Fee 30c; Personal spending money from \$5.00 to \$10.00 depending upon how rich you are! A special bus will leave New Bern at 6:00 a. m., Monday, August 3, and return on Saturday. Round trip fares: From New Bern, \$12.00; from Kinston, \$11.50; from Goldsboro, \$11.00; from Smithfield, \$10.50; and from Raleigh, \$10.00. (This is a slight increase over June fares, since we found that we could not meet cost at fares charged then.) We are trying to arrange for a second bus for those in the Piedmont section. Those registering from that part of state will be given special information.

REGISTER NOW! There is a limit to the number who can be cared for. Some were TOO LATE last time. Registering is simple. Just send your name, the name of your church, your COMPLETE mail address, your age, and \$1.50 to cover registration and insurance to REV. L. E. BALLARD, Box 86, Ayden, N. C. If you want to go on the special bus state the place you plan to board the bus. (Bus will stop only at places named above, unless special arrangements are made.) ACT NOW AND REJOICE LATER!

L. E. BALLARD, Director

A young girl was asked how she became a Christian. She said she read in the Bible about the leper who said, "Lord, if Thou wilt, Thou canst make me clean." Jesus put forth His hand and touched him and said, "I will; be thou clean."

The girl said she noticed there was an *if* in what the leper said, but no *if* in what Jesus said. "So I knelt down and prayed," she said. "I took out the *if*. I said, 'Lord Jesus, You can, You will, make me clean.' And Jesus took me just as I was."—Our Young People.

2. The great end of His exaltation:—to appear before God as our intercessor and mediator. Now God only treats us by and through Jesus—John 14:6.

### III. THE PECULIARITY OF THIS THRONE.

The Throne of Grace—Grace enthroned—

All judgment was laid on Jesus at the cross; all may obtain mercy and grace now and need never come in to judgment.

### IV. THE PURPOSE OF THIS THRONE.

1. That we may obtain mercy; sparing mercy, forgiving mercy, mercy for all our misery, mercy forever.

2. That we may find grace to help in time of need; grace to serve, to labor, to suffer, to overcome and that in every time of need.

To a condemned man mercy and pardon are worth infinitely more than riches or honors.

### V. THE PERIOD OF THIS THRONE.

From Jesus' ascension to His descension; judgment is now deferred; "now is the day of salvation."

### VI. THE PROXIMITY OF THIS THRONE.

"Touched with the feeling of our infirmities." Though in the heaven, yet so near. What touches us—touches Him; What robs us, robs Him we might have ever so many mis-haps, the government at Washington would not hear of them, but heaven would hear and feel them.

### VII. THE PRIVILEGE OF THIS THRONE.

All about and around this throne we see such words as "Whosoever" "Come" "No wise" "Through your sins" "The blood of Jesus cleanseth"

—Selected.

# Notes and Quotes



BY J. C. GRIFFIN

**B**ELIEVE on the Lord Jesus Christ, and thou shalt be saved. . . ." (Acts 16:31). It is one thing to believe about Christ and entirely another thing to believe on the Lord Jesus Christ. We may think that Christ is the Son of God, but this is not sufficient for salvation. The first is only an affair of the mind; the second is a personal matter. We must have personal connections in order to be saved. We must accept him, not only as the Son of God, but we must accept him as our personal Saviour. Let me illustrate:

We say a certain physician has opened an office and is ready to practice medicine. May I say, I think he is a fine young man and I am sure that he is well skilled in his profession. I am acquainted with his parents and they are fine, gentle, worthwhile neighbors of ours. This fine young man has a real background in parenthood; yes, even his grandparents were tops. So with the success that his ancestors have made, I predict that he will make a wonderful physician.

In the course of time I begin to feel bad and realize that I need a doctor. Now my thoughts begin to work and I say, "I'm going to try Doctor —, the young man that I have been thinking about ever since he began to practice medicine." So I make a call and arrange an engagement. When the hour arrives, I take my seat and he begins to examine me. Finally he arrives at a conclusion and takes a pad and begins to write a prescription saying, "Get this filled at the drugstore and be careful and take the medicine as prescribed." I go through my part of the work and take the medicine; then I have said by mind and action that this is my doctor. I do not only believe about him, but I believe in him. So it is with the acceptance of the Lord Jesus Christ. When I actually believe in him, I am ready to say more than thoughts. I can say, "Yes, he is the Son of God and my personal Saviour." I am personally dealing with him as the Son of God and as my personal Saviour.

"Believing in" and "believing on" always has wrapped into it the idea of personal relation and direct conviction. So when Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," it brought forth the action of personal relationship. It was with the jailer as it was with Thomas after the resurrection.

Thomas thought, balanced, deliberated, and finally become convinced that the man that stood before him with the nailprints in his hands was indeed the same Christ he had walked with aforetime and seen crucified; but on the conviction his heart cried out clear ahead of his conviction, and said, "My Lord

and my God." He commenced with thinking, which was right, sound, and prudent. At this time thoughts burst into a hot cordial flame of intense personal faith and self-commitment, and forgetting his former denial when he said, "Unless I can see the nailprints in his hands and thrust my fingers into his side, I will not believe." Now he accepts the Lord Jesus as his risen Lord and God and Saviour, and expresses his deep appreciation, loyal devotion, and absolute surrender. He not only expressed his faith in words, but in deeds.

It is easy to think of Christ as the Son of God as to his birth, his death, his burial, and his resurrection. I believe all that or I thought it to be true all my life, even when I heard my father read about the wonderful events that took place in connection with his birth, his life, his death, his resurrection, his ascension, and his coming again. Yes, I thought all this to be true, but thinking did not save me. I had to accept him as my personal Saviour, and in accepting him, I was ready to do something about the matter in the way of being a true witness to all that I had commenced to believe. Belief is equivalent to faith, and James says, "Faith without works is dead." So when Paul said, "Believe on the Lord Jesus Christ," the jailer began to do something about his salvation. Let us see what he did: "And he took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and all his straitway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house."

May we remember that to believe about Christ is only a historical faith. To believe in Christ is a living faith that actuates and motivates our life in the fellowship of the living Christ who gave himself a ransom on the cross of Calvary as the Lamb of God to atone for our sins; not just the sins of the world, but our own personal sins were paid for in the sight of God, when Christ was slain for our redemption.

The following illustrations show the difference between thinking about Christ and believing in Christ as a personal Saviour:

When the eunuch said to Philip, "I believe that Jesus Christ is the Son of God" (Acts 8:37b), he was giving his answer to the word as spoken by Philip when he said, "If thou believeth with all thine heart, thou mayest" (Acts 8:37a). This conversation was in connection with water baptism. Philip wanted to know that the eunuch was a fit subject for this sacred ordinance, so he demanded that he believe with all his heart. We can do business with our grocerman, our lawyer, our doctor, or even live with our wife or husband half-heartedly, but we cannot accept nor live for a moment with the Lord Jesus Christ with such a state of heart. Our acceptance and fellowship with Christ must be with all our heart. God takes no secondary place, we must begin with full faith and walk by faith in order to stay in the way of blessings. John in writing of our fellowship with Christ, says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, and he is in the light, we have

fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:5-7). This word cleanseth means that as we walk in the light we are kept clean from all sin. Sin breaks our fellowship and must be repented of for the restoration of our fellowship with God.

To believe in Christ then is a faith. If we confess our sins, then he is faithful and just to forgive us our sins. We are told by John, he is our advocate for all sin; he redeems us and keeps us as we yield our life to him.

## We Are Born of God Through Faith

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1).

Notice the "the" in this verse. Why say "the Christ"? There is a reason. Jesus was not just a Christ, but he was the Christ, God's Promised One. There have been many persons who were called "Jesus." An infidel said to a little girl, "Which Jesus do you refer to when you speak of Jesus?" The reply was, "The One who died for our sins and arose from the grave after being buried."

I believe we can go back to the first promise of Jesus and find there a reason for John saying "the Christ." The writer of Genesis says in speaking to Satan, that old serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Here as I have said before, is the first promise of the coming of Jesus Christ. We notice that God said in speaking of the woman, "her seed," not the seed of man, but the seed of woman.

When Jesus Christ came to earth as a babe, he started to the cross where his feet were bruised. Certainly with a spike driven through his feet his heel was bruised. But this same Jesus is coming again when the old serpent's head will be flattened forever.

We must believe in Jesus Christ as "the Christ." This means that we accept him as the only begotten Son of God, and the very God who walked here among men in the person called Jesus. To believe in "the Christ" is to believe that he was born of a virgin. It is to believe that Jesus was the only begotten of the Father. It is also an absolute faith in the salvation for our soul and body in his death on the cross and the resurrection of our bodies when he comes for the saints. Yes, if we believe in Christ, we believe God's record.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave to his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:10-12).

The road to Heaven is uphill all the way to the man who is trying to get there without giving.—*Ram's Horn*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE MEASLES THAT HELPED

LYDIA M. ERB

**H**AVE the joy, joy, joy, joy down in my heart," sang Ruth as she skipped home from the store with the loaf of bread for her mother. No wonder she was happy! In three days she would be ten years old, and then she would be old enough to go to Bible Camp. Each year as other boys and girls returned from camp with glowing reports, Ruth wished that she could go, but the age limit was ten. This year would be different!

"I can hardly wait to go to camp," Ruth told her mother.

"You're fortunate," said Ruth's brother, David. "I've got to wait two years before I can go."

"Yes, but I started waiting two years before you did, David John," retorted Ruth. "So you don't have to wait any longer than I did."

Mother laughed. "You're both fortunate. I didn't even visit a camp until after I was married."

Ruth helped her mother all that day as much as she could, to make the time go more quickly. The next day she wanted to start packing as soon as she got up.

"Tomorrow is Sunday," she said, "and it's my birthday besides. I'd better pack my things today."

"You may pack some things today," said her mother. "But you must wait until Monday to pack your dresses or they will be all wrinkled."

That night Ruth went to bed earlier than usual. She wasn't feeling so well but she didn't want her mother to know, or she might not think it wise to go to camp.

"I'm probably just excited," Ruth told herself. "Or maybe I have just a little cold."

The next morning Ruth felt hot and queer all over and when she looked at herself in the mirror, she began to cry. There were little red spots all over!

Ruth's mother came to see what was the matter. "Measles!" she exclaimed. "Where did you get those measles?"

"I don't know!" wailed Ruth, "but on my birthday, too. And now I can't go to camp—and I'll miss Sunday School and church." And Ruth began to cry again.

"Jump back into bed, dear," said her mother. "We want you to get well as soon as possible. I'm sorry your measles couldn't have waited until after camp, at least; but we'll

just have to make the best of it. Do you remember your Golden Text for today?"

"Yes, Mother. I learned it this week so I could say it in class today, and now I won't be there!" cried Ruth. "I'll say it to you anyway: 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.' That's right, isn't it, Mother? It's Romans 8:28."

"Yes, Ruth. How many things work together for good?" asked her mother.

"All things," said Ruth. "Why, Mother, does that mean that my measles can cause something good to happen? I don't see how."

"Yes, Ruth," replied her mother. "Since you love the Lord and are His child, He can make even the measles work some good. Let's make a little game of this and see who can discover first what it is."

"Oh, Mother, you always think of the nicest things. I feel better already," said Ruth. "But I still wish I didn't have to miss camp this year."

After the rest of the family had gone to church, Ruth lay there thinking. What should she do with the \$10 she had saved to go to camp? Maybe she could buy some new dresses, or maybe she could buy some books. She loved to read! The longer she thought, the longer grew the list of things she wanted: a camera like Jane's, a real watch like Shirley's, some pretty things to embroider like Grandmother had taught her, and, oh, so many other things! She knew that she couldn't buy them all. What should she choose?

"Well, I'm sure of one thing," Ruth thought. "I'm not going to let these old measles cheat me out of having a good time. I'm going to spend every cent for myself. If I went to camp, I wouldn't have the things I'm going to buy, so maybe it is a good thing I got the measles after all."

But deep down in her heart, Ruth knew she was not satisfied. "I don't have to think about others," she argued with herself. "I have a right to do with my money whatever I please." But she could not feel good about the whole matter.

"I ought to be ashamed of myself," she thought. "Here all I've been doing is thinking about myself. Why, maybe I could even help make things work together for good if I weren't so selfish."

Right then and there she asked the Lord to forgive her and to help her act as a Christian should.

Later when Ruth heard the door open as the family returned from church she called, "Mother, can you come here a minute, please?" When her mother came, Ruth said, "Since I can't go to camp this year, may I send someone else in my place? I can save up enough

money to go next year. Please may I, Mother?"

"I don't see why not," replied her mother. "It's your money, because you earned it. Besides, I think that is a very nice idea. Whom would you like to send?"

"I've been thinking about that, too," replied Ruth happily. "I'd like Arletta to go in my place. Her family cannot afford to send her and I know she would enjoy it. Poor girl! She has had lots of troubles being pushed around all over Europe. I'm glad they could come to America to live."

"I think we'd better call Mrs. Budenski now, so she can get things ready for Arletta to go," said Ruth's mother.

Ruth and her mother were both happy when Arletta's mother consented to let Arletta go to camp because the Budenskis had never permitted her to go to Sunday School.

So that was how Arletta, happy and excited over this unexpected turn of events, made the trip to camp with a merry busload of youngsters the next morning.

"I wonder how Arletta likes camp," said Ruth to her mother that evening. "I'll be glad when I'm well and she can come over and tell me all about it."

But Ruth didn't have to wait that long because on Thursday the mailman brought her a letter from Arletta. Ruth's mother read the letter to her:

Dear Ruth:

*How are your measles today? I hope you feel better. I am sorry you could not go to camp this time. But I am glad that I could go. I cannot thank you enough.*

*We sing songs like you told me about. I like songs about Jesus. I like the stories, too.*

*Now I must go to bed. Good night.*

Your friend,  
ARLETTA.

"It's a good thing I had the measles so she could go to camp, isn't it?" said Ruth. "Now she's learning about the Lord Jesus Christ."

"It looks as though Romans 8:28 is really working out, doesn't it?" replied her mother. "We must pray that she will understand these things, too."

On Saturday morning another letter came from Arletta and this is what it said:

Dear Ruth:

*I am so happy. I cannot wait until I get home to tell you. Last night I asked Jesus to come into my heart. I believe He did. All week we have been learning about Jesus. I did not know that He died for my sins. I thought bad men had killed Him. Now I believe in my heart. I know He will take me to Heaven some day. I am so glad I do not have to pay for my sins. I love Jesus. I want to live right for Him.*

*Today we learned a new song. It is about a wise man who built his house on a rock. I will sing it for you when you are well.*

*It is time to go to class now. I am so glad I can learn more about Jesus. I am learning Bible verses.*

Your friend,  
ARLETTA

"Oh, Mother, I'm so glad Arletta trusts in the Lord now!" exclaimed Ruth. "I'm glad the Lord let me have the measles so she could go in my place. Romans 8:28 really worked!"

—Juvenile Pleasure.

# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Attention N. C. Women!

The home-coming session of the Woman's Conference at Cragmont Assembly, Black Mountain, North Carolina, will be held August 10-17. The following information is given here to guide women in making plans to attend:

STAFF: Mrs. J. C. Griffin, Stewardship Shines; Mrs. Lee Whaley, Shining in Personal Evangelism; Mrs. J. C. Moye, Music; Mrs. L. E. Ballard, Shining Through the Woman's Auxiliary; Rev. Charles Craddock, Shining Through God's Word; Miss Zalene Lloyd, The Light of Truth Shines on the Mission Fields.

COST: The registration fee is \$2.00, plus 50c for Insurance. This should be sent in along with registration. The cost at Cragmont is \$1.00 per day for room; \$2.00 per day for meals; and 30c per week linen fee.

A comfortable bus is being chartered for these conferences with schedule similar to last year, with fares as follows: Round trip from New Bern, \$12.50; Kinston, \$11.75; Wilson, \$11.25; Raleigh, \$10.50. Please register and make reservation (if seat on bus is desired) not later than first of month during which conference is scheduled. Enclose with request for reservation on bus the sum of \$5.00 to be applied on your bus fare. Upon boarding the bus, you will pay the balance of fare stated above.

REGISTER AT ONCE! We can accommodate only about 75 at the assembly, and will be forced to close registrations when the limit is reached. Unless registrations and bus reservations are in early we will not know what bus arrangements to make; and some may be disappointed at the last minute. WOMEN OF THE AUXILIARIES: Why not send one or more at the expense of the auxiliary? It will be a good investment and will pay rich dividends back to the auxiliary. Take up the matter at once. We must move fast for "the time is at hand!" To register simply send name, complete address, name of church and conference, and your age, along with fees as per above, to

GERTRUDE BALLARD, Director  
Box 86, Ayden, N. C.

## St. Mary's Auxiliary Holds Regular Meeting

The regular monthly auxiliary meeting of St. Mary's Church, New Bern, North Carolina, met Thursday night, July 9, at 7:30 o'clock at the church. The president, Mrs. Richard Springle, presided. The meeting opened with the group singing "The Haven of Rest." Mrs. Martha Lupton read the Scripture followed with prayer offered by Mrs. C. C. Jackson.

During the business session reports from

the different circles and vice-chairmen were given. The 5th vice-chairman reported that 2034 coupons had been sent to the orphanage. The treasurer reported a balance of \$267.84 on hand. The president urged each one that possibly could to attend the Woman's Conference at Cragmont in August. The group practiced our new national auxiliary song, "Col-Labours."

Following the business session we sang "The Light of the World Is Jesus." Mr. Walter Sandlin was the guest speaker and spoke on the topic "The Church Reflects the Light of Truth." He stressed the fact that we should all be evangelistic minded.

Mr. Mack Fulcher was welcomed as a guest and he dismissed with prayer.

LILY POTTER, Secretary

## Cedar Hill Unit Reports

The Woman's Auxiliary of Cedar Hill Church, Asheville, North Carolina, sends in the following report:

We have only seven members now since some have moved out of the state. Although we are small in number I am happy to say we are still doing a lot of good work. We are not discouraged because there are so few of us for we know God is with us. Romans 8:31 says if God be for us who can be against us.

During the past three months we have visited 101 sick and needy homes and six hospital patients. We spent \$164.45 for food, clothing and flowers for needy, sick and for funerals. We make aprons and do needlework to sell to get money to carry on this work. We are making quilts now for the needy and to sell. In our last meeting we planned to start a prayer band and go into at least one unsaved home a month to have services. Also we planned to visit the county home once a month and take little gifts to the sick and elderly people that we might bring a little sunshine to their lives.

We urge all to join us in trying to be a blessing to others. "For whosoever shall give a cup of water to drink in my name, . . . he shall not lose his reward" (Mark 9:41). We desire the prayers of all our Christian readers.

MRS. ED COLEMAN, President

## Presents Youth Program

A program entitled "The Light of Truth Shines on Our Youth" was presented at the June meeting of the Ladies Auxiliary of Little Star Church, Lake City, South Carolina, with 19 present. Mrs. Sallie M. Stone directed the program.

The auxiliary met at the home of Mrs. B. L. Evans with Mrs. Louis B. Hanna, president, in charge. A special prayer on "Youth" was given by Mrs. Inez Ard.

## How Does Your Sunday School Look?

**Y**OUR own spring cleaning is done and you are justly proud of your sparkling, newly decorated rooms. But what about God's house? Does it need a bit of painting and fixing?

Go to the church some weekday and take a good look at the class and assembly rooms and determine how they can be improved. It is amazing what a good housekeeper will overlook in the Sunday school room. Songbooks, long-forgotten Bibles, papers and other miscellaneous items are stacked on top of pianos, bookcases or tables. Storage closets and shelf space hold just about anything you can name—from cookies from last year's Vacation Bible School to usable flannelgraph and other teaching materials. A few hours of sorting and putting away will remedy this. But what about the room itself?

It is not necessary to spend a lot of money for improvements. Get a few people interested and working and most of your problems will be solved. Doubtless there are several carpenters in your group who would be willing to help. Get other volunteer help from the men's class. Many women will be ready to do their share. Your young people will gladly give time to help fix up their own assembly room or classroom.

If the walls need painting, determine what color would be most suitable. Use a light color if the rooms have few windows. If your room is long and narrow, paint one end wall darker than the others. If your ceiling is too high, paint it darker than the walls.

Paint or varnish on the furniture makes the pieces look like new. Try painting the tiny chairs for your nursery class in pastel enamel.

Draperies can add to the attractiveness of an assembly or class room, too. These need not be expensive. Cotton percale—plain or print—looks good. Use animal or farm scene prints for the room for young children.

One Sunday school brightened up their young people's and adult classrooms with matching drapes and chairback covers made from cotton broadcloth or Indian head with contrasting bias tape binding. These covered up old, unattractive chairs, too.

Each assembly room needs attractive pictures which are meaningful to the age level of the group. And they should be hung at the eye level of the pupils.

Each room needs a bulletin board also. These may be made from various materials and framed with wood molding.

An attractive Sunday school room helps create reverent, worshipful attitudes. A cluttered, ill-kept room says "anything goes here."

What kind of an impression do your Sunday school rooms give?—*Alliance Weekly*.

After the business meeting delicious refreshments were served.

MRS. ARTHUR LYERLY, JR.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Clara Toler

Mrs. Clara Toler of Beaufort County, North Carolina, was called to her heavenly home, April 29, 1953. She was 71 years, one month, and 18 days old and was a member of Smyrna Free Will Baptist Church. She was faithful to her church as long as health permitted, always asking about the doings of the church and the work of the Lord.

Mrs. Toler leaves behind ten children and 38 grandchildren and great grandchildren, besides her many friends she had learned to love. She was laid to rest beneath a beautiful bed of flowers to await the resurrection day.

*Sleep on Sister Clara and take your rest;  
Just lay your head on Jesus' breast.  
We all loved you,  
But Jesus loved you best.*

Written by her sister-in-law,  
Mrs. R. C. BELL

### Rev. L. C. Doyle

As a former resident of the State of Arkansas and a member of the Free Will Baptist Church at Ballews Chapel I wish to register through your columns my own personal sense of loss as well as the loss to the Free Will Baptist denomination in the death of Rev. L. C. Doyle.

In his many years of ministry in Arkansas, Rev. Doyle rendered a service to his parishioners and others far beyond the bounds of his profession, although he was a most efficient and capable minister who was highly regarded by his colleagues.

If there was ever a modern example of the "old fashioned pastor" who ministered to the physical as well as the mind and spirit, and who was ever ready to answer a call of human need beyond the line of duty, it was Rev. L. C. Doyle. An indefatigable worker, husband, father, and a friend whose warmth of personality and generosity of spirit knew no bounds, Rev. Doyle has left an indelible imprint of positive influence upon his parishioners and friends.

Rev. Doyle found in the Christian faith the power of his amazing capacity and range of service. Loyal to his church, with a spirit and love as broad as that of its Divine Founder, he has richly proved that real religion, divorced from non-essentials and outward trappings, can be the most practical of all sources of strength for high-grade professional workmanship, for unimpeachable integrity, and for a dynamic and uplifting personal influence.

## Missionary Charge

(Continued from page five)

they will soon understand your love and sincerity.

### 5. Be Faithful:

At first your primary duties will be that of secretary and bookkeeper in the school and mission office in Cuba. Much of the money given to our Foreign Mission program is given sacrificially, and should be used with the utmost care. Our people have a right to know for what it is used. Keep accurate records. You will have the privilege of working under senior missionaries. Learn to be subordinate. Study frequently your Missionary Manual and note any changes in policy of your Board of Foreign Missions. Correspond regularly with those who love and support you by money and prayer. This service is not incidental.

### 6. Be Expendable:

Weigh well the calling of God to you as a missionary. You are as one of the armed forces sent to strengthen an established beachhead in enemy territory. To be successful, listen closely to the Captain of your salvation; live submissively to Him.

### 7. Be Loving:

You are going to live among people of whom many are the enemies of the Cross of Christ; yet they are potential heirs of glory. You go as the enemy of sin and Satan; yet, as was the Lord Jesus, the friend of the sinner.

### 8. Be Watchful:

As one who goes to war dies to himself, to sin, to earthly gain, so it is with you. Settle this issue once for all before you go. Watch unto prayer. Remember that sin is possible without the Lord as your daily shield.

### 9. Be Practical:

Learn as soon as possible the customs and habits of the people to whom you minister. Remember, you are the foreigner, and it may be necessary for you to change many of your practices, and what you thought were good manners. To be spiritual is not to be impractical. The Holy Spirit guides along practical lines. God has given you a sound mind. Rely not upon it, but yield it to God as an instrument. The uninstructed unsaved will understand Christianity best when your Christian life illustrates the teaching of the Gospel.

### 10. Be Yielded:

Give reasonable care to your body, which is your vehicle of service. Health enhances the radiance of the countenance. But if our Father leads otherwise by giving weakness of body, His grace will be sufficient for you. Give thanks in everything and for all things, for this is the essence of the life of faith. Not all missionaries are called to the same degree of

Whenever we think of our dear friend, Rev. L. C. Doyle, we will give thanks, take courage, and believe more deeply that life is good and that human beings are capable of being children and servants of God.

W. A. CARNETT  
El Cajon, Calif.

P. S. We would like to hear from the folk at Ballews Chapel through these columns or through the mails.—W.A.C.

sacrifice, but withhold nothing that the Holy Spirit asks of you.

### 11. Be Trustworthy:

In your testimonial and teaching ministry let Christ crucified and risen from the dead be the theme of your message. To modify this message may mean that you will be better received by men, but you will have exchanged popularity with men for the reproach of God. The simple Gospel of the death, burial and resurrection of Christ is God's only way of saving sinners. The Holy Spirit will bless this message to the hearts of men.

A text for you to remember is found in Philippians 4:13—"I can do all things through Christ which strengtheneth me."

God will bless you and qualify you for His great work.

## NEWS NOTES

(Continued from page seven)

Douglas Johnson, Everett's Chapel.

Rev. Fred Rivenbark, chairman of the Council, was in charge of the service. Others taking part in the service were Revs. A. B. Bryan, Willie Renfro, F. B. Cherry, Robert Woodard, Joe Haas, and Rev. Lassiter, the local pastor.

### HUTCHINSON ILL

Mr. M. B. Hutchinson, McArthur, Ohio, writer of the St. Claire Bible Class lessons for THE FREE WILL BAPTIST for many years had an emergency operation at Mount Carmel Hospital, Columbus, Ohio, July 11. He requests that his friends pray for him.

### NATIONAL ASSOCIATION

The National Association of Free Will Baptists in session July 14-16 at Mt. Vernon, Illinois elected three new full-time denominational workers and approved plans for the establishment of National Headquarters in Nashville, Tennessee. Approval was also given for the establishment of a national church paper to be published in Nashville, Tennessee.

The full-time employment of Rev. Raymond Riggs, Highland Park, Michigan, as promotional worker for the Foreign Mission Department and Rev. Damon C. Dodd for the Home Mission Department was approved by the Association. The office of Promotional Secretary of the National Association was changed to Executive Secretary and Rev. W. S. Mooneyham, Sulphur, Oklahoma, was elected to fill the place. Plans were approved for the publication of a national church paper from Nashville, Tennessee. Rev. Mooneyham is to edit the publication.

Rev. E. E. Morris, Oklahoma City, was re-elected moderator of the group and Rev. George Waggoner, Okaville, Illinois, was elected secretary.

The National Woman's Auxiliary Convention in its meeting which was held in conjunction with the National Association elected Mrs. Robert Crawford, Bryan, Texas, as President and Mrs. Hubert Sloan, Highland Park, Michigan, Executive Secretary.

The 1954 session of the National Association will meet in Spartanburg, South Carolina.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Christian Home

(Lesson for August 2)

LESSON: Colossians 3:12 to 4:1.

GOLDEN TEXT: Colossians 3:23.

### I. THE HEART OF THE LESSON.

Before we can go into a study of the Christian home, we must study the Christian character of the individual. The home is made up of individuals, and, therefore, can be no better than the individuals that are in it.

Far too many people think of the Christian life in the negative. They feel that righteousness is a thing that is attained by a series of "thou shalt nots." Of course, certain prohibitory commands are necessary, but Christianity is also positive. Paul names seven specific, positive virtues that should characterize the Christian: compassion, kindness, lowliness, meekness, longuffering, forbearing, forgiving, and above all love.

These virtues are the cement that hold the home together. The home will be peaceful and happy in the same proportion that these virtues characterize the lives of the members of the family that make the home.

Paul closes this section with three admonitions. First, "Let the peace of Christ rule in your hearts." Second, "Let the word of Christ dwell in you richly in all wisdom." Third, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. The fact that God's Word says that it is right for children to obey their parents makes Christian discipline mandatory (Vs. 1, 4).
2. Long life and national security are God's rewards for respectful submission of children to their parents (Vs. 2, 3. Ex. 20:12).
3. Respectful submission to rightful authority is God's rule of order for the Church and for the State (Vs. 5-7).
4. With God there are no earthly distinctions between the doers of right, whether they be slaves or free men (Vs. 8, 9).
5. God's elect are to don the garments that distinguish them as His holy and beloved saints (Col. 3:12, 13).
6. Love is the perfect bond which unites and holds all graces together in the peace of Christ (Col. 3:14, 15).
7. The Word of Christ will richly dwell only in the hearts in which it is fixed through prayerful study and meditation (Col. 3:16).
8. Those who do and say all in the name of Christ will surely give thanks to the Father through Him (Col. 3:17).
9. Wives are to be submissive to their husbands only in the things which are right in the Lord (Col. 3:18).

10. Husbands who truly love and respect their wives will demand no more of them than what is right in the Lord (Col. 3:19).—*The Bible Teacher* (F.W.B.)

11. A "dare" is found in Colossians 3:17, for there are many who are afraid to do what it says. It takes courage and conviction to carry out its requirements. The word "who-soever" does not permit us to leave out anything. All is to be done in His Name.

12. "Wives, submit yourselves unto your own husbands" (Col. 3:18). Objection is sometimes raised against the word "submit." Of course the thought is not that of slavish subjection. Bishop Moule renders it, "Wives, be loyal to your husbands." Then he adds: "I use the phrase 'be loyal' as best, perhaps, representing the idea of submission which is absolutely different from service, and yet is the recognition of a God-appointed leadership." This is "fit in the Lord."

13. "Husbands, love your wives, and be not bitter against them" (Col. 3:19). The husband's appointed headship should not cause him to be dictatorial and make unreasonable demands. The spirit of autocracy easily ruins a home atmosphere.

14. "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). No room is given for any compromise. There is not a word about the rights of personality, nor excuses for disobedience in the possible harshness of elders who "cannot understand the young." Children have but one simple duty, and that is to obey.

15. "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). As used here the word "fathers" really stands for both parents (see Hebrews 11:23, where the same word is used in the original Greek.) Parents are urged to deal gently and reasonably with their children. The children, in the previous verse, were reminded of parental authority, but nothing is said to the parents about that. So far as they are concerned love is to predominate.—*The Bible Expositor*.

Things to note in the study of this lesson:

1. Paul's teaching concerning Christian graces.
2. The lack of Christian unity in the churches.
3. The place of Christian love in the home and community.
4. The place the Word of God has in the life of the individual.
5. The husband's religious place in the home.
6. The place of the home in Christian living.  
—*Advanced Quarterly* (F.W.B.)
7. The difference between hymns and spiritual songs.

### II. THE LESSON ILLUSTRATED.

Stained with Human Blood  
Fathers, Mothers, Wake Up!

Dr. George W. Truett tells of a funeral he was asked to conduct of a sixteen-year-old girl. Seeking information that would help him in his ministry of comfort, the mother told him: "Dr. Truett, she was our only child."

"Yes, but you sorrow not as others that have no hope," said the minister.

The mother answered, "That is where the trouble is, we have no such hope. Our daughter was not a Christian."

The mother wept bitterly while she continued, "While it is true that her father and I were both members of the church even before she was born, it is also true that our darling girl lying in that casket, never heard either of us pray. She was not converted and we fear that she is lost and her blood will be upon us." Then she became hysterical in the thought of a lost daughter.

Relating the incident later, Dr. Truett asked, "Who would dare say that her blood would not be upon them?" Father and Mother both professing Christians, but had never prayed in their home! May God have mercy on children coming from such homes!—*The Elim Evangel*.

### Cyrus and the Captives

The historian Xenophon relates, that when Cyrus had taken captive a young prince of Armenia, together with his beautiful and blooming wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom; and he replied, that he valued his crown and his liberty at a very low rate, but if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed, to enjoy their freedom and former honors; and each was lavish in praises of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?" "I did not observe him," she replied. "Not observe him!" exclaimed her husband, "upon whom, then, was your attention fixed?" "Upon that dear and generous man," she replied, "who declared his readiness to purchase my liberty at the expense of his life."—*Gray and Adams Commentary*.

From Mr. Moody comes a story of an artificial bee that would buzz and fly around. The maker placed it beside a real bee and challenged a large company to tell the difference. Some Solomon among them secured a drop of honey. Of course, the real bee went for the honey, while the artificial bee continue to buzz and fly around. There are many who make profession of Christianity; they fly around in the energy of the flesh with much serving but with no love for the Word, they do not know how to feed themselves or care for others.  
—*Old Scrapbook*.



# 4 Vacation Tips FOR CHRISTIANS

## 1 Take a Vacation, But Not from God

A vacation is a time of physical refreshment. It can also be a time of Spiritual Refreshment. Wherever you may be, a Church will be nearby. Attend Church *every* Sunday, somewhere.

## 2 Write Your Church

Here's a worthwhile tip: Every Monday morning, address an envelope to your pastor, enclosing bulletins, programs, and other printed material you collected on Sunday.

## 3 Don't Burden Your Church to Take a Vacation

Remember: The expenses of your home Church go on, whether you are present or not. While you are away, be sure to mail your Church envelopes with your tithes and offerings to your home Church.

## 4 When You Return, Return to Church

Plan your trip so as to get back in time for Church service. Don't wait for your pastor to make a call before returning to Church. YES, TAKE A VACATION—but *not from God*.

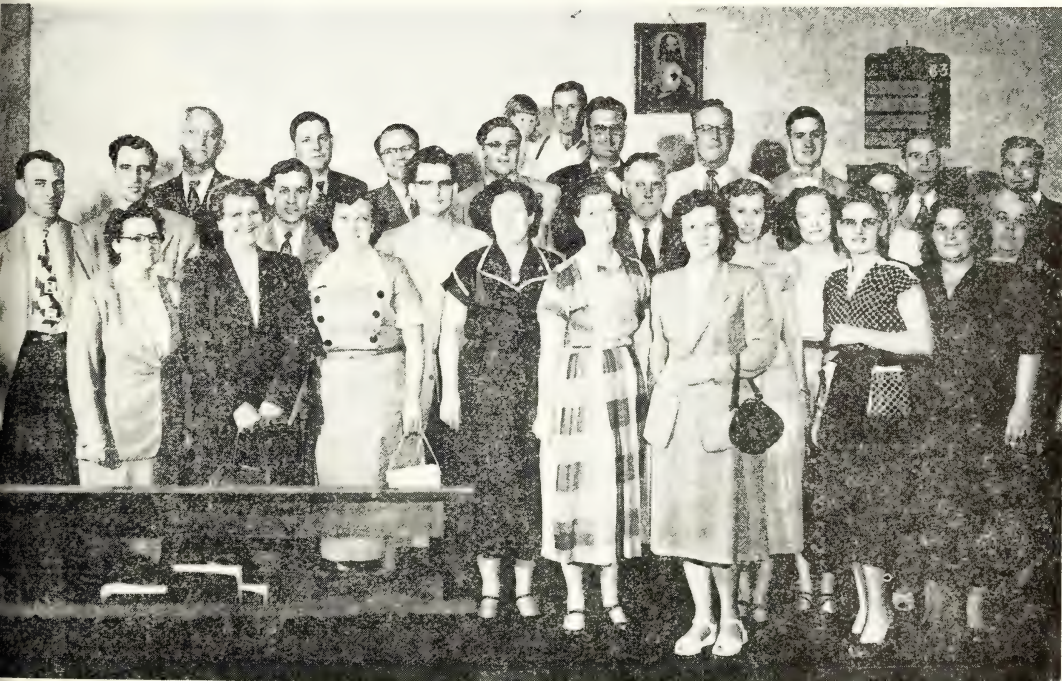
# THE FREE WILL BAPTIST

A National Weekly Religious F

Library  
Duke University  
Carlon

Com.

## WOLVERINE ASSOCIATION OF MICHIGAN



Pictured above is a group attending the Wolverine Association of Michigan which met recently at Flint. See story on page six.

**N THIS  
ISSUE**

- GEMS FOR CHRISTIAN LIVING ..... Selected  
● SOUND DOCTRINE (DEATH) ..... Rev. W. A. Carnett  
● LET US GIVE ALL ..... Mrs. Jack Arnold

AYDEN, N. C.  
JULY 29, 1953  
Vol. 68 No. 29



# NATIONAL SUNDAY SCHOOL CONVENTION

Little Topsy of *Uncle Tom's Cabin* fame "just grewed." According to the story, she was more or less unattended and her life unplanned. She, in time and according to natural processes just grew up.

There is a sense in which Free Will Baptists have had a similar experience. Our forefathers looked well to the great doctrines of our church. They gave attention to the preaching of the Word, but seemingly little thought to the matter of effective methods of training the people and leading them into a fuller understanding of the riches of His grace.

These days are gone forever. Our people have awakened to the possibilities of a trained constituency. We have caught the vision of our potential strength. We do not believe that the time will ever come again when Free Will Baptists do not have a Bible College, or when we will not have a program of training in the local church such as the Sunday School and the Free Will Baptist League.

The eleventh annual session of the National Sunday School Convention will meet August 4-6 at the Loyal Chapel Church, Columbia, Tennessee. Because of the renewed interest in Sunday Schools, the enthusiastic work of the National Sunday School Board, and the general awakening among our people, we believe that this will be the best convention that Free Will Baptists have ever had.

The Board is to be commended upon their selection of time and place for the convention. Many of our best workers in the Sunday School are either students or teachers in our public schools. By having the convention during the summer, they will be privileged to attend. Columbia, Tennessee, is an excellent location for convention because it is within reach of the entire denomination.

The program for the convention is made up of departmental discussions led by the members of the Sunday School Board and the writers of Sunday School literature. We feel that this will be profitable. Too, there are evangelistic rallies to be conducted by such men as Joe Ange, Durham, North Carolina, Charles Sapp, Nashville, Tennessee, and W. S. Mooneyham, Sulphur, Oklahoma.

We urge all our people to support this convention and let's make it the best yet.

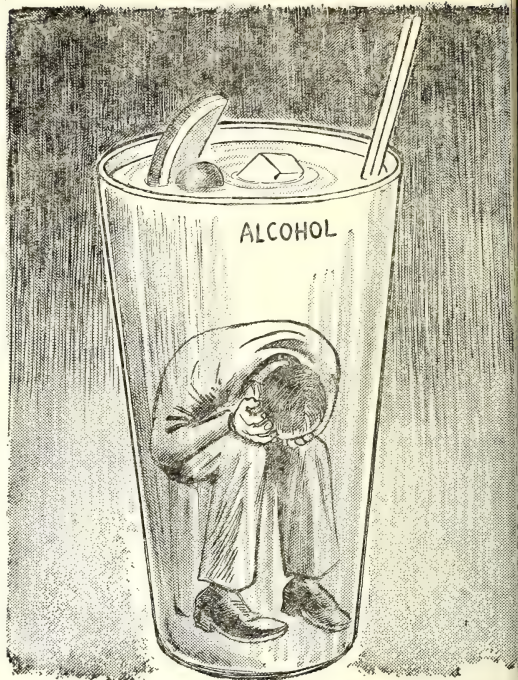
## THE EXECUTIVE SECRETARY

At the recent session of the National Association held in Mt. Vernon, Illinois, the office of Promotional Secretary was abolished and the office of Executive Secretary created. Rev. W. S. Mooneyham, Sulphur, Oklahoma, was elected to fill the newly created office.

Our congratulations go to Brother Mooneyham upon his election. He has been both honored and trusted by his fellow-workers. We believe that Brother Mooneyham brings to this office both the ability and character to do a good job. We predict that he will not disappoint those who have trusted him. May the blessings of God be upon him as he undertakes to lead us.

We believe that the office in the past has been carried on creditably by those who have held it. But every one of these

"THE CUP THAT CHEERS"



men would testify that they have been hampered in the work by a lack of planning and co-ordination within the denomination. Let's withhold any criticism of how the office conducted and throw our full co-operation behind Mr. Mooneyham and the Executive Committee so that he may have a fair chance to do a good job.

Mr. Mooneyham, THE FREE WILL BAPTIST offers its congratulations to you. We will co-operate with you in every way possible for the promotion of the cause of Christ as it is represented by Free Will Baptists.

It is when we fix our gaze upon the Lord Jesus Christ that we will be able to walk through the temptations of this life with safety.

When we get to heaven and look back on earth's battle field, we shall see that many of our sorrows drove us to the shelter of the Cross just as the enemy was about to annihilate us. We shall, after the battle is over, say, "Blessed were the trials and storms of life."

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm. L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# ... GEMS for CHRISTIAN LIVING ...

## Detective System

"Hey, Bud!" A tall blonde officer placed a delaying hand on the khaki-clad arm of a young soldier as both men turned to leave the mess hall. "You're a Christian, aren't you?" he asked.

"Sure! But how did you know?"

"Oh, I've got my own private detective system that helps me locate other Christians. Every time I've been transferred I've tried it with success."

"Care to tell me about it?" the younger officer asked.

"Certainly," came the quick reply. "You see when I first got into the service, I thought I'd die with loneliness for the kind of young people I knew at home. Then one day I got an idea that changed things. Now, I watch the fellows when they sit down to eat. Before I bow my head to say grace, I keep a sharp eye out for others who do the same. I've found that any fellow who isn't ashamed to bow his head and thank the Lord for his food is usually a pretty good Christian. That's how I found you."

—Margaret Anderson in *The Lutheran*.

## New Churches

A minister and a worldling were occupying seats together in a trolley car in New York City. As they passed a handsome church building the worldling said:

"If these Christians would stop building such fine churches and give the money to the poor it would be much more to their credit!"

"I have heard of a similar remark before," was the quiet rejoinder.

"Indeed! And by whom, may I ask?"

"Judas Iscariot," was the answer.

Do you think that worldling could name any other organization that has given him so much? Back of all organizations for the uplift of humanity are the Church and Christian people.

## A Distinguished General

At a public banquet it was noticed that a distinguished general turned down all the wine glasses grouped about his plate. A lady sitting beside him asked, "Do you ever drink wine, general?" "No, madam, never," was the courteous reply. "I don't wish to be impertinent," said the lady, "but I'd like to know why a person of your age and character should not enjoy the pleasure of an occasional glass of wine." "Perhaps an occasional glass of wine wouldn't hurt me," said the general, smiling. "But that young fellow over there"—he indicated a handsome youth at another table—"is my son. If I don't drink, he won't. If I do, the chances are he'll follow my example. I turn down the wine glasses—and you see he has done the same."

—Sunday School Home Journal.

## Just Suppose

*Just suppose* the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

*Just suppose* the Lord should take away the child whom the parents use as an excuse for staying away from church.

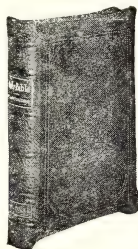
*Just suppose* the Lord should make people as poor as they claim to be when asked to help finance His program.

*Just suppose* the Lord should have everyone stoned to death for covetousness as was Adam.

*Just suppose* the Lord should let some parents look into the future and see what their example and lax control did for their children.

*Just suppose* all Christians really loved the Lord.

*Just suppose—and then*, by the help of the Lord, go forth and live and serve as if eternity was soon coming.—*Selected.*



## The Bible—There It Stands

A. Z. CONRAD

Century follows century—there it stands!  
Empires rise and fall and are forgotten—there it stands!

Dynasty succeeds dynasty—there it stands!  
Kings are crowned and uncrowned—there it stands!

Despised and torn to pieces—there it stands!  
Storms of hate swirl about it—there it stands!

Atheists rail against it—there it stands!  
Agnostics smile cynically—there it stands!

Profane, prayerless punsters caricature it—there it stands!

An anvil that has broken a million hammers—there it stands!

The flames are kindled about it—there it stands!

The arrows of hate are discharged against it—there it stands!

Radicalism rants and raves against it—there it stands!

Fogs of sophistry conceal it temporarily—there it stands!

The tooth of time gnaws, but makes no dent in it—there it stands.

—The Christian Digest.

## Be Right with God

Joseph Farker was once speaking of the mother of Moses as she laid the ark with her babe in the flags by the river's bank. "Ay," he added, "but before doing so she laid it on the heart of God! We are often surprised at the outward calmness of men who are called upon to do unpleasant and most trying deeds; but could we have seen them in secret we should have known the moral preparation which they underwent before coming out to be seen of men. Be right in the sanctuary if you would be right in the market place! Be steadfast in prayer if you would be calm in affliction! Start your race from the throne of God itself if you would run well, and win the prize!"—*The Alliance Weekly.*

### DEFINITION OF A CHRISTIAN

A mind through which Christ thinks;  
A voice through which Christ speaks;  
A heart through which Christ loves;  
A hand through which Christ helps.

—John Watson.

## The Editor's Song

If you have a tale to tell,  
Boil it down!  
Write it out and write it well,  
Being careful how you spell;  
Send the kernel, keep the shell;  
Boil it down! Boil it down!

If you want the world to know,  
Boil it down!  
If you have good cause to crow;  
If you'd tell how churches grow,  
Whence you came or where you go,  
Boil it down! Boil it down!

Then, when all the job is done,  
Boil it down!  
If you want to share our fun,  
Know just how a paper's run,  
Day by day from sun to sun,  
Boil it down! Boil it down!

When there's not a word to spare,  
Boil it down!  
Heave a sigh and lift a prayer,  
Stamp your foot and tear your hair,  
Then begin again with care—  
Boil it down! Boil it down!

When, all done you send it in,  
Boil it down!  
Where you end, there we begin;  
This is our besetting sin;  
With a scowl or with a grin,  
We'll boil it down; boil it down!

—The Presbyterian Advance.



# "My God Shall Supply"



"I'll just have to get a job!" Don exclaimed grimly. Each word sent an arrow through his wife's heart.

"Don't say that!" she objected, struggling to keep back the tears. "The Lord will provide some way. Remember that last time!"

"Yes, I know, but we're down to our last dollar and I need gas to go to the meeting tonight."

"And we need groceries, too," Esther added. "I'd hoped we'd receive something in the mail this morning."

"But we didn't—and if I leave this afternoon, I can see about a job in Wichita and be back by Sunday."

She put her arms around him and he held her close. "It just grieves me to hear you talk like that!" The words were muffled as she buried her face in his shoulder.

"But what else can I do?" he asked. "Do you know where my extra car key is?"

"You might look in all your coat pockets," she suggested.

He released her with a kiss and they went to the bedroom closet. While he searched through pockets, she looked in dresser drawers, thinking as she did so of the many happy experiences that had been theirs in the past year, since he gave up his job at the cleaners so that he might devote all his time to serving the Lord. She firmly believed the Lord wanted him to preach.

Each week they taught almost one thousand children in Bible classes in several public

*Philippians 4:19*

MRS. DON ARCHIBALD

schools. The children loved his stories, illustrated so capably with chalk drawings, and if he should return to secular work now it would be a tragic defeat.

Her fruitless search was halted by Don. "Look at this!"

She took the tiny card he held out to her and read, "My God shall supply all your need."

"Don!" she exclaimed. "That's wonderful!" New faith and hope sprang up in their hearts and were reflected in the glance they exchanged.

"You know, Don," Esther said slowly, "I didn't tell you before, but this morning when I was feeling so discouraged, I opened our *Daily Light* and those were the first words for today—Philippians 4:19."

Don smiled. "Really?"

"That's twice now. I just know He will."

She glanced at the clock. "It's almost time for the afternoon mail."

"That's right. I'll go to the post office."

"And I'll start supper." As she peeled potatoes, Esther wondered how the Lord would keep His twice-given promise.

Her thoughts turned to previous deliverances, in similar circumstances. It hadn't been three months since Don had gone to Tulsa to see about a job. While he was away, a check for \$200 came from a group of Christians he had pastored for several years. When he returned, discouraged by finding no work, she was delighted. Impatiently she watched as he opened the mail. The generous gift overwhelmed him and they knelt together to thank the Lord for His faithfulness.

Then there was the time two weeks ago that finances were low again and they were wishing they could sell several pieces of excess furniture. Driving to Don's parents' home one morning, they picked up a hitchhiker whose truck had broken down enroute to buy some used household furnishings. Before the day ended, he had bought all they offered for \$37.

As she reminisced, Don returned with a happy countenance and she knew even before he handed her the letter that he wouldn't be leaving that night. It contained a check for \$25, but that didn't bring as much joy and renewed courage as the words hastily written at the top of the brief note, "My God shall supply all your need according to His riches in glory by Christ Jesus."—Sel.

## A PARABLE OF PENNIES



At an English missionary meeting an earnest speaker had been telling about the trials and triumphs of God's work among the heathen.

A collection was then taken, and as it was a children's meeting the plates came back with a great many pennies. These looked very much alike, but the steward who counted them over said they differed wonderfully.

"How so?" asked the teacher.

"Because of the different feelings with which they were put into the plate," answered the steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought collections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, I can't come to a meeting without being dunned for money."

With this the boy threw the penny in. "I call that an iron penny," said the steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on it reached another boy. He was laughing and talking with a boy in the class behind him. The plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you your penny ready?"

"A penny?" said the boy, turning about; "what's a penny; a penny's nothing; here goes a penny for the heathen!" And, so saying, he tossed his penny in, and at once looked about for some more fun. "That boy's penny," said the steward, "I call tin."

The plate went on its way and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking around to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "A brass penny, that," said the steward, as he kept on counting.

"But the next kind I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with real pity."

As the plate drew near this boy, he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish that I had more to give."

"I call that a silver penny," said the steward.

"But now I have the best of all," he added, as he held up a clean and bright new copper coin.

"This I shall call a golden penny, for as I held out the plate to get it, I heard the boy that gave it say, 'I love my Saviour. He wants the poor heathen to know how much He loves them, and to learn His pleasant ways. I will give my penny gladly for His sake. And I would give anything I have to carry out His wish if I knew He wanted it.'"—*The Missionary Speaker.*

# SOUND DOCTRINE

# The Last Enemy » Death

**A** HE CERTAINTY OF DEATH. "And as it is appointed unto man once to die, but after this the judgment." (Heb. 9:27). One of the most certain of all future events is an appointment with death. A never ending stream of humanity is constantly funnelled through the valley of the shadow of death to keep an appointment with the judge of all the earth. Most assuredly, before another hundred years roll around, if the world is still standing, there will be an entirely different population on this globe from those who are now here. From sovereign to serf, prince to pauper, saints and sinners, all will have passed into the realm of the dead. Death mocks our strength, frustrates our plans and steals our joy. It has been the cause of bitter sorrow from which myriads have been bathed in agonizing tears. We cannot escape it, therefore, we should prepare for it.

According to Webster, death means, "Cessation of being." The Bible indicates that death is separation. Physical death is the separation of soul and body, and spiritual death is the separation of the soul from God. Eternal death, most dreaded of all, is the judgment of God on souls that die without having made peace with God through faith in Jesus Christ.

**IDEAS OF DEATH.** History records many contrasting views of death, and of life in the spirit world held by different people down through ages of time. The ancient Egyptians built the pyramids to bury their kings and these marvelous sepulchers are still one of the wonders of the world. Some buried pots and pans or weapons with the corpse thinking they might need such things in a future existence. In countries like India the death of a ruler was horribly sad for they often buried all his wives alive with him. These things show the darkness of the human mind concerning death.

The Holy Scriptures furnish the only authentic source of information about death and the life beyond. The Divine command to Adam was, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." Gen. 2:17. When Adam disobeyed he incurred the penalty of having broken a Divine law. The immediate consequence was the severance of fellowship with God, or spiritual death. This was followed with physical death in due course as part of the penalty of sin. The ultimate consequence unless mitigated by forgiveness was eternal death in hell. Death also entered the blood stream of humanity and passed upon all subsequent generations. Al-

BY W. A. CARNETT

though this appears to be a harsh sentence, it reveals God's great mercy to man. Had Adam been allowed unrestrained freedom to partake of the tree of life in his sinful condition it would have meant an endless life in an unregenerate state. It was more merciful to curtail our sojourn here and confer the gift of eternal life through regeneration than to prolong an intolerable sinful existence. Conditions in the world before the flood amply demonstrate this fact.

**WHAT TAKES PLACE AT DEATH?** It is natural that some mystery should surround the thought of death. For the believer in Jesus Christ, however, this mystery is not shrouded with gloom or uncertainty. The gospel portrays death as a sleep, and an element of joyous anticipation is introduced with the prospect of a better resurrection.

Paul said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. A tabernacle conveys the idea of a tent. This is because the Hebrews were chiefly engaged as shepherds and they were accustomed to the temporary dwelling of a tent which served a season and then was moved to a different location. Paul compares the natural body to such a tent, a covering to put on for our soul during our earthly pilgrimage. When our journey is ended the tabernacle is laid aside and the real person, the soul, continues on to its eternal reward. Thus Paul mused in Phil. 1:23, 24. "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."

The future is bright for those who die in the Lord. Jesus said to the one thief who was crucified with him, "Verily I say unto thee, Today shalt thou be with Me in paradise." Luke 23:43. Paradise is the resting place of believers. Death ushers the believer into the presence of Christ and we no longer have to cope with the sorrows and struggles that beset us in this world. The future for the unbeliever is filled with hopelessness, darkness, gloom and despair. There is not a shred of assurance that any future salvation is provided for those who die without having made their peace with God through the Lord Jesus

Christ. In Luke 16, our Saviour depicted the deplorable contrast between Dives in his place of torment, and Lazarus who was in paradise. Between the two yawned an impassable gulf over which neither could cross. The fate of each was sealed forever during their lifetime.

No one knows when death may overtake him. This solemn fact induces us to live in such a manner that we are ready to meet the Lord any time. Jesus said it is better to lose the hands, the feet and even the eyes and be saved, rather than die and be lost. Mark 9:43-46. This is to illustrate the importance of salvation. No physical gain can compensate for the loss of the soul. The best choice we can make is to put our trust in Christ as soon as we have been made aware of our sins and thus take no chances of facing the judgment without Christ as our redeemer. Eventually death itself will be destroyed. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. At the judgment day death and hell will be cast into the lake of fire. Christ has conquered death and the grave. Death the sullen enemy of mankind has met his Victor and is now a defeated foe. Thank God.

## Pastoral Devotion

In an excited voice a lady called the minister of a sister denomination and asked if he would please come and pray for her husband who was very ill.

"Certainly," replied the cleric, "but may I ask why you do not call your own minister?" "Well," said the troubled lady honestly, "you see, my husband is very ill with a contagious disease, and we think so much of our pastor we would not dare permit him to run the risk."

—Selected.

## NOTE OF THANKS

We wish to take this opportunity to thank all our friends who have been so kind to Mr. Bennett during his recent illness. Your every act of thoughtfulness and your many prayers will never be forgotten. Please continue your prayers for his complete recovery. He returns to the North Carolina Baptist Hospital at Winston-Salem on August 4. Everyone please join us in prayer that the doctors will find him much improved.

The family of Rev. J. R. Bennett



# NEWS NOTES

## NATIONAL SUNDAY SCHOOL CONVENTION

The eleventh session of the National Sunday School Convention will meet at Loyal Chapel Church, Columbia, Tennessee, August 4-6.

The theme of the program is "The Sunday School Builds—the Home, the Church, the Nation." Rev. W. S. Mooneyham, Sulphur, Oklahoma, will be choister for the meeting. Special feature of the program will be evangelistic rallies conducted by Rev. Joe Ange, Durham, North Carolina, and Rev. Charles Sapp, Nashville, Tennessee.

From 9 a. m. to 12 noon each day departmental sessions will be conducted. These departments will be led by the writers of Free Will Baptist Sunday School Literature.

In making the announcement, Rev. William Mishler, Chairman of the Sunday School Board, says that this year the Sunday School Convention will be bigger and better than ever before. He says that there will be room for 500 delegates.

\* \* \*

## NORTH CAROLINA ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports as follows for the month of June. Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Tuesday, June 30, will appear in the July report.

### General Fund

Western Conference .....	\$ 634.11
Eastern Conference .....	1,001.91
Central Conference .....	713.66
Cape Fear Conference .....	111.90
French Broad Association .....	75.49
Jack's Creek Association .....	5.85
Piedmont Association .....	224.59
Albemarle Conference .....	477.60
Pee Dee Association .....	35.00
Western Yearly Conference .....	5.00
Miscellaneous .....	6,258.84

### Chapel Fund

Eastern Conference .....	\$ 125.54
Central Conference .....	375.00

### Clothing Fund

Central Conference (Ormondsville) \$	20.00
--------------------------------------	-------

### Music Fund

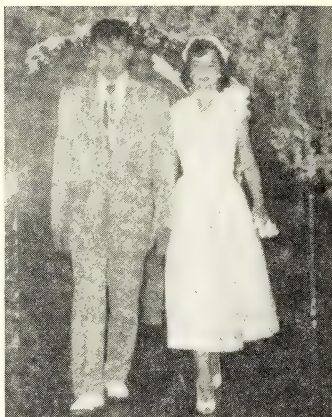
Western Conference (Little Rock) \$	15.00
-------------------------------------	-------

### Grand Totals

General Fund .....	\$ 9,543.95
Chapel Fund .....	500.54
Clothing Fund .....	20.00
Music Fund .....	15.00

Total ..... \$10,079.49

## NORTH CAROLINA ORPHANAGE WEDDING



The Girls' Building living-room at the Free Will Baptist Orphanage in Middlesex, was the scene of the marriage of Miss Lois Thigpen and James C. Butts Sunday, June 28, at 3 o'clock. The vows were spoken under an ivy covered arch banked with pines and baskets of white gladioli and queen ann's lace. Arrangements of colored queen ann's lace and gladioli and dahlias were used on the piano and end-tables.

The bride is the daughter of Mr. Clyde E. Thigpen of Zebulon and the late Mrs. Thigpen. The bridegroom is the son of Mrs. Rosa Butts of Walstonburg and the late Mr. Butts.

A program of wedding music was presented by Miss Peggy Mixon, pianist and Miss Lillie Faye Watson, soloist. Rev. S. A. Smith, superintendent of the orphanage, officiated.

For her wedding, the bride wore a dress of white eyelet embroidered organdy over taffeta with white accessories and a corsage of white gladioli.

Immediately following the ceremony, the couple left for a wedding trip after which they will be at home in Clinton, N. C.

The bride is a former student of the orphanage and a graduate of Middlesex High School. She has been employed at the orphanage since she graduated. The bridegroom is a former student of the orphanage and graduated from Middlesex High School. He is employed with Carter Fabrics, Inc., in Wallace.

\* \* \*

## WOLVERINE ASSOCIATION MEETS

(Picture on Front Cover)

The Wolverine Association of Free Will Baptists held their twelfth annual meeting with the First Free Will Baptist Church of Flint, Michigan, June 4, 5, and 6. Eight

churches were represented at this conference. There is a total of nine churches in the association.

The meeting was preceded on Thursday afternoon, June 4, by the Woman's District Auxiliary Convention, Mrs. William Daniel presiding. After the business session Mrs. Raymond Riggs and Mrs. Hubert Sloan spoke on the theme, "Pathis of Service."

The Association proper began on Thursday evening, June 4, with congregational singing led by Bro. Paul Miller; followed by prayer. The welcome address was given by Rev. Paul Lee, pastor of the host church. Response by Mrs. Rosie Whitlow. The speaker for the evening and principle speaker for the entire meeting was the moderator, Rev. Raymond Riggs. His theme was "Building for God," with three separate message on *What, Why, and How*. Scripture used as a basis for the messages was Hebrews 4, 5, and 6; Judges 6 and 7; and the 127th Psalm.

The business session opened Friday morning, June 5, with a devotional period, followed by reading of church letters, seating of delegates and prayer of consecration. Some major items of business include the adoption of a new constitution and by laws, and a resolution to underwrite \$500.00 of the salary of the Promotional Secretary-Treasurer of the Foreign Mission Board. This amount is to be over and above the state quota for Michigan.

The Presbytery Board recommended that Bro. Gene Anderson from the First Church in Hazel Park be ordained to preach the gospel. Also licenses to preach the gospel be given to Bro. W. D. Jagers from the Benton Harbor Church, and Van. W. Paschall from the Highland Park Church.

The election of officers was held on Saturday morning June 6. All general officers and vacancies on all boards were elected for the coming year. Elected as moderator was Rev. Mark Lewis; Clerk, Mrs. William Daniel; Treasurer, Rev. William Mishler; State Foreign Mission Director, Rev. Mark Lewis; State Home Mission Director, Rev. George Ritter.

A special note of thanks for past service was given to the moderator, Rev. Raymond Riggs, and the clerk, Mrs. Hubert Sloan. They will be moving to Nashville, Tennessee, in August; Rev. Riggs as Promotional Secretary-Treasurer and Mrs. Sloan as Clerk-Bookkeeper for the Foreign Mission Board. Rev. Riggs was one of the first speakers when the Wolverine Association was organized 12 years ago. Rev. George P. Warren was also with the Association at its organization and spoke Saturday morning giving the highlights of the first meeting and early work of the Association.

The meeting closed with the ordination of Bro. John Edwards as deacon of the First Church of Flint. The Holy Spirit who had been manifest in every service, especially blessed in this one, and seemed to give His stamp of approval to the new deacon and wife, the First Church of Flint, and the entire work of the Wolverine Association.

\* \* \*

National Sunday School Convention, Aug. 4-6  
Columbia, Tennessee

## N. C. ORPHANAGE CONCERT CLASSES ITINERARIES

Below are the itineraries for the two concert classes from the Free Will Baptist Orphanage - Middlesex, North Carolina.

*Miss Bonnie Farmer's Class*

### CAPE FEAR CONFERENCE

Thursday, July 30, Kinston (First Church)  
Friday, July 31, St. Marys (New Bern)  
Sunday, August 2, Ruths Chapel (11 a.m.)  
Sunday, August 2, Bridgeton  
Monday, August 3, Rock of Zion  
Tuesday, August 4, Soundview  
Wednesday, August 5, Morehead City  
Thursday, August 6, Beaufort  
Friday, August 7, Edwards Chapel  
Sunday, August 9, Bettie (11 a.m. (Welcome Home))  
Sunday, August 9, Davis  
Monday, August 10, St. Johns Chapel  
Tuesday, August 11, Free Union (Sea Level)  
Wednesday, August 12, Holly Springs  
Thursday, August 13, Antioch  
Friday, August 14, Sts. Delight  
Sunday, August 16, Juniper Chapel (11 a.m.)  
Sunday, August 16, Reunion Chapel  
Monday, August 17, Palmetto Chapel  
Tuesday, August 18, Oak Grove  
Wednesday, August 19, Union Chapel  
Thursday, August 20, Gethsemane  
Friday, August 21, Friendship  
Sunday, August 23, Core Creek (11 a.m.)  
Sunday, August 23, Wintergreen

*Miss Ann Evans' Class*

### WESTERN CONFERENCE

Thursday, July 30, Edgemont  
Friday, July 31, Sherron Acres

### CENTRAL CONFERENCE

Sunday, August 2, Rocky Mount  
**CAPE FEAR CONFERENCE**  
Monday, August 3, Tee's Chapel  
Tuesday, August 4, Smithfield  
Wednesday, August 5, Hopewell  
Thursday, August 6, Bethel (Johnston Co.)  
Friday, August 7, Lee's Chapel  
Sunday, August 9, (11 a.m.) St. Pauls  
Sunday, August 9, Oak Grove  
Monday, August 10, Shady Grove  
Tuesday, August 11, Roberts Grove  
Wednesday, August 12, Corinth  
Thursday, August 13, St. Mary's Grove  
Friday, August 14, Powhatan  
Sunday, August 16, (11 a.m.) Johnston Union

\* \* \*

### OLD-TIME CAMP MEETING

Camp Mount Bethel, four miles north of Ashburn, Georgia, will be the scene of an old-time camp meeting, beginning Sunday night, August 16 and continuing through Friday, August 21. There will be services three times daily with Rev. J. B. Bloss of Columbia, Tennessee, as the out of state guest minister. Also many of the ministers in the state of Georgia will be on hand with devotions and messages.

"If you want an old-time camp meeting like we had in our fathers' time, let us pray that God will use that week to fire Georgia," so states Rev. K. V. Shutes. Room and board can be had for \$1.00 per day or 50c a meal. Be sure to bring your pillow, sheets, towels, etc. You can't stay at home any cheaper than this, so why not make a sacrifice for that week.

Mr. Bloss is an evangelist who has done much good in the denomination and you will enjoy him. Also some of the good pastors in Georgia will be on hand to serve you in every way possible.

\* \* \*

### CENTRAL & EAST TEXAS YOUTH CAMP

The Annual Free Will Baptist Encampment of the Central and East Texas Districts will be held at Pineywoods Baptist Encampment at Woodlake, Texas, August 10-15, 1953.

Registration begins at 8:00 a. m. Monday the 10th, with classes to be organized at 9 a.m. Camp officially closes after breakfast Saturday morning.

There will be five days and nights of Christian training, fellowship and spiritual development. The mornings will be spent in classes for the Young People, Intermediate, Junior and Primary groups; singing and worship services. The afternoon is given to rest, recreation, swimming and sports, handicraft and the Intermediate and Junior Sword Drills. There will be Vesper Services daily at twilight. There are occasional hikes, watermelon parties, Christian films, lots of good fun climaxed each evening with Dormitory Devotionals.

Friday will be State League Convention Day.

All these things and more for the usual \$10 per week, or \$2.00 a day for those who wish to stay a day or two. Insurance will be carried on all campers from the time they leave home until their safe return. Cost free. Children age 5 or under may attend half price. Campers under 7 should be accompanied by a responsible older person. No age limit otherwise.

The Administrative Staff includes: Camp Director, Rev. Gaston Clay; Assistant Director, Rev. R. B. Crawford; Camp Nurse, Mrs. R. B. Crawford; News Editors, Rev. and Mrs. Huey Gower; Chairman of Life Guards Com., Rev. Troy McDonald; Registrar, Mrs. H. Ray Berry; President State League Con., Miss Janet Foster.

The Instructors include: Young People, Rev. Everett Hellard; Intermediate, Rev. R. B. Crawford; Junior, Mrs. Ruby Withers and Mrs. M. Goode; Primary, Mrs. E. Hellard and Mrs. H. Gower; Int. Sword Drill, Miss Jane Berry; Jr. Sword Drill, Mrs. Ruby Withers.

Each Church is urged to send a Counsellor from your Woman's Auxiliary. Ministers and their families are urged to attend also.

For further information write: Mrs. H. Ray Berry, 1031 East Fourteenth Street, Houston, Texas.

\* \* \*

### National Sunday School Convention, Aug. 4-6 Columbia, Tennessee

\* \* \*

### NOTED EVANGELIST TO CONDUCT COMMUNITY-WIDE REVIVAL

A community-wide revival conducted by Dr. B. R. Lakin at the Southside Free Will Baptist Church, began Sunday evening, July 19, at Paintsville, Kentucky.

Dr. Lakin is a widely known evangelist who was heard over radio station WLW for 14 years. He has been in the ministry for the past 40 years and has preached in many foreign countries.

With Dr. Lakin is Burt Turner of Belfast, Ireland, who is directing the singing.

The services which are held each evening

at 7:30 are for all churches and denominations, Rev. H. E. Willis, pastor of the Southside Church, stated.

\* \* \*

### COLLEGE QUARTET REVIVAL

The Free Will Baptist Bible College quartet composed of James Earl Raper, Eugene Waddell, Bobby Piccirilli, and Bobby Jackson, is to begin a two weeks revival in the Winterville, North Carolina, High School auditorium on Sunday night, August 2. Bobby Jackson is to do the preaching assisted by the others.

This revival is being sponsored by the Second Union League Convention of the Central Conference. Pray much for this revival and bring the people in by the carloads. Remember the place, Winterville High School; time, August 2.

\* \* \*

### LIGHTSEY TO CALIFORNIA

Rev. Ralph Lightsey, Dean of the Free Will Baptist Bible College, will visit churches in California during the month of August in interest of the school. This will be the first time an itinerary has been made in California by a representative of the Bible College.

The schedule calls for visits to the following churches:

August 13, Huntington Park Church  
August 14, Bell Gardens Church  
August 15, Santa Paula Church  
August 16, 11:00 a. m., Arvin Church  
August 16, 7:30 p. m., Bakersfield Church  
August 17, Porterville Church  
August 18, Tulare Church  
August 19, Selma Church  
August 20, Calhna Church  
August 21, Kerman Church  
August 22, Firebaugh Church  
August 23, 11:00 a. m., Turlock Church  
August 23, 7:30 p. m., Modesto Church  
August 24, Concord Church  
August 25, Richmond Church  
August 26, Salinas Church

## Let God Rule

Oliver Cromwell's secretary was dispatched to the continent on some important business. He stayed one night at a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion slept soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassy," was the reply.

"Master," said the valet, "may I ask a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was stirred, peace was the result, and in a few minutes both he and his servant were in sound sleep.—*Gleanings*.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *What is the "one baptism" in Eph. 4:5? Is it baptism by immersion or is it some other kind of baptism?*—James Reed, R.F.D. 2, Conway, Ark.

**ANSWER:** I do not believe that Paul whom the Holy Spirit used to write Ephesians had water baptism of any kind in mind here, but rather the baptism of the Holy Spirit. Notice how the thought of verse 4 is connected with this verse. Ephesians 4:4-5, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

Read and consider all of Ephesians 4:1-8. This, I think, will make clear that the spiritual baptism is what the author has in mind. Compare with this passage I Corinthians 12:12-13, paying special attention to verse 13. I believe that the mode of Christian baptism should be that of immersion because to my mind that is the only mode that would symbolize what baptism is supposed to symbolize: namely death, burial and resurrection.

**QUESTION:** *What does God in His word require backsliders to do in order that they be restored to fellowship and a happy Christian life?*—J. A. Conner, Spartansburg, South Carolina.

**ANSWER:** God in His word teaches that the only way backsliders may be restored to fellowship and happiness in the Christian life is by confessing, forsaking, and making restitution for the sin that brought them into this unhappy relation with Him. I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Proverbs 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Luke 19:8-9, "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham." II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

**QUESTION:** *Will you please point out the most outstanding Scriptures that teach that God answers our prayers?*—Marvin Jones, Stason, Arkansas.

**ANSWER:** Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Luke 11:9, 10, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

## LET US GIVE OUR ALL

MRS. JACK ARNOLD



GLORIOUS time was had by all who attended the Oklahoma State League Convention at Coweta, Oklahoma. Many of us saw our need to surrender our all into our Master's service whether our talent be it great or small, we felt that "we must be about our Master's business."

In the years past I felt a definite call for the written ministry, but of late I had become negligent, thinking to myself, my little talent didn't amount to so much, so laying it aside I became most miserable and troubles not a few.

I know that the pulpit is the place where our ministers stand to declare God's Word, and our desk is the pulpit where our writers declare the goodness of God on paper to be a blessing to all who read the inspired sermons that God has given for those who read the written message.

At the league convention we were privileged to see and hear a wonderful play by the Holdenville Church. It is a play that will touch the hardest sinner and the coldest Christian. All during the play people shouted and cried, for the congregation was made to sit in "heav-

enly places." It was a glorious time for all. "Hidden Gold" is the name of the play that was given, and at the conclusion an invitation was given and 14 souls were made happy in the Lord because of obedience to the heavenly call.

Christians, let us get behind our young people. They need help, and it must come first from the home. Let us set an example in the home first and they will want to follow our footsteps to the church.

Too many church members are sitting back watching television, etc., and letting the children find amusement the best they can. If we continue in this sin of neglecting our children, where is our church of tomorrow? What will it be like? I would fear and quake if I didn't attend our league rallies and see how our Christian youths are standing up for the Lord. Sometimes I wonder if our dedicated youths cannot tell their elders a few things.

Aren't we parents serving the same God as our Christian youth that Joel spoke about in his inspired book? Then let us say with the poet who wrote, "Let go, and let God have his wonderful way."

Let us pray for our children as though this were their last day on earth, and who knows, it may be.

## He Stepped on the Dirt

**O**F course you heard the ridiculous story—many have—but for someone who has not, it was like this: The man was traveling through the vast desert. He came by and by to a deserted habitation. Investigating the old cistern, he fell in. There was no water, but there was no possibility of climbing out and there was no hope of rescue.

Then to his surprise a man looked in on him. He was delighted. But the stranger said that he could not get him out, for he had no rope and no help. However, he professed much sympathy for the imprisoned man who would die the slow death if left alone. In fact, he would not leave him to such a fate. No rope, so no rescue, but he did have a shovel, so he could bury the poor man by throwing dirt in on him. This would be better than to leave him to the lingering death. So, despite the protests, the dirt came down, one shovelful at a time, to bury him alive.

But the man at the bottom of the cistern had not agreed to be buried. So as each shovelful of dirt came down, he stepped on it. By and by when he should have been buried he was out of the cistern and out of his trouble.

You need not believe the story, but a thousand times men have turned defeat and disaster to victory. It is good to know that the providences of God are often operative for one who will take His way and keep on taking it when there is temptation and every possibility of going wrong and of despair and disaster.

What was it that Joseph said to his brethren when he was able to look back upon the hatred, his sale into Egypt, the false accusation and the dungeon, and the years when he was forgotten, "Ye meant it unto me for evil, but God meant it for good, to bring to pass as it is this day, to save much people alive."

—Selected.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Paul, a servant of Jesus Christ, . . ." (Rom. 1:1)

Paul, who had done all that was in his power before his conversion to destroy the church, was now anxious to be known as "the servant of Christ," whom he had formerly persecuted. In the opening verses of at least

four of his Epistles, he begins by announcing himself as Christ's servant. Paul was not alone in taking to himself this humble title. James, Peter and Jude begin their Epistles with practically the same words. Every Christian should consider it a great honor to be worthy to be called "a servant of Jesus Christ."

When the Disciples disputed among themselves who should be the greatest, Jesus told them that "If any man would be first, the same shall be last of all, and servant of all." Men grow great not by the big talking they do, but by the service they render. Each one of the disciples doubtless wanted to be considered the greatest, and no doubt each one thought he possessed the distinctive qualifications to merit the honor. That they should dispute on the subject shows that they had missed the real secret of true greatness. A great deal of time is wasted in maneuvering for the places of honor, that will keep us in the public's eye, instead of seeking out the humble places of lowly service. After Christ had taught them their lesson, I think that they were all ashamed of wasting their time, and betraying their character, by such discussion.

Jesus' answer to James and John, when they requested Him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," was among other things, "And whosoever of you will be the greatest, shall be servant of all."

When Shakespeare wrote, "Fling away ambition: by that sin fell the angels; how can man, then, the image of his Maker, hope to win by it?" he was very likely thinking of Satan, who was once an angel, and, who in his greed for power and greatness was cast out of heaven.

We should learn that the supreme business in life is unselfish service to God and our fellowmen. We should also learn that the time for that service is now. Men may be Christians, and yet be ill-fitted for their Lord's service. Men may be Christians, and yet not be willing to become His servants. These conditions may be possible, but if we come as Paul (Saul) on the Damascus road and say, "Lord, what wilt thou have me to do?" and mean it as Paul meant it, and obey as Paul obeyed, then Christ will make known what His Will for each of us is, and we'll be happy to be called, and to call ourselves, "the servants

## Communism and the Home

The communists have little respect for the home. According to reports, they are doing their utmost to destroy China's most revered institution, the family. The following is from an article in the magazine, *Time* (June 18, 1951):

"China's Reds by their own admission have bent all their efforts to turn father against son, mother against daughter. Wives are being handsomely rewarded for informing against

of Jesus Christ."

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."

their husbands, and children are organized into 'eavesdropping teams.' Marriage, except for the purely functional reason of procreation, is officially discouraged everywhere and permitted only after long investigation of the couple's political reliability. The wedding rite, which once consisted of bowing before the elders of the family, is now usually accomplished by bowing three times to a picture of Mao Tse-tung. Newlywed party members are permitted to live together for one week only, thereafter to sleep each at his own place of work. Divorce is now a matter of simply claiming 'reactionary tendencies' in the spouse. Party members' children are usually taken from the mother at the age of six to eight weeks and boarded by the state. Young Chinese are taught to submit their lives completely to the party."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### JESUS—OUR HELPER

JOHN 6:1-13

#### INTRODUCTION

Of all the miracles performed by the Lord Jesus, this is the only one recorded in all four gospels.

In the performance of this miracle Jesus shows himself to be our true helper—

#### I. JESUS' DESIRE TO HELP

- A. He sees not alone the material, but also the spiritual needs of the people.
- B. He has compassion on the multitude before they complain to him of their needs.
- C. He resolves to feed the people.

#### II. JESUS' POWER TO HELP

- A. He finds means to which he can link the miracle—the loaves and fishes.
- B. What is given to him is multiplied.
- C. He gives more than enough—twelve basketsful of fragments.

#### III. JESUS' WISDOM IN GIVING HELP

- A. He caused the people to arrange themselves in order so that none would be left out.
- B. He points them to prayer, whereby spiritual blessings are added to material.
- C. He thwarts carnal ideas which are sometimes connected with the receiving of blessings.



## Ex-Communist Speaks



TAUGHT my little boy there was no God, no heaven or hell, no such thing as truth or right, that most men outside my own party were cruel and selfish. I poisoned my boy's mind until he became a vicious little thief and liar. Now I am busy trying to extract the poison. I'm glad to say, too, that all the old barriers between my wife and me now have been broken down; . . . in my life there is real peace of mind and a joy before unknown.

"I used to think my own life was too difficult for any power to alter. I was saturated with suspicion, strife, and selfishness; but, thank God, through Christ, those vices have been cast out. I want now to spend the rest of

my days in loving and unselfish service to Him on behalf of my fellows.

"I am not saying that I have ceased to feel the pressure of economic and social problems that are, deep down and fundamentally, an expression of spiritual poverty; but when you turn a man's heart to Christ, you go a long way toward settling all his problems. You make a new man of him and put love and honesty and fair dealing in his life. For instance, it is no use clearing out slums, putting people into new houses, until you clear out from their minds the atmosphere of the slums. . . .

"I believe that the answer to all the social and economic problems in the world is to be found in Christ. I have pledged my allegiance to Him. My brothers, I ask you to do the same."—*Frank Jennings in THE GOSPEL ON SKIN ROW* (Fleming H. Revell Co.)

## THE REFUGE

J. W. Beaman

. . . as the shadow of a great rock in a weary land.—ISAIAH 32:2

On this mad earth of strife and endless warfare,

Where man must always struggle to be free,  
There is one place of calm and peaceful quiet—  
The bosom of The Man of Galilee.

He walks the earth where storm and tempest rages,

And bids the weary ones, "Come unto me."  
'Tis there alone the soul may find a refuge—  
The bosom of The Man of Galilee.

When sorrows come and crush the heart beneath them,

Till from the very touch hope seems to flee,  
There is a place where one may go for comfort—  
The bosom of The Man of Galilee.

To lonely souls that travel on life's highway,  
With hungry hearts that long for sympathy,  
There is a friend one safely may confide in—  
The bosom of The Man of Galilee.

If I have sinned and guilt lies heavy on me,  
Until I shrink lest any eye should see,  
There is a place where I may go for cleansing—  
The bosom of The Man of Galilee.

And when death's night shall close this mortal journey,

And my soul takes it's flight, O God to Thee;  
There is one place that still shall be familiar—  
The bosom of The Man of Galilee.

National Sunday School Convention, Aug. 4-6  
Columbia, Tennessee

## ...What to Talk...

When groups of Christians gather together the first thing one notices usually is that their mouths start moving. Occasionally one hears parts of sentences or phrases, and amid the confused jangle of various subjects an intelligible word of two floats out across the room. Unfortunately, the words often heard are something like these: "Had you heard . . ."; "She . . . she . . . wrong . . ."; "I . . . certainly . . . think that's awful!"; "I . . . I . . . I mine . . . me . . ."; "If . . . headache . . . not feeling well . . .". Etc., etc. Can you imagine what the missing words are? Many times, sad to say, conversation among Christians centers mainly around the faults, failures, mistakes, etc., of others and the main interests, desires and physical feelings of the conversant. How much more edifying it would be if we heard phrases like, "The Lord . . ."; "Thanks . . . precious Word . . ."; "Praise His . . . wonderful Name . . ."; ". . . was saved last night . . ."; ". . . such a sweet Christian . . .".

Just what should Christians talk about? We read many wonderful words in the Word of God, and among them are exhortations on what to say. Let us look into some of them.

## AN IMPORTANT DUTY

*I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men.*  
I Tim. 2:1.

PRAYER—NO EXERCISE SO IMPORTANT, so often commanded, so much neglected. It is the procurer of all blessings, the averter of dangers, the solace in trials; therefore prayer:—

### I. FIRST OF ALL.

- A. First in point of time—"Seek ye first"  
To attempt to teach, preach, without the help of God, is useless.
- B. First in point of importance; is not the sad condition of our homes, churches, nations, and the world today due largely to this neglect?
- C. First in point of frequency; earnest, importunate prayer the need of the hour. "I will not let thee go, etc."

### II. FOR ALL.

- A. Our immediate relatives: parents, children, brethren, etc.
- B. Our spiritual relatives; the church of the living God; its pastors, missionaries, workers and members.
- C. Our nation; "for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."
- D. For the world at large; men of all colors, climes and tongues, men of all classes and degrees.

### III. THAT ALL.

"This is good and acceptable in the sight of God our Savior."

- A. "Who will have all men to be saved" "God is not willing that any should perish."
- B. "And to come unto the knowledge of the truth," "This is life eternal"—John 17:3 "That I may know Him"—Phil. 3:10

—Copied.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Mary F. O'Donnell

Mrs. Mary Florence O'Donnell (Mother O'Donnell) of 224 S. Gulf of Holdenville, Oklahoma, passed away Saturday, June 13, at the age of 83. Mother O'Donnell had 179 direct descendants. She was born February 5, 1870 in Ashville, Alabama, and came to Wilburton, Oklahoma, in 1913. From there she moved to Wewoka with her family and lived there until 1949 when her health began to fail she moved to Holdenville.

Mrs. O'Donnell was a member of the Wewoka Free Will Baptist Church and as long as her health permitted, she was a faithful worker. Her husband, W. E. O'Donnell, who was also a great and faithful worker in the church, preceded her in death, March 25, 1921.

Of the 17 children born to this union, 13 still survive. Ten sons: Henry, Oklahoma City, Okla.; Hamilton and Daniel, Ashville, Ala.; Charles and Curtis, Wewoka, Okla.; Earnest, Panola, Okla.; and Denis, Cronwell, Okla. Three daughters: Mrs. Ellen McGhee, Holdenville; Mrs. Bessie Smith and Mrs. Rhoda Funderburg, Wilburton, Okla. She left 67 grandchildren, 97 great grandchildren, and 4 great great grandchildren. From this number she has two sons who are Free Will Baptist ministers, Ermis and Denis; two grandsons, Clarence and Roy O'Donnell, and one great grandson, J. D. O'Donnell. Also she has two sons who are active deacons in the Free Will Baptist Church, Curtis and Henry.

This mother has lived a full life in the Lord, seeing many of her children and their children active in God's work in many ways.

### Howard Fulcher

On Saturday, February 28, the death angel visited our home and took from us our dear father, Howard Fulcher. He was 77 years of age and had been a member of Stacy Free Will Baptist Church, Cartaret County, North Carolina, for many years. He was a faithful member and always attended when health per-

He had been in failing health for the past several years and unable to work, but he loved to read the Bible, which was his favorite book and spent much time studying the Word of God. He was ill only two weeks before his death, at which time all was done for him that a doctor and loved ones could do. How we prayed that if it was His will that father would be spared a little longer, but knowing that He doeth all things well, we bow in humble submission and thank Him for permitting him to stay these many years with us.

He leaves behind, our mother, four daugh-

ters, and five grandchildren who love him dearly and miss him much. We rejoice in hope, knowing that we shall meet him one glad day, for he told us during his illness that he was ready for the Lord's return, so when we meet again we'll never say good-by.

With friends on earth we meet in gladness,  
While swift the moments fly,  
Yet ever comes the thought of sadness,  
That we must say, "Good-by."

How joyful is the hope that lingers,  
When loved ones cross death's sea,  
That we, when all earth's toils are ended,  
With them shall ever be.

No parting words shall e'er be spoken  
In yonder home so fair,  
But songs of joy, and peace, and gladness,  
We'll sing forever there.

We'll never say good-by in heaven,  
We'll never say good-by,  
For in that land of joy and song  
We'll never say good-by.

A daughter,  
LETHA F. JENKINS

"Go a little deeper," said a French soldier of the Old Guard to the surgeon who was probing a wound in his breast, "go a little deeper and you will find the Emperor"—intimating that in the innermost sanctuary of his heart the Emperor was enshrined. If one should probe into your heart, would he find love for Christ as the supreme motive of your life?—*The Nazarene Evangel*.

## The Walking Dead

PHYLIS CARTER

They pass right by me every day,  
With hearts as hard as lead,  
With eyes that have no light in them;  
Those of "the walking dead!"

Zombies who have no mind of their own,  
Who, only their master, hear;  
Whose bodies have no life in them  
As into the darkness they peer.

Zombies controlled by an insane master,  
Who is crazy for wealth and fame;  
Who take no thought for the human race,  
But consider life a game.

Spirituality can't pierce their sin-hardened  
beings—  
They stumble blindly along;  
They have no light to guide them—  
In their hearts they have no song.

Who are "the walking dead," but sinners;  
They're dead in trespasses and sin,  
But they refuse to accept the remedy  
Of a Living Christ within.

They care not for the Living Word,  
Or for the Life-Giving Bread,  
But continue to follow a destructive master;  
Those of "the walking dead."

## Robin Rogers Dies



HAT a moment that was! Everything was bright with light, and there was a sound like the rustling of a million angels' wings, and there was singing everywhere. My old clay shell just fell off, and my heart began beating strong and steady, and my head didn't hurt any more.

"Well, that's it, Father. That's what happened Down There. That's how I delivered Your message, and I'm sure they got it. They learned, for one thing, that there are many mansions, or 'rooms,' in Your earthly house—that there's a room for the strong and a room for the sick, a room for the healthy and a room for the weak, a room for those born with ten talents and a room for those with only one, a room for the rich and a room for the poor. A room for *everyone*, and something for them to do in that room for You. In Your house Down There are many rooms, where we study and teach and get ready to move into Your big light room Up Here.

"We did pretty well in that room in my little house, Father. We taught them to see purpose in pain, and messages in the crosses they have to carry around. You know, when Daddy sings now in his big rodeo show, he has a lot of big spot lights making a cross in the center of the arena. It's a sort of a symbol of what's happened to him and to Mommy; the cross has become the great big thing in the middle of their lives. Everything else in their lives now sort of moves around it, like a wheel around a hub.

... And now, Father, please . . . could I just go out and try my wings?"—*Dale Evans Rogers in ANGEL UNAWARE (Fleining H. Revell Co.)*

National Sunday School Convention, Aug. 4-6  
Columbia, Tennessee

## A High Calling

When Andrew Jackson was President of these United States, a man called upon him and asked to be appointed to an important office. The President asked the man what his occupation was, to which the applicant replied that he was a minister of the gospel. The President looked him keenly in the face and said: "Well, sir, you will have to come down from that exalted position in order to accept the highest office I could give you in this government."

President Jackson was correct. I can conceive of no office among men higher than that of the gospel ministry. To be called of God to preach the gospel, to be separated from the common walks and businesses of life and sent out as a messenger of God to carry the good news of His love to lost humanity, seems to me to be the very highest and most exalted position that can be occupied by any man.

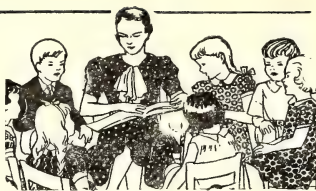
Such an office carries with it high honor, great responsibility, and almost unlimited opportunity.—*The Way of Faith*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### PROBLEM CORNER

INA LOUIS



**USUALLY**, long before this time on Saturday morning David could have been heard whistling to the accompaniment of the lawn mower and the short grass would have been sacked and carried on his bicycle to Grandma Roe's fowls at the edge of town. But this morning he sat idly swinging in Problem Corner, seemingly forgotten of everything outside.

This particular corner had been dubbed "Problem Corner" when David was nine and he had been sent there to settle a problem which his mother had felt he should decide for himself. After a few moments of earnest thought he had told her that it had been a big problem, but that the corner had helped him find the answer.

His mother had placed a small table and chair in one corner, hung some curtains and enclosed it with plastic drapes hung on a wire. These drapes could be easily drawn if the occupant wished privacy. It had been also agreed that if anyone sat in Problem Corner, no one was to disturb him or enter without an invitation.

David had been there all morning and his work was being neglected. Today was his fifteenth birthday and after a birthday lunch of cake and candles scheduled for noon, he had planned a swimming expedition in the pond with Uncle Edward, a missionary on furlough. David was very fond of his uncle and had enjoyed his visit.

"It seems to me," his mother confided to Uncle Edward, "I shall have a problem that must be decided outside Problem Corner!"

"Is he in the habit of neglecting his work?" asked Uncle Edward, sympathetically.

"Oh, no, David is very dependable and never neglects his work or does it carelessly. I feel certain that there must be something special on his mind."

"I have a feeling that the Lord is talking to that boy about something," agreed Uncle Edward. He rose and went outside.

David was just pushing back the drapes. "Please come in, Uncle Edward," he called. There was a light in his eyes that led his uncle to believe that the boy had won.

"I believe that I consider it an honor to enter the famous Problem Corner," said Uncle Edward, smiling. "Now, what is it, my boy? Have you been having a battle?"

"This is the biggest problem that I have ever met," answered David, "although I shall

probably meet with bigger and greater if I live."

"Like to tell me about it?" queried his uncle. "Oh, yes, Uncle Edward, that is why I asked you to enter. Do you remember my writing you while you were overseas about going East with Uncle Frank and Aunt Jean?"

"Yes, I remember."

"But I did not tell you how frightened I was, going over the mountains. As we rounded those curves with the great drop of hundreds of feet over one side I was so scared I thought I would yell right out loud. Honestly, Uncle Edward, I thought I would die! I thought surely the bus would crash over the side of the mountains and we would be killed. I hated to have Uncle Frank think I was a sissy, so I pretended I was sleepy and laid my head on his knee."

"Aunt Jean knew what was wrong, though, and began to tell me that hundreds of people went over the same route and there had never been an accident. She suggested that I close my eyes and tell Jesus about it. But I didn't feel that I knew Jesus well enough at that time, and I just didn't trust Him. I even asked

### A Boy's Best Rule

L. M. MONTGOMERY

Be honest, lad, in word and deed,  
In all you say and do;  
Treat others in your walk of life  
As you'd have them treat you!  
Don't steal another's precious time,  
Or blot a spotless name—  
You may not think that stealing, 'tis  
Dishonest just the same.

Be true—there's nothing half so grand  
As character of truth;  
Let never trace of falsehood stain  
The glory of your youth.  
Let every thought you harbor be  
As clear and pure as day,  
Sincerity of purpose gleam  
In every word you say.

Be brave—don't be afraid to stand  
Up boldly for the right,  
And evil firmly to oppose  
With all your fearless might;  
For real courage only fears  
What it is wrong to do—  
To live a hero's life, my lad,  
Be honest, brave, and true!

—Selected.

Uncle Frank if he thought Daddy would move East so that I wouldn't have to return over these same mountains.

"And then?" prompted his uncle.

"Well, out on the prairie the outdoors seemed so large and strange that I was almost more frightened than ever. The first night I heard the coyotes howling after I was in bed. Well, I got used to it, of course, and enjoyed my visit very much. But it was almost as bad coming home again."

"I understand," nodded Uncle Edward, "but I don't understand your present problem. Are you planning on visiting Aunt Jean again?"

"Oh, no, it isn't anything like that, Uncle Edward. But you remember, in your message the other night you said that one of the most terrible things about the life of those who have never heard the Gospel is the awful haunting fear in which they live from childhood to old age."

"Yes," said his uncle, gravely, "the hopeless, terrifying fears that these Africans have, through their superstitions, is heartbreaking to the missionaries, who try to show them the One who can cast out all fear. But what is the problem, Son?"

"Well, I have been thinking—I always had so much fear, you know, of different things, and—"

"Yes?"

"But now I love the Lord and I have no fear. It is a wonderful feeling to be able to trust Him and have His peace. But out there," David's face twitched with emotion, "they should know Him, too. He died for them and loves them as much as He does me."

Now it was Uncle Edward who groined for his handkerchief, as he said huskily, "Are you trying to tell me, David, that God is calling you as a missionary?"

"What else could I be?" David questioned simply, "I owe it to them, don't I?"

"That is the way I feel, too, David! Thank the Lord! I am glad you have settled that problem on the side of God and the lost souls!" He put his arm around the boy and gave him a hug. "Suppose you go tell Mother while I get out the lawn mower? We'll have to hurry if we want our swim."

"You are tops, Uncle Edward! I'll go borrow our neighbor's mower and we will clip off this grass in a hurry. I'm sure glad I stayed in Problem Corner until I got this thing settled for life. I would rather be a missionary than be a millionaire!"—*Juvenile Pleasure.*

### Dropping the Burden

A negro, carrying a bag of potatoes on his back, was asked by a skeptic:

"How do you know you are saved?"

The Negro took a few steps and then dropped the bag. Then he said:

"How do I know I have dropped the bag? I have not looked around."

"No," replied the man. "You can tell by the lessening of the weight."

"Yes" went on the Negro, "that is how I know I am saved. I have lost the guilty feeling of sin and sorrow, and have found peace and satisfaction in my Lord and Saviour."

—The *Elim Evangel.*

# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*  
242 VICTOR AVENUE  
HIGHLAND PARK, MICHIGAN

## East Nashville Leaguers 'Tee-Off'

Rev. Raymond Riggs, promotional secretary of our Foreign Mission Board, has asked the leaguers of our denomination to provide the sum of \$2,500 for the installation of an electric power line to our mission school in Cuba. The power company has offered to give two years' free service if we would pay the initial cost of installation. Pending the action of the National League Board in this matter, our local leaguers here will begin the drive by using all birthday pennies and wedding anniversary gifts for this purpose. All leaguers having birthdays each week will give one cent for each year old he is, and those having wedding anniversaries will give ten cents for each year they have been married. Those not leaguers are invited to

## From the Field

Route 9, Box 671  
Birmingham 7, Ala.  
June 18, 1953

Dear Rev. Raymond Riggs:

I am sending you the offering we received in our Vacation Bible School at the First Free Will Baptist Church, North Birmingham, Alabama. Our offering is small, but we trust it will be of some help. Our boys and girls want to help other boys and girls know about our Lord Jesus Christ by helping Foreign Missions spread the Gospel.

Your Sister in Christ Jesus,  
MRS. ARTIE E. FREDERICK  
*Director of Vacation Bible School*

participate. (Taken from E. Nashville F.W.B. Church Bulletin)

"4,000,000 alcoholics and 3,000,000 excessive drinkers."

The circular gives special attention to radio and television advertising of wine and beer and how to protest this advertising. By means of the radio, practically all of the 42,000,000 American homes are now reached with beer advertising, and 23,000,000 by television advertising and with the unprecedented increase in television sets in use, it is estimated that 35,000,000 homes will be reached by 1955 and ultimately as many as are now being reached by radio.

To aid in protesting magazine advertising of alcoholic beverages, the circular gives the names and addresses of nine leading magazines together with their editors and publishers. In 1952 these magazines had a total circulation of 25,683,250 and their revenue from liquor advertising amounted to \$21,518,467.00.

The circular also contains information on wet and dry newspapers.

While the main purpose of the Crusade is to protest against media advertising alcoholic beverages, it also includes commendation of media that do not accept liquor, wine and beer advertising. It includes the names and addresses of 12 leading magazines and of their editors and publishers which do not accept this kind of advertising. In 1952, their combined circulation was 37,890,747 and their non-alcoholic advertising revenue totaled \$160,317,498.00.

The circular not only gives all needed information as to whom protests should be sent, but also furnishes suggestions on how to make them more effective. It also contains the names of the 23 organizations of the National Council which have a combined membership of more than 25,000,000.

This Crusade was originally authorized by the NTPC in January of 1952. It was carried forward on a very limited scale throughout

that year. In January of this year, the Council voted unanimously to continue the Crusade on a nation-wide basis and to make every effort to enlist the active cooperation of all the organizations of the Council and of other groups as well in carrying it forward aggressively. This the Committee Against Liquor Advertising is endeavoring to do.

In this effort, the Committee considers this four-page circular with its informative, stirring and time-saving information, of such importance that it urges all interested in the Crusade, especially leaders, to secure it for themselves and for others participating in the Crusade. The cost—1 to 20 copies, 10 cents each; 20 to 40 copies, 8 cents each; 50 copies and upwards 6 cents each.

For copies of the Crusade circular (including record sheet) and general information, address R. H. Martin, D. D., Chairman, 209 Ninth St., Pittsburgh, Pa.

## Trust Me

PHYLLIS CARTER

Oh ye children of little faith,  
Know ye not that God is Love;  
That He ever watches o'er you,  
From His blessed throne above?

Know ye not He is all Wisdom,  
All Power and all Mercy too?  
He, in love, is always near,  
Have you cause to be untrue?

When the Christian path grows dim  
And temptations make you weak;  
There is One who is willing to help you,  
Only listen—let Him speak.

When you try within yourself  
To bear your heavy load,  
When you fail to ask for strength  
You stumble along the road.

Can't you hear the Saviour saying,  
"Look upon My brow:  
I took your burdens to Calvary,  
Can't you trust Me now?


"I didn't fail to bear your sins;  
I loved you ere you knew Me;  
With My blood I washed you clean,  
And tenderly drew you to Me.

"Can't you trust Me now, dear child?"  
I hear the words ring out;  
They penetrate deep into my heart,  
Amid my fear and doubt.

I hear these words because, you see,  
My faith is very weak—  
I fail to fully trust my Lord;  
I fail, His face, to seek.

Still, the voice comes soft and gentle,  
As little waves upon the sea;  
"I will never, never fail you—  
Please, dear child, please trust Me."

## Crusade Against Liquor Advertising and Beercasting

 CRUSADE against the newspaper, magazine, radio and television advertising of alcoholic liquors is now being launched on a nation-wide scale. It is sponsored by The National Temperance and Prohibition Council and is in charge of the Council's Committee Against Liquor Advertising of which Dr. R. H. Martin is chairman.

This committee has just published a large, four-page circular of some 2,800 words which contains all the information needed for active participation in the Crusade. In emphasizing the importance of the Crusade, the circular says:

"The traffic in alcoholic liquors is now spending at the rate of \$250,000,000 a year in the most deceptive and glamorous advertising of liquor, wine and beer ever conceived by the mind of man. Its purpose is to increase their sale and consumption. More and more this advertising is aimed at the home. The brewers especially are determined to make all Americans believe that 'Beer Belongs' in the home. With consummate skill and deception they would take over the American home including the mother and children."

The following, the circular declares, makes the Crusade imperative:

"The breakdown of the American home with liquor as the major contributing cause.

"37,600 persons killed and 2,090,000 injured on our highways in 1952, 25% to 50% due to drunken or drinking drivers and pedestrians.

"2,036,510 major crimes committed in 1952 with liquor as the major cause.



# Notes and Quotes



BY J. C. GRIFFIN

The 1953 session of the National Association which was held in Mt. Vernon, Illinois, was one of the most interesting ever held. Reports showed expansion in every department. The Free Will Baptist Denomination is growing. With this growth, opportunities and responsibilities increase. When a child is small, you can dress him up without so much cost, but when he grows up it takes more. So it is with our denomination.

## THE BIBLE COLLEGE

Ten or eleven years ago it did not take but a few thousand dollars to operate our Bible College, but things have changed. The college has grown from less than a dozen students to a possible two hundred for the 1953-54 session. This means a larger budget.

It will not be too long before the Secretary will make it known that every department within the denomination has a larger budget for next year. This increase is made necessary by our growth.

## OUR FOREIGN MISSION WORK

It is almost impossible to grasp the remarkable accomplishments in the Foreign Mission Department of the denomination. It was in 1935 that Sister Barnard left the states for India, with very little promised her from the hands of men, but relying upon the leadership of the Lord she went forward. God has been with her in her work and from that day to this, there has been an increase in interest among our people.

The report was given of the work in India is really encouraging to those who desire the salvation of all men regardless of color or rank. Miss Barnard and Miss Wilson, two great heroines in the field of sacrificial service, are accomplishing wonderful things according to the report made by the Foreign Mission Secretary, Rev. Raymond Riggs.

Rev. Raymond Riggs has made a good secretary of the Foreign Mission Board and has been elected by the Board and the National Association to be the full-time promotional director of the Foreign Mission work of the denomination.

Reports from the work of Dan and Trula Cronk show great accomplishments. When these young people dedicated themselves to the work of the Lord, we predicted that the Lord would use them in an unusual way. Our prediction has come true.

Then there are our youngest missionaries in India, the Hannas who have made such a wonderful sacrifice for the Cause. They are

taking hold of the work with promise and great things are being accomplished through their stewardship.

The demand for more money in the Foreign Mission Department is great.

## HOME MISSIONS

The report of the Home Mission Board shows that great strides have been made in the last twelve months in the organization of new churches. For several years this work did not make much progress, but now great enthusiasm is manifest. Rev. J. B. Bloss and the other members of the Home Mission Board have accomplished much this past year. You will rejoice when you read their report in your National minutes.

The Board of Publication and Literature paid its own way and made gains. This board paid to the promotional department the sum of \$90.00 to help carry on the work. This board started in 1942 without a penny. It has been the little Board that has had no gifts from the National budget, but has helped to run the financial end of the Association out of its earnings.

## A NEW BOOK

Just off the press is a new book entitled, *The Quack Doctor*, Rev. Paul Woolsey is the author. He wrote this book while he was in India. It is the most interesting book that we have seen on our foreign mission work. The book is on sale by the Free Will Baptist Gem, Monett, Missouri, at the small price of forty cents per copy.

The book is attractive in format, has 79 pages and is well worth the price. You may have three copies for only one dollar and help inform others about our mission work.

## OUR VISIT TO NASON

Rev. James Evans and I had the blessing of lodging in the home of Rev. Hosea Smith while in Mt. Vernon. Brother and Sister Smith just turned two whole rooms with bath over to us and said, "Make yourself at home." This we did. It is wonderful to meet some of God's children that you have never known before and find yourself right at home. We certainly enjoyed our stay with Brother and Sister Smith.

On Sunday, July 12, Brother Evans and I visited Nason Church. I preached at the 11 a. m. service. We had a wonderful altar service with Christians dedicating themselves to the work of evangelism. Brother James Evans preached at the evening service. There was one young lady converted in this service and much rejoicing was evidenced. Mrs. Lewis Lester is the pastor and is doing a great work in this small community.

## THE ILLINOIS YOUTH CAMP

Sunday afternoon, July 12, Brother Evans and I visited the Illinois youth camp at Benton. They have ten acres of land with a nice auditorium, a girls dormitory, a dining hall, and a nicely arranged kitchen. All their buildings are of concrete blocks with cement floor. Much is being accomplished by Free Will Baptists in Illinois for their youth.

## THE SPIRIT OF EVANGELISM

The spirit of evangelism is on the upward

trend everywhere with Free Will Baptists. Our youth is being inspired to evangelize. The winning of the lost to Christ is the great watchword with us now. Praise the Lord!

While we are talking about evangelism, let us call to your attention again the book, *Evangelism the Great Commission in Action*, by Rev. Floyd B. Cherry. If you want to learn to do successful evangelistic work send twenty-five cents to the Free Will Baptist Press, Ayden, North Carolina, get this book and read it.

National Sunday School Convention, Aug. 4-6  
Columbia, Tennessee

## You Aren't Whipped Till You Give Up

Adversity cannot crush and ruin lives unless men submit to defeat and allow their troubles to break their spirit of conquest. The piece of grit which finds its way into the shell of an oyster is an annoyance, but since the oyster cannot free itself from the grit, it proceeds to build a pearl about the annoyance. There are hundreds of men in all walks of life who have refused to allow adversity to crush them, but have compelled adverse conditions to minister to them and through them to others less fortunate than themselves.

There is no need to ignore adversity, nor to waste time trying to explain how it came, nor even to call it a blessing. There is need to rise above it and to force it to become a minister for good. The future is always before us and if we will wear the adversity-proof armor which Paul describes in Ephesians 6:13-18, we learn that God does not intend for us to surrender to difficulties, but to conquer them.

"Let us then believe Paul, that all things, even the hard, bitter experiences can work for good, in the end, if we determine not to lie down and be crushed, but to dig from them the sprinkle of gold that may be there."

—The Baptist Observer.

## For Whom Did Christ Die?

"Christ . . . died for all" (II Cor. 5:14, 15).

Twelve shipwrecked men were laboring in heavy seas in an overloaded boat. One of the seamen, in order to lighten the boat, deliberately sprang overboard. The rest were saved. For which of the eleven did the sailor give his life? If Christ died for all, He died for each; for no one more than another, and no one omitted. The sun shines for nineteen hundred millions of mankind; but I know that it shines for me.—A. T. Pierson.

All through life I've always found  
The poorest fruit is on the ground.  
To get the apple that is prime,  
You have to reach or have to climb!

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Christian's War Temperance

(Lesson for August 9)

LESSON: I Cor. 9:24-27; Eph. 6:10-20.  
Romans 14:19-21.

GOLDEN TEXT: Romans 14:21.

### I. THE HEART OF THE LESSON.

Today's lesson is the third temperance lesson of the year. On March 8, our lesson was on alertness; on May 25, our lesson was concerned with the Christian conscience; today—the Christian's war. These lessons point out vividly that temperance involves more than strong drink. This matter of temperance involves all the sins of the flesh.

The secret of victory is 'in the Lord.' This phrase or its equivalent is used thirty-five times in the book of Ephesians. There is no salvation, strength, or victory except "in the Lord."

The methods of Satan are so silent and his motives so sinister that it is not always easy to uncover them. Do you not recall Peter's description of the Adversary, the devil, as a "roaring lion, walking about seeking whom he may devour"? But the lion never roars until he has taken his prey. 'This is a fact known to naturalists and confirmed by Scripture. The Psalmist description of the lion's silent hunt is after this manner: "He lurketh in secret as a lion in his covert, he lieth in wait to catch the prey" (Psalm 10:9). Isaiah speaks of the lion as "roaring on his prey" (31:4). We must not overlook the strength of the enemy.

As a last consideration—"finally"—Paul urges the Ephesians to be strong in the Lord. Our only source of strength is God. Christians must remember that as our salvation is from God, so is our strength. It is when we go out in our own strength that we fail and fall prey to Satan.—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. The race that is run by all who believe is won by all who run by faith (1 Corinthians 9:24).
2. If the racers of earth need self-control, much more do those who are running for heaven (V. 25).
3. The greatest foe on land or sea is that man Adam who lives with me (Vs. 26, 27).
4. The wiles of Satan can be withstood only through the strength and power of the Lord (Ephesians 6:10, 11).
5. The fiercest attacks by the hosts of evil can be repulsed by the forces of right (Vs. 12, 13).
6. The safest protection God's soldiers can have is the instruments of righteousness (Vs. 14-17).
7. To boldly declare the Gospel of Christ

one needs the sustaining help of prayer (Vs. 18-20).

8. Those who follow the way of peace are acknowledged by Christ as the children of God. (Romans 14:19; Matt. 5:9).

9. A thing that is good becomes a sin when its use becomes a stumbling-block to others (V. 20).

10. If we would be our brother's keeper, we must forego the things that cause him to stumble (V. 21).

### ADDITIONAL TRUTHS

1. Some of us might have thought it more logical to look at the enemies first before considering our endowment and equipment. A little thinking will convince us that God's order is better. Before we are given a glimpse of the enemy, or anything else, we are reminded of our endowment from on high. If we had seen the enemy first we might have become so discouraged as not even to examine what provisions God has made for us. We might have become like ten of the twelve spies that Joshua had sent to spy out the land of Canaan. They were more impressed with the fact that there were giants in the land who lived in walled cities than with the fact that the Lord, who had always given them the victory in the past, was with them.

2. We should also notice that our enemies are powerful. We will never gain anything by minimizing or denying the power of the devil. He has succeeded in overcoming some of the greatest of the human race. He defeated Adam and Eve when everything was conducive to victory for them. He was able to make the Prophet Elijah thoroughly discouraged. He caused the great King David to fall into horrible sin. He was not afraid to launch an attack directly on the Son of God. He has achieved some notable victories, but that does not mean that we will have to fall before him.

3. We read of the mind of the flesh (Eph. 2:2; Col. 2:18). Flesh is the whole unregenerate man. A writer says, "Luther is right in saying that 'the flesh' is used by Paul to include body and soul, reason and all man's faculties in his natural state." (Moorehead). When one accepts Christ as Saviour, he is born again, born of the Spirit; he becomes a new creation in Christ Jesus (II Cor. 5:17). He becomes possessor of a new nature, the Divine nature (II Peter 1:4). Between these two natures, there is a constant war. We have then two minds in us, or two powers that are drawing us in opposite directions. We have the mind of Christ (Phil. 2:5), and the mind of the flesh (Rom. 8:7).

This old nature, the flesh, is never modified or eradicated from the believer. It will continue with him until death or until the Lord comes. It is always alive and ready to spring forth and put the believer under bondage. It always wars against the soul (I Peter 2:11).

But there is a way by which the Christian can get victory over it (Rom. 6-8). First of all, this old nature has been condemned by God and put to death by the Cross. Judgment has been passed on it. It is for us to reckon true what God says is true of its death. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (6:11). We are to mortify our members which are upon the earth (Col. 3:5). We are to "crucify the flesh" (Gal. 5:24). We are to make no "provision for the flesh" (Rom. 13:14). In a word, we are to resist and deny all the motions of the flesh. This can be done only as we yield ourselves to God and live by the power of the Spirit.—*The Bible Expositor*.

### II. THE LESSON ILLUSTRATED. WHAT "GOOD LIQUOR" DID

Some months ago a fatal accident took place upon one of the nation's highways involving the lives of four young people. The evidence that liquor was the culprit was found in the broken whiskey bottles among the debris and mangled bodies of the four youthful victims. The father of one of the girls in frenzied anguish over the untimely death of his beautiful daughter threatened to kill the one who had provided the four young people with liquor, but upon going to the cupboard where he kept his supply of choice beverages he found a note in his daughter's handwriting, "Dad, we're taking along some of your good liquor—I know you won't mind."—*Christian Union Herald*.

#### LOOKING OUT FOR THE ONE FOLLOWING

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth" (Rom. 14:21).

On the bridge of a British battleship one may see a notice which reads: "Remember the Next Astern." It is intended to be a constant reminder to the captain, as he issues his orders, not to do anything which would be likely to throw the next vessel into difficulties. We Christians would do well to make this our motto. There may be another, perhaps, following just in our wake, and a false move on our part may mean shipwreck for that one. "Remember the Next Astern."—*The S. S. Times*.

#### 'DON'T SOAR TOO LOW'

##### Psalm 90:1

"We have been told of the prairie eagle mortally wounded by a rifle shot. His eye still gleaming like a circle of light, he slowly turned his head and gave one more searching and longing look at the sky. He had often swept those starry skies with his wonderful wings. The beautiful sky was the home of his heart. It was the eagle's domain. A thousand times he had exploited his splendid strength there. In those faraway heights he had played with the lightnings and raced with the winds, and now, so far away from home, the eagle lay dying because for once he forgot and flew too low.

"Is not this warning for the child of God? 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God' (Col. 3:1-3)."



# Christmas Cards

FOR RESALE BY AUXILIARIES AND OTHER ORGANIZATIONS

**60c per Box of 21**

(In Lots of 100 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

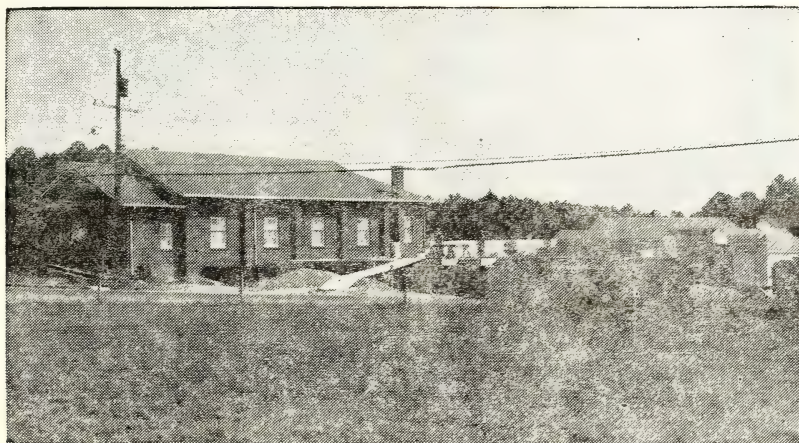
Duke University Library  
AUG 6 1953  
Durham, N. C.

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

## NEW AUDITORIUM OF CRAMERTON, NORTH CAROLINA, CHURCH



Shown above is the new auditorium which is being erected by the Cramerton, North Carolina, Church. The new building will be 44 by 80 feet in size, and will have a seating capacity of about 500. The present auditorium will be converted into an educational building. When all plans are completed, the Sunday school will be able to handle an enrollment of from six to seven hundred. Members of the Building Committee are: Rev. Roy Rikard, pastor; J. A. Smith, foreman; Curtis Smith, treasurer; and Jack Rollins.

**IN THIS  
ISSUE**

A LITTLE PILGRIM.....Author Unknown  
THE MINISTER AS TABLE GUEST.....Selected  
SOUND DOCTRINE (The Sin Problem).....Rev. W. A. Carnett

AYDEN, N. C.  
AUGUST 5, 1953  
Vol. 68 No. 30



## A LIVING DEATH

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me (Galatians 2:20).

Paul, in this verse, gives the secret of the victorious Christian life. No life can be victorious until a right relationship is established with Christ. To come into a right relationship with Him, our wills must be crucified and His will exalted. This simply means that the hard unyielding self, which justifies itself, wants its own way, stands up for its rights, and seeks its own glory, at last bows its head to God's will, admits its wrong, gives up its own way to Jesus, surrenders its rights and discards its own glory. In other words it is dying to self and self-attitudes, it is being crucified with Christ.

The self-like can never please God. Too often, it is self trying to live the Christian life, self trying to do Christian service, self who gets irritable and envious and resentful and critical and worried. God knows no righteousness except that which is in his Son, Christ Jesus; therefore, if we would please God, self must be crucified and the Savior exalted.

Andrew Murray says, "Just as water ever seeks and fills the lowest place, so the moment God finds you abased and empty, his glory and power flow in."

Jesus said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12).

Dying to self is not a thing we do once for all. There is an initial dying, when God first shows us these things and we are saved. But after that, there must be a constant dying for only so can the Lord Jesus be revealed constantly through us. This is what Paul meant when he said, "I die daily."

A young minister was preaching a sermon on Christ washing the disciples' feet, and in the midst of it he said, "Do you know, friends, we are all fighting for the top in the church, but there are so few fighting for the towel." This was his way of saying that there are so few who are willing to crucify self, and be the last, the lowest, and the least in the body of Christ.

【●】

I have been born again, born anew. I am a "new creation" in Christ. He died for me, but that is only half the truth. **I died with Him**, was crucified together with Him. Did One die for all? Then "all died"—I died. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15).

Let me say with all the consent of my redeemed being, "I am jointly crucified together with Christ—I am planted together into the likeness of His death—I consent to the termination of all my self-centeredness." And let me know that as surely as I have shared "the reality of His death" so shall I no less rise with Him in resur-



**HEALTH IS TAUGHT AT THE DAY HOME**

rection into a new and wonderful and endless life. Death with Christ so nullifies the old life that I can step forth into newness of spiritual power—power so altogether new that I can daily walk in "newness of life."—L. E. Maxwell

【●】

"Are you choosing, dictating and determining that God shall give you certain things, or are you humbly submitting to Him, and asking Him to give what He sees will be best for you, and in which you may most fully glorify Him?"—Selected.

## The Mail Box

### COLLEGE STUDENT DESIRES CHRISTIAN WORK

"I am a student of the Free Will Baptist Bible College, Nashville, Tennessee, twenty year old, and am available for revivals or any type of Christian work this fall, winter, and next summer. Anyone desiring my services may write me, Charles Bryant, 1118 Atlantic Avenue, Goldsboro, North Carolina. Thank you very much."—Charles Bryant.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# A Little Pilgrim

## or JESUS PAID THE FARE

One Summer evening, ere the sun went down,  
When city men were hastening from the town,  
To reach their homes—some near at hand, some far,  
By snorting train, by omnibus or car,  
To be beyond the reach of city's din,  
A street car stopped, a little girl got in:  
A cheery looking girl, scarce four years old;  
Although not shy, her manners were not bold;  
But all alone! one scarce could understand.

She held a bundle in her little hand—  
A tiny handkerchief with corners tied,  
But which did not some bread and butter hide;  
A satin scarf, so natty and so neat,  
Was o'er her shoulders thrown. She took her seat,  
And laid her bundle underneath her arm,  
And smiling prettily, but yet so calm,  
To the conductor said, "May I sit here?"  
He answered instantly, "Oh yes, my dear."  
And there she seemed inclined to make her stay,  
While once again the car went on its way.

The tall conductor—over six feet high,  
Now scanned the travelers with a business eye;  
But in that eye was something kind and mild.  
That took the notice of the little child.

A little after, and the man went round,  
And soon was heard the old familiar sound  
Of gathering fares and clipping tickets too—  
The car was full and he had much to do.

"Your fare, my little girl," at length he said.  
She looked a moment, shook her little head,  
"I have no pennies; don't you know," said she,  
"My fare is paid, and Jesus paid for me?"

He looked bewildered—all the people smiled:  
"I didn't know; and who is Jesus, child?"  
"Why, don't you know He once for sinners died.  
For little children, and for men beside,  
To make us good, and wash us from our sin;  
Is this His railway I am traveling in?"

"Don't think it is! I want your fare, you know."

"I told you Jesus paid it long ago;  
My mother told me just before she died,  
That Jesus paid when He was crucified;  
That at the cross His railway did begin,  
Which took poor sinners from a world of sin;  
My mother said His home was grand and fair  
I want to go and see my mother there—  
I want to go to heaven, where Jesus lives,  
Won't you go too? My mother said He gives  
A loving welcome—shall we not be late?  
I want to go before He shuts the gate;  
And He bids little children come to Him."

The poor conductor's eyes felt rather dim,  
He knew not why—he fumbled at his coat,  
And felt a substance rising in his throat.

The people listened to the little child,  
Some were in tears—the roughest even smiled,  
And some one whispered as they looked amazed:  
"Out of the mouth of babes the Lord is praised."

"I am a pilgrim," said the little thing:  
"I'm going home. My mother used to sing  
To me of Jesus and His Father's love;  
Told me to meet her in His home above.  
And so today when aunt went out to tea,  
And looking out I could not father see,  
I got my bundle—this my little kit,  
(I am so hungry—I'd like to have a bit!)  
And got my hat, and then I left my home,  
A little pilgrim up to heaven to roam;  
And then your nice car stopped, and I could see  
You looked so kind—I saw you beckon me,  
I thought you must belong to Jesus train.  
And are you going home to heaven again?"

The poor conductor only shook his head;  
Tears in his eyes—the power of speech had fled.  
Had conscience by her prattle roused his fears,  
And struck upon the fountain of his tears;  
And made his thoughts in sad confusion whirl?

At last he said, "I had a little girl,  
I loved her much; she was my little pet,  
And with great fondness I remember yet  
How much she loved me. But one day she died."

"She's gone to heaven," the little girl replied;  
"She's gone to Jesus—Jesus paid her fare.  
O dear conductor, won't you meet her there?"

The poor conductor now broke fairly down:  
He could have borne the harshest look or frown,  
But no one laughed; and many sitting by  
Beheld the scene with sympathetic eye.

He kissed the child, for she his heart had won.  
"I am so sleepy," said the little one,  
"If you will let me, I'll lie here and wait  
Until your street car comes to Jesus' gate;  
Be sure you wake me up, and pull my frock,  
And at the gate give just one little knock,  
And you'll see Jesus there!"

The strong man wept . . .

I could but think as from the car I stepped,  
How oft a little one has found the road,  
The narrow pathway to that blest abode:  
Through faith in Christ had read its title clear,  
While learned men remain in doubt and fear.  
A little child! the Lord oft uses such  
The stoutest heart to break, or bend, or touch;  
Then by His Spirit bids the conflict cease,  
And once forever enter into peace.

And now to all the happy news we bear:  
That Jesus paid our fare.

Author Unknown



# THE MINISTER AS A TABLE GUEST

**A** MINISTER friend said to another, "I have a compliment for you. Mrs. Blank says she likes you." "How come—for what?" he asked. "She says that whenever you come to her table, no matter what is on it, you always eat a lot, as if you enjoy it!"

The remark betrays a virtue and a fault in each. Both faults are all too common. Her fault was that of Martha, too great "care" about a "good table." The minister's fault was that he made too conspicuous the fact that he was a "good eater." In each case an amiable virtue was degraded into a fault.

For a hostess to wish the minister or another to remember her table with pleasure is a human and amiable virtue. Also it is a virtue for a minister to reward the pains of his hostess by seeming to enjoy the meal she has prepared with "care." And all the more if her home is humble, and the meal is not the best. In that case all the fine feeling in him may well go out to his hostess in praise and gratitude. And her humble heart will love him for it.

I think I know humble homes and families won over a simple meal. I've said to a wife concerned about a straying husband or son, "Let me come and have a meal with you, and just be one of you at your table, so as to know your family intimately." And there on their human level, but radiating something as high as heaven, one may find his highest opportunity on earth to do good. It was a favorite method used by Jesus to win "publicans and sinners."

## A Lesson for the Annual Revival

Among the regrettable memories of my life has been the wrong emphasis I've felt in time of the annual "revival," emphasis on entertainment and eating! A notable instance was a union revival effort. The services were in the Baptist church. The guest minister was a Methodist, a man of fine ability and evident consecration. Twice daily the hospitable

homes of the community were wide open to the several ministers for meals. And such meals! Earnestly I urged the people privately and publicly not to make it a time of feasting, but of prayer and dedication and of visiting those we wished to help. I was sincerely grieved that unfaithfully tables were loaded, and the ministers were tempted and urged to overeat. The urge was well-nigh irresistible. Our hostesses seemed to be caught up in a rivalry to outdo one another in lavish hospitality.

Through the ten days the evil of it grew on me as tragic. My heart yearned and prayed for a real revival of religion. Yet daily I felt myself caught in the grip of something close to conviviality.

Inwardly and with shame I had to own that this convivial spirit was promoted partly by the ministers. For almost daily, even in public, one or another minister would parade the fact that everywhere we found tables loaded with the most wonderful meals! Sometimes the wonderful hostess would be publicly named in compliment. Or it would be frankly conceded that the preacher was "too full for utterance!" As a result housewives were put on their mettle to outdo one another in their generous hospitality. And the poorer hostess was put under a strain to measure up to the high standard paraded in public. In vain I sought to counteract the convivial spirit by urging simplicity, and the paramount importance of the spiritual task set for the church and community.

I've seen a like situation come when a beloved former pastor came back for the annual revival services. Idolized by all the community, he, and not the revival, became the center of interest. Again it became a time of feasting, of the public parading of lavish meals and of overeating.

## A Spiritual Test for the Minister

Such situations put the consecration of the minister to a severe test. Too often, alas, he fails to measure up to the highest. The good accomplished by his preaching is regrettably lessened. And the world is not blind to the

implications. No minister dares to plead in favor of his feasting that Jesus was called a "glutton and drunkard." He was able to stand the test. His minister is to avoid all risk to his spiritual influence.

## One Memorable Example

Last Sunday I went back after 30 years to a church where I had been the guest minister in ten-day revival services. I recalled with rare pleasure their plan of entertaining the ministers during the ten days. I was pleased to learn that through three decades they had continued to follow the same plan. It will not interest the larger town churches. They cut the knot of the problem by putting the guest minister at a hotel. The rural and the small-town churches may profit by the plan of this church.

All the homes of the little town through the ten days were wide open to the pastor and the visitor. In advance a complete schedule of meals, three a day, had been worked out, usually in three different homes a day. At first thought one revolts, especially the guest minister. How could he do it and preach! I began with fear.

But the pastor was a very godly man. To him it seemed a supreme opportunity to enter daily the bosom of three families with the guest minister, to sit intimately with them at their tables for a simple meal, to enter as friends into their daily living and their problems, to drop a precious word of truth, to invite them to the services, and to go from the able with a benediction. The people were made to feel the weight of the ministers' great task in hand. It required all their time and strength. Except where help was needed, they could give only a minimum of time to being social. Gossiping and levity were excluded by the atmosphere of the religious services. All the years since I've remembered it as the finest opportunity of a lifetime to meet all the people of the community intimately, to touch them helpfully at close range.

On my return visit last Sunday I heard the present young pastor appeal earnestly for simplicity of entertainment in their pending revival services. Privately he said he has little hope they will heed the appeal.

I suggest several hints out of my experience:

(1) Let the pastor call together all those who are to be hosts to the ministers, and earnestly appeal to them to serve frugal meals, and to reserve their energy for the services and for visitation.

(2) Let him prepare several leaders to bring to the meeting sample menus of the simple meals they themselves are pledged to serve. It will go far to eliminate rivalry in lavish meals. It puts a premium on simplicity.

(3) Urge the guest minister to put his praise not on lavish meals and labored entertainment, but on simplicity and frugality, with the consecration of time and energy to the highest.

(4) Let the pastor and guest minister see that their visits are short, friendly, intimate, and deeply spiritual, the impression left in every home being Paul's, "this one thing I do."

How often I've seen great preaching in a revival meeting dissipated by a spirit of conviviality and levity out of the pulpit!—Biblical Recorder.

# A PAGE OF POETRY

## "My Prayer of Thanks"

MAUD (REYNOLDS) DEAN

Lord, held me live each passing day  
As thou would have me go;  
Help me to lend a helping hand,  
And love to others show.

Help me to think not of myself,  
But of someone in need;  
That through my life, unto the cross,  
Might some poor sinner lead.

Help me to think of those that are ill,  
And those who may be poor;  
Help me to realize that I'm blessed,  
That others may need more.

Lord, if we'd always stop and think,  
Then look about to see  
That someone else is much worse off  
Than we, ourselves may be.

Help me, dear Lord, to thank you for  
Those cared for me while ill;  
Help me to realize what a load  
They carried up life's hill.

I thank you for the nurses  
And faithful doctors too;  
Yes, even for the janitor  
Who smiled when days were blue.

Thank you, dear Lord, for many friends  
Who prayed for me each day;  
For those who helped lift financial loads  
Which were so hard to pay.

Thank you, dear Lord, for those who sent  
flowers  
And cards into my room;  
For those who left tracts, and friends who  
came  
Which brightened up my gloom.

I also want to thank you for  
America where we're free  
To worship thee as we desire,  
And may it always be.

I want to thank you for thy word,  
The Bible so divine;  
Which is a light unto my path,  
And may it ever shine.

There are so many things, dear Lord,  
I desire so much in life;  
But do not let me ask amiss,  
As it could bring much strife.

So just what you want me to have,  
I ask, "Thy will be done."  
If desires on earth are incomplete,  
In heaven, they'll be won.

God keep in me a thankful heart  
For everything each day;  
Help me to hold a light of love  
For others on life's way.

Dear Father, in my closing prayer  
May I a life crown win;

## Come Unto Me

(Inspired by Math. 11:28, 29)

Come unto Me, ye who are weary,  
And I will give you rest—  
Lay your burdens at My feet;  
Your head upon My breast.

Come unto Me, ye heavy laden,  
And I will give you rest—  
Do not look back, don't give up hope,  
'Tis I who knows what's best.

Come unto Me, ye laborers of Mine,  
And I will give you rest—  
Faint not, press on toward the mark;  
'Tis you who will be blessed.

Come unto Me, oh sinners dear,  
And I will give you rest—  
I'll give you strength to follow Me,  
Strength to stand the test.

Take My yoke and learn of Me,  
For I'm weak and lowly in heart;  
In love, I'll guide you day by day—  
From you, I'll never depart.

Come unto Me; yes everyone come!  
And I will be your nest;  
I plead with you; come unto me,  
And I will give you rest.

Phyllis Carter

## If I Had But a Day to Live

Evelyn Pokrzywa

If I had but one day on earth to live  
I know just what I'd do;  
I'd gather my riches and try to give,  
And I'd sing and pray some too.

I wonder if we knew when the last day  
Was coming, if we would prepare,  
Or would we go on not bothering to pray  
To meet our Saviour up there.

If I had but one more day on earth,  
I would look both near and far,  
And I'd read all about our Saviour's birth,  
And I'd lift my head to the stars.

I guess it is well that we never know  
When our last day on earth will come;  
For we would tread over the pure white snow  
Looking for light from the sun.

A forgiving heart, oh let me keep,  
I pray in Jesus' name, Amen.

(After returning from the hospital, April 12, 1953, I realized how God had blessed and cared for me. I had so much to be thankful for, through inspiration my prayer became a poem from the depths of my heart. May God bless all who read it.—M. R. D.)

## My Body, Soul, and Spirit Are His

By Edward L. Crane

My hands to serve the living Lord,  
My feet to walk His ways.  
My eyes to read His holy Word,  
My lips to tell His praise.  
My ears to hear what He revealed,  
Not fragments, but the whole,  
My body all, from head to toe,  
For His complete control.

I want my mind to think God's thoughts,  
To see His will for me,  
To know the content of His Word,  
The Christ of Calvary.  
Whatever else my mind may know,  
This is the very best;  
The blood of Christ avails for me,  
In Him my soul has rest.

My spirit, too, in Christ has birth,  
The birth from heaven above,  
To any one who will receive,  
God offers it in love.  
I took the Saviour at His word,  
By grace in Him I live.  
Now body, soul, and spirit, Lord;  
To Thee I gladly give.

—Christian Victory.

## My Heart's Desire

Mrs. Harvey Moore

I want to be a worker  
In God's kingdom here below,  
I want to scatter sunshine  
As on my way I go.

I know I'm very weak  
In His service here below,  
But I'm asking Him, to strengthen me  
And guide me as I go.

I want to speak some word  
That will cause someone to think  
Over their soul's salvation;  
Think, and then repent.

I'm asking God for His Spirit  
That will lead me to do the right;  
If I only can obtain it,  
Then I will be alright.

I want a home in heaven,  
A home beyond the sky;  
To live with my blessed Master,  
Then I'll have my heart's desire.

"I believe that if strong drink could be wiped out of the earth tonight, humanity would wake in the morning with more than half its sins and sorrows gone."—Hall Caine.



# NEWS NOTES

## PLEASANT GROVE BIBLE SCHOOL

Pictured with this story are the students, teachers, and co-workers of the daily vacation Bible school held the week of June 1 through June 5 at Pleasant Grove Church, Wayne County, North Carolina. During this same week the church had a visiting evangelist, Richard Etheridge of Wilson, North Carolina, who brought very inspiring and soul-stirring messages each evening.

The school was divided into five departments with an average daily attendance of 104. The commencement exercises were held Friday night along with the evangelistic service which also closed with this series of services.

The superintendent for the Bible school was Mrs. Rufus Hare with her



teachers and co-workers as follows: Nursery Class—Mrs. Quentine Howcill, Mrs. Chesbro Fields, and Mrs. Ackley Jones; Beginners Class—Mrs. Dewey Pate and Mrs. Cebie Howell; Primary Class—Mrs. Clifton Howell, Mrs. Bill Fields, and Mrs. Oscar Jones; Junior Class—Mrs. U. J. Roberts, Mrs. David Sasser, and Mrs. Garland Rich; Intermediate Class—Mr. Richard Etheridge and Mrs. Frank Edmundson; Pianist—Mrs. Claude King, Jr.; Choir Director—Mrs. Charles Pender.

Each afternoon refreshments were served by several ladies of the community.

Results from the youth revival can not be told, but three united with the church following their confession of faith. Others accepted Christ but joined churches elsewhere.



## PRESIDENT COOPERATES WITH NAE

President Dwight D. Eisenhower, in simple ceremonies at the White House, has signed a freedom declaration, sponsored by the National Association of Evangelicals, thus touching off a year-long "March of Freedom" celebration sponsored by the NAE "to emphasize the fact that freedom depends on faith in God."

"This is the kind of thing I am glad to do," the President remarked, as he signed the document in the presence of a group of clergymen, laymen and Congressmen active in the "March of Freedom" movement. "The fundamental ideas expressed here are the foundation

stones of our country. This is a deep, profound and simple idea—like most great truths."

The declaration, which is being signed by other leading federal officials, cites the seven "divine freedoms" guaranteed in the 23rd Psalm—freedom from want, from hunger, from thirst, from sin, from fear, from enemies, and, finally, the freedom to live abundantly.

Because "the forces of evil in the world are bent on destroying our religious freedom as guaranteed by the Constitution," the declaration states that the nation "needs to be reminded of its great spiritual heritage."

"We do therefore affirm that the heritage of freedom which we cherish as Americans is from God, who is the author of seven freedoms in the Twenty-Third Psalm, and—

"We do further affirm that only those who

have an obedient faith in God are assured of freedom and the abundant life, and that only those nations will live and be free whose people have this faith."

The group watching the President as he signed included Dr. Paul S. Rees, president of the National Association of Evangelicals; Dr. Frederick W. Fowler, of Pittsburgh, Pa., chairman of the Commission on Evangelical Action; L. O. Masten, of Sudan, Texas; Charles E. Kellogg and James Powell Tuck, of Norwalk, Conn.; Dr. J. D. Murch, editor of Evangelical Action, Cincinnati, O.; Herbert J. Lorber, of Chicago, Ill.; Dr. R. L. Decker, executive director of the NAE; Dr. Harold C. Taylor, vice-chairman of the March of Freedom, and Clyde W. Taylor, of Washington, secretary of the National association.

## NEW SALEM REVIVAL

Rev. Sam Kennedy began a revival meeting at the New Salem Free Will Baptist Church, Craven County, North Carolina, Monday night, August 3. New Salem Church is a newly organized church near Juniper Chapel Church. Other churches in this area are asked to help out in this revival. Rev. B. F. Ringgold, Sr., is pastor.

## KENTUCKY ASSOCIATION MEETS

The John Thomas Association of Free Will Baptists of Kentucky will meet with the Burdine Church, Letcher County, September 10-13, 1953.

## TWIDDY CONDUCTS REVIVAL

A revival will begin Sunday night, August 9, eight p.m. at Piney Grove Church, Washington County, North Carolina, with Rev. "Billy" Twiddy of Elizabeth City as evangelist. A cordial welcome is extended to all.

## PINE PRAIRIE BIBLE SCHOOL

The Pine Prairie Free Will Baptist Church, Huntsville, Texas, held its vacation Bible school the week of July 6-10, with an average attendance of 60 pupils. Thirteen workers labored diligently in the classes from 8:30 to 11:30 each morning and various mothers served refreshments for the students.

The school climaxed Friday with an evangelistic message by the pastor, Rev. H. Ray Berry, followed by a picnic lunch. The commencement program was held Sunday evening at the regular worship service. The program was very meaningful and well attended. The offerings received during the week were put into a fund to help children attend camp.

## MT. MORIAH TO OBSERVE HOME-COMING

Mt. Moriah Free Will Baptist Church of Hamlet, North Carolina, will observe its annual home-coming, Sunday, August 9, with a picnic lunch being served at the noon hour. All former pastors, members, and friends are

## COMING EVENTS

August 4-6—National Sunday School Convention  
August 29—Union Meeting Time  
August 30—Sunday School Convention Time  
September 7—Labor Day

ured to attend and enjoy the fellowship together.

A revival meeting will begin with the evening service at 7:30 on this date and continue through August 16. Rev. Clyde Cox of Rockingham, North Carolina, will be the evangelist. Rev. Angus Prevatte of Raeford, North Carolina, is the pastor.

\* \* \*

#### KOREAN ARMISTICE

The National Council of the Churches of Christ in the U.S.A., in a telegram to President Eisenhower July 27, expressed the hope that "forthcoming negotiations will establish the conditions of a just and durable peace in Korea."

"In fulfilling its obligations under the charter of the United Nations our country has shown its determination to strive for a world freed from the terror of aggression and at the same time, its consistent readiness to seek solution of international issue by negotiations," said the message signed by Dr. Samuel McCreight Cavert, general secretary of the National Council.

In greetings to Christians of Korea, Dr. Cavert pledged full support of measures looking toward reconstruction and rehabilitation of Korea. "The people of our churches," he said, "have steadily supported the objective of a united and independent Korea and our purpose in this respect is reinforced by the armistice agreement."

Dr. Cavert cabled the message to the Rev. Fu Hochus, general secretary of the National Christian Council of Korea, which includes the major Protestant churches of that country.

The text of the invitation to President Eisenhower follows:

Hon. Dwight D. Eisenhower  
President of the United States  
The White House  
Washington, D. C.

The National Council of the Churches of Christ in the U. S. A. rejoices in the knowledge that an armistice has been signed in Korea and that hostilities have come to an end. In fulfilling its obligations under the Charter of the United Nations our country has shown its determination to strive for a world freed from the terror of aggression and at the same time its consistent readiness to seek solution of international issues by negotiation.

The people of our churches have been saddened by the many thousands of casualties in Korea. With profound gratitude they acknowledge their debt to those who from their own and other lands offered their lives that the hand of the aggressor might be stayed.

Now that the fighting has ceased it is our earnest prayer that the forthcoming negotiations will establish the conditions of a just and durable peace in Korea. We assure you, Mr. President, that devout Christians in the days ahead will be praying for you and for all those upon whom there has fallen the responsibility of negotiating a settlement in harmony with the principles of justice and reconciliation.

Samuel McCreight Cavert  
General Secretary  
National Council of the Churches  
of Christ in the U. S. A.

July 27, 1953

#### OGEECHIEE UNION MEETING

The Third Quarterly Meeting of the Ogeechee Union of South Georgia Association convened with Deep Creek Church near Herndon, Georgia, on Saturday, May 29, with Elder G. S. Holten as moderator and Mrs. Floyd Beasley as clerk.

The meeting opened with devotions conducted by Elder Thomas Collins, followed by the welcome address by Elder Mannis Powell. The minutes of the last meeting were read and adopted. Five of the seven churches in the association were represented. The following ministers were present: Elders G. S. Holten, Emmitt McDuffie, G. W. Collins, Mannis Powell and Thomas Collins.

After the appointment of committees, Elder Emmitt McDuffie brought the message of the day. His subject was "The Power of Prayer." After the benediction, the congregation was well entertained around the lunch table out on the church grounds which was well filled with good things to eat. The hospitality of the good people of Deep Creek Church and community made everyone feel welcome indeed.

The afternoon session consisted of committee reports which stressed the plea for all churches in the association to cooperate with the state promotional secretary in his work to get the required quota for missions. At the close of all business matters, a rising vote of thanks was extended to Deep Creek Church and community for the kind hospitality shown this union meeting.

The union adjourned to meet next time with Metter Church, Metter, Georgia, on Saturday before the fifth Sunday in August. Everyone is extended a cordial invitation to attend this union.

\* \* \*

#### NATIONAL SUNDAY SCHOOL WEEK

Thousands of Sunday schools and churches across the nation will observe "National Sunday School Week," September 27 to October 4.

A recent survey by the National Sunday School Association shows by far the greatest majority of Sunday schools begin their year October 1. This means the week between the last Sunday of September and the first Sunday in October is a logical time for the church to emphasize to the nation and to the community the place and importance of the Sunday school. In all probability this week at the end of September and the beginning of October, will be set aside year after year as "National Sunday School Week."

The suggested theme for the week this year is, "Building the Church Through the Sunday School."

The ABC's of National Sunday School Week are as follows:

- A lert
- B uild
- C oncentrate

Let's begin by alerting the church to the importance of the Sunday school. If this is properly done, the community will soon be aware of the Sunday school. The main reason that our communities are no more aware of the Sunday school is because so many of our churches are not alert to the potentialities existing in the Sunday school, to build the Christian character that builds the church.

#### COMMUNISM DOOMED

"Communism ultimately will be destroyed. It is unworkable because it is irrational." So declared Dr. Hymen J. Appelman, noted evangelist, in an interview. "Communism denies the right of personal property; it breaks up the home (all children are the property of the state); it opposes God and the church."

"God will not stand by and see such a system survive," he added. "The great majority of the Russian people are not Communists."

Dr. Appelman was born in Mogilev, White Russia, about four hundred miles east of the Polish border. He said that God is using the Communists to bring the world to a sense of its sin.

\* \* \*

#### CAPTIVE'S PRAYERS PREVAIL AGAINST ATHEISTIC GUARD

Salvation Army Commissioner Herbert A. Lord told how he defied with prayers an atheistic North Korean Communist with a gun—and won.

Commissioner Lord, recently repatriated by the Communists, told the story in the Salvation Army magazine, *War Cry*.

"Do you believe there is a God?" demanded the guard.

"Yes," replied the Commissioner.

"And do you believe that this God answers prayers?"

"Yes."

"Well, we'll prove it. I am going to stand behind you and I want you to pray to your God and ask Him in which hand I am holding this gun."

"I refuse to offer such a prayer—God is not a conjurer."

"And yet you believe He answers prayer?"

"Yes, and I am praying now."

"For what?"

"That He will give me grace not to lose my temper with you, and that if you decide to use your gun I may die like a Christian gentleman."

Commissioner Lord wound up his story:

"The Korean guard was silent and walked slowly away, leaving a greatly relieved inmate."

#### Our Life

Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down twelfold of blessings for each stroke of discipline and trial; and both hands are fastened to one secure pivot, the great, unchanging heart of a God of love.—*Southern Churchman*.

The dollar that was worth 100 cents in 1939 was worth 55.3 cents in June, 1952, according to the consumers' price index of the National Industrial Conference Board. — *Evangelical Press*.



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**Question: Is there such a thing as vicarious faith?**—J. B. Little, Tifton, Georgia.

**Answer:** According to Webster vicarious means "substitute or deputy delegated, the place of one person changed for or assumed by another" etc. This being granted if we were to accept as fact the assertion that there is such a thing as vicarious faith, we would believe that one person may have faith instead of or in the place of another. I believe that there is a sense in which this is taught in the Scriptures. When it comes to salvation this faith must be one that causes the Holy Spirit to move upon the man needing regeneration and causing him to believe for there can be no substitute for this personal act on the part of a sinner. John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Psalm 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

There are a number of instances in the Scriptures where, because of the persistence of a friend or interested party other than the one in need, the desired blessing came in due time; such is true in the pleading of Abraham for Lot, Gen. 18:20-32; see Matt. 9:28-29. See also Luke 22:32. Here in Luke is the account of Jesus praying for Peter that his "faith fail not" and of Jesus' instructions to him that he strengthen the brethren when he is converted as a result of Christ's prayers. See Luke 5:18-26 (verse 20), "And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him." According to this verse it was "their faith" that moved Jesus to heal the man of palsy. Also see Luke 7:1-10. The servant in this passage was sick and ready to die, therefore it was his master's, the centurion's, faith that caused Jesus to marvel and to call the servant forth from this near-death sickness. In Luke 8:50

it was Jairus and his wife whom Jesus called upon to exercise belief that their daughter who was dead be made alive again.

The Bible in this, as in other doctrinal questions, teaches us by example and by precept that we should be sane and act without extortion as we teach and preach, for God in revelation has made nothing clear without a purpose on His part and a need on man's part.

—O—

**Question: Where will the heathen that have never heard the Gospel dwell in eternity?**—Emmette McDuffie, Rochell, Georgia.

**Answer:** The Bible seems to be clear in teaching that all who do not have a personal faith in Jesus Christ as Lord will dwell in eternity alienated from the presence of God the Father and Christ the Son and in a place of punishment with fire and brimstone. See Luke 24:47. John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Romans 3:23, "For all have sinned, and come short of the glory of God." Psalm 9:17, "The wicked shall be turned into hell, and all the nations that forget God."

It occurs that there is a difference, however, in the punishment meted out to those who have heard and those who have not heard the gospel. See Luke 12:48; Romans 10:14-15; II Corinthians 5:18-19. As well as the fact that no one has an excuse for living in sin and dying in this state; also we can see from the above Scriptures that we who are members of the church are responsible to see that everyone all over the whole world receives the gospel. Acts 1:8 places that responsibility here and all that follows this commission in the Bible holds it there. Galatians 6:7-9 read in the light of the parables on sowing in Matthew 13 surely makes our responsibility to get the gospel to the heathen clear and plain.

"What more foul sin among us than drunkenness; and who can be ignorant that if the importation of wine and the use of all strong drink were forbid, we would be both cleared of the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors."—Milton.

"Drivers are safer when the roads are dry, but the roads are safer when the driver is dry."  
—*Pathfinder*.

The fellow who drinks and drives is putting the quart before the hearse.

Americans are spending six times as much for liquor as for religion. This seems slightly out of proportion.

"An alcoholic is the only person who lives his life backwards. He begins at the top and works down, finally ending up in the gutter."

"No one sips his first cocktail with the avowed intention of becoming a drunkard, yet the 750,000 chronic alcoholics and the 3,000,000 excessive drinkers were recruited from the moderates."—*Christian Advocate*.

In 1933 the taxpayer took care of about 270,000 dependent children—the year beer and whiskey came back!

In 1949 the taxpayers paid to support 1,600,000 dependent children.—*Clipsheet*.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### MR. RAYMOND HILDERBRANDT

(Resolutions of Respect)

On May 23, 1953, the soul of Mr. Raymond Hilderbrandt, age 20, took its flight back to God who gave it. He joined the Metter, Georgia, Free Will Baptist Church when just a lad and was a very willing worker during his few years in the church, having served for about a year as secretary-treasurer of the Metter Sunday School. He was loved by all who knew him and was a friend to everyone whom he could befriend. The many, many beautiful flowers which covered his grave attested to the many friends and loved ones who mourned his passing.

Mr. Hilderbrandt leaves to mourn their loss, a wife and infant daughter, his mother and father, two sisters, and a host of more distant relatives and friends who grieve not as those who have no hope, but trust in God that their loss is his eternal gain.

Be it resolved:

First: That we bow in humble submission to our Father's will in the return of our beloved brother to him.

Second: That we express our sympathy to his family during their dark hours of bereavement, and point them to One who can console them when all else fails.

Third: That a copy of these resolutions be sent to the family, a copy to the Free Will Baptist Press for publication, and a copy be recorded in our church register.

Respectfully submitted,

Mrs. Floyd Beasley, Chm.  
Mr. J. F. Readon  
Mr. H. A. Ward  
Mr. Floyd Beasley  
Mr. Ralph Liveley

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

The story of Enoch is brief. All we are told about him is told in six verses in the fifth chapter of Genesis, and a few brief references



in the New Testament. Of the three hundred and sixty-five years that Enoch lived, it is stated plainly, "Enoch walked with God . . . three hundred years" (verse 22). While not very much is known concerning the life of this man, yet this statement alone is enough

for us to know of the life of a man to be enabled to call him a man of God. The man who walks hand in hand with God is great no matter what else he may be or say. Walking hand in hand with God is the precious privilege of all true Christians. Very few of us have ever walked with kings and queens and other great men and women of this world, but all of us may walk day by day with the King of heaven and earth. But that is a privilege that is accorded only to the children of God. "He walked with God" is an epitaph more to be desired than riches, more to be cherished than fame, and more to be sought after than glory. To walk with God should be the great ambition of every Christian. To tread life's pathway hand in hand with God is life's greatest privilege, and a glorious experience. Many of us can speak about it from our own experiences.

Many are prone to think of God as afar off. Some who had beautiful, sweet testimonies in the days gone by have failed to walk with God, and have long since lost their zeal to tell others of His love. They have broken step with God, let go of His hand and have wandered away. To go hand in hand with God is to have sweet fellowship with Him in sorrow as well as in joy, and in this world as well as in the world to come. The poet expressed it beautifully in the following verse:

"Oh, it is joy to walk with my Saviour,  
And to have His hand in mine;  
To be able to say, in life's darkest day,  
O, blessed Jesus I am forever Thine."

Let us never forget that, "A person is known by the company he keeps." Choosing Life's companions is very important. Enoch chose God and walked with Him, and God took him. Many have chosen, and are choosing, God's enemy, Satan, and have no promise of God's blessings in this world or in the next. The Psalmist expressed this truth when he said, "Blessed is the man that walketh not in the counsel of the ungodly . . ." If a man keeps step with the ungodly he will become like them. When God created man He made him in His own image. He made him in harmony with His own nature. God and man were in accord with each other. Sin entered man's

heart and brought discord. Sin always separates man and God. He who walks with Satan and sins can not walk with God. To walk with God is to be in harmony with Him. We must keep our hearts tuned with His heart. We must seek out His ways and walk in them with Him. While sin brought discord and separated man from God, Jesus Christ, God's Son came into the world and gave His life to restore harmony and make a way by which we may again walk with God.

(Continued next week)

"Every apartment devoted to the circulation of the glass may be regarded as a temple set apart for the performance of human sacrifices."—Thomas Beddoes.

## M O V E D

Have any of you a grumbling tongue? I hope not. A man once lived in the land of Discontent, in Cross Street. He was always grumbling and thinking everyone wrong but himself. He was a real grumbler.

He became so unhappy that he decided to move. He went to Laughter Square, in the Land of Kindness, and when he got there he was very unhappy because he was not like the people who lived there. But after a little while there he learned their secret. It was a clean heart, which came to them by accepting the Lord Jesus as their Saviour, and soon he was able to change his name to Mr. Joyful. —Selected.

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## DANIEL'S PROTECTOR

As Seen in Daniel 6:19-23

Daniel's testimony regarding God's protection is explicit. There are seven things about the protection. It was—

1. **Divine in its help**, for it was "God" who shielded him.
2. **Personal in its benefit**, for Daniel said, "My God."
3. **Angelic in its medium**, for the "angel" shut the lions' mouths.
4. **Responsive in its blessing**. There are three reasons given why Daniel was delivered: "Innocency was found" in him; he had "done no hurt" to the king; and he "believed in his God."
5. **Gladdening in its outcome**, for the king was "exceeding glad" when he found Daniel safe.
6. **Delivering in its end**, for Daniel was "taken up out of the den."
7. **Perfect in its service**, for "no manner of hurt was found upon him."

## "FEET"

1. **Kept feet**. "He will keep the feet of His saints" (I Sam. 2:9).
2. **Lame feet**. "Lame on his feet" (II Sam. 9:3, 13).
3. **Diseased feet**. "Diseased in his feet" (I Kings 15:23).



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## POCAHONTAS, ARK., AUXILIARY MEETS

The Woman's Auxiliary of the Pocahontas, Arkansas, Free Will Baptist Church met Monday night, July 13, at the home of Mrs. George Broadway with Mrs. Sherman Fowler serving as co-hostess. Thirty-four members and two visitors were present.

The retiring president, Mrs. Earl Smith, was in charge of the installation service for the

new officers. After this service, the newly elected president, Mrs. Opal Phillips, took charge and opened the meeting by the group singing our hymn for the year, "The Haven of Rest." The dues for the month were \$9.25. An offering was sent to Foreign Missions, Home Missions, and the Free Will Baptist Bible College.

The regular monthly program, "The Church Reflects the Light of Truth," was presented.

4. **Speaking feet.** "He speaketh with his feet" (Prov. 6: 13).
5. **Covered feet.** "He covered his feet" (Is. 6:2).
6. **Beautiful feet.** "How beautiful . . . are the feet of him that bringeth good tidings" (Is. 52:7).
7. **Straight feet.** "Their feet were straight feet" (Ezek. 1: 7).

## "OH, THAT II"

1. The inquirer's **lament** (Job 23:3).
2. The suppliant's **prayer** (Job 6:8).
3. The murmurer's **complaint** (Job 10:18).
4. The backslider's **remorse** (Job 29:2).
5. The rebel's **wish** (II Sam. 15:4).
6. The believer's **desire** (Ps. 55:6).
7. The prophet's **cry** (Jer. 9:2).

## CHRIST SITTING

1. A **weary Saviour.** He **sat** on the well, being wearied (John 4:6).
2. A **powerful Teacher.** "I **sat** daily with you teaching" (Matt. 26:55; Luke 4:20; 5:3; John 8:2).
3. An **approachable Man.** "As Jesus **sat** at meat . . . many publicans and sinners came and **sat** down with Him" (Matt. 9:10).
4. A **Scripture Fulfiller.** "**Set** Jesus thereon" (Luke 19: 35). "Jesus . . . **sat** upon him" (Mark 11:7).
5. An **accomplishing Worker.** "When He had by Himself purged our sins, **sat** down," etc. (Heb. 1:3).
6. A **glorious Priest.** "We have such an high priest, who is **set** down on the right hand of the throne," etc. (Heb. 8:1).
7. An **unsurpassed Example.** "Looking unto Jesus . . . is **set** down," etc. (Heb. 7:1-3).

—Selected.

Helen Bennett gave the devotional and the topics were discussed by Qulah Bennett, Lorene White, Eunice Duglar, and Wavon Sogo. Delicious refreshments were served by the hostess and co-hostess during the social hour.  
Publicity Chairman.

## CHRISTIAN HOME CIRCLE MEETS

The Woman's Auxiliary Circle meeting of Christian Home Church, Blountstown, Florida, met at the home of Mrs. Lona Glisson, Friday night, July 17 with 11 members and 5 visitors present. Mrs. Cecil Parrish gave the devotional, and Mrs. Maggie Rabon offered prayer. Miss Ada Holley gave the introduction, and the program was carried out by Mrs. Lovie Burkett, Mrs. Lona Glisson, and Miss Ada Holley. After the program refreshments were enjoyed by the group. Group two will meet with Mrs. Cecil Parrish in her new home, August 14.

## Spiritual Muscle Must Be Developed

The only way to grow in grace and develop into robust Christian manhood is by diligent cultivation of the Gospel virtues. Faith is essential to bring it into experience, but by itself will never accomplish the full purpose of the Atonement. Faith without works is dead, being alone. This is Bible doctrine. We heartily commend it to all pious souls who do nothing, and yet dream of Heaven and an immense reward in return for a feeble faith and a lifetime of loud profession.—*Reformed Church Record*.

## Dangerous Duplicity

The Epistle of James

*The Double Mind* (1:8).

"A double minded man is unstable in all his ways."

*The Double Eye* (2:1).

"My brethren, have not the faith of our Lord Jesus Christ . . . with respect of persons." *The Double Tongue* (3:10).

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

*The Double Heart* (4:4).

"Know ye not that the friendship of the world is enmity with God?"—O. S. NYE in the *Witness*.

## Christ

Christ my Saviour, Christ my Friend;  
Christ my Treasure without end;  
Christ when waves of sorrow roll;  
Christ the Comfort of my soul;  
Christ when all around should fail;  
Christ when enemies prevail;  
Christ who once on earth has trod;  
Christ the blessed Son of God;  
Christ for time and Christ for aye;  
Christ for all eternity.

—Sel.

# Notes and Quotes



BY J. C. GRIFFIN

## TEMPERANCE

**USUALLY** when a committee is appointed on Temperance or when we write about Temperance, we direct our whole thought to intoxicating beverages, and we begin with "Whereas" and "Be it resolved." Then we get every phrase together we can to decry the deadly results of strong drink. But there are many ways that we can be intemperate. We can be intemperate in our eating. We can eat too much and thereby become gluttonous. Thousands and thousands kill themselves eating. We can be intemperate in our speech. This is done by suggestive remarks that end up with a slanderous tinge. I often hear slight remarks that put a question mark in your mind as to some fellow's character. There are many habits that are intemperate. The use of anything that hurts us physically or mentally is a practice of intemperance against our body. We should be careful to be "temperate in all things."

I certainly hate strong drink as I hate the Devil. I hate the hellish schemes set forth by the liquor crowd. I say "crowd" which includes the distillers, the brewers, and the "wet" politicians who play in the hands of the manufacturers of all kinds of intoxicating beverages. The whole "crowd" is made up of those who allow the Devil to lead their minds and actions. Now get mad at that if you want to, but my Bible teaches me to not compromise with the Devil, and I know that which destroys homes, causes divorces, makes helpless orphan children, and makes prostitutes and libertines is of the Devil because it damns souls to hell. No, I have nothing for the liquor crowd to do but to repent and quit their hellish business. But remember there are other ways to be intemperate besides swilling beer, wine, and whiskey down your throats. An intemperate word may ruin a man's reputation in his community and everywhere he is known or may be known.

## DOCTRINE

When I was a young preacher it was the custom in our Union Meetings (Quarterly Meetings) in the north and west to invite some preacher to preach a doctrinal sermon. Always this doctrine would be a sermon on water baptism, free communion, and the washing of feet. To me it looked as if our only doctrine was the minor things in the Master's worship. But as I gained knowledge about the doctrine of the Free Will Baptist church, I learned that the major things in the doctrine went further than these church ordinances. I began to think of that which was essential to salvation.

I learned that we were not saved because we practiced certain ordinances, sacred as they might be, but rather we did these things because we loved the Lord Jesus and desired to follow his teachings in setting forth the blessing in doing these things which we called ordinances. I learned if I preached the Bible I was preaching Free Will Baptist doctrine; salvation by grace through faith; salvation, a free gift; salvation by believing of the Lord Jesus Christ; salvation that makes one love to go the house of God for worship. Hallelujah! what a salvation. Not a salvation by works, but salvation that is a gift from God. When this is true it is a pleasure to fellowship with the children of God at the Lord's table. It is a salvation that makes you happy when you are washing your brother's feet; not washing to be saved, but washing because you are saved and you know it and you show it by obedience to the commands of the Lord.

Under the old dispensation it was "do and live"; under the new it is "live and do." I do not preach to be saved, but I preach because one day I accepted the Lord Jesus as my personal Saviour. Then I do not preach to be saved, but because I am saved. I call that the doctrine of the Free Will Baptists. Every sermon I preach is doctrine. I do not want to listen to a preacher who does not set forth the doctrine of the Lord Jesus Christ. That means the whole gospel—the whole Bible. I believe the Bible from Genesis to Revelations; I mean fundamentally so. I do not believe man's interpretation every time. My doctrine is the Holy Bible and not a Bible full of holes.

## NOT HARD TO PREACH THE WHOLE BIBLE

Many years ago a traveling man said to me, "Preacher, I always go to church somewhere every Sunday. I hear some of the so-called best educated preachers. I also hear some of the less educated preachers who are not considered so smart. But a few Sundays back I heard one of your preachers. I know he is not well educated and do not know as much as some of the other preachers, but he preached a far greater sermon than some of the great doctors. Please tell me how he did it." My answer was, "It does not take a smart man to preach the whole Bible, but it takes an extra smart man to preach a part of the Bible and not get it crossed with other parts."

When Paul said, "Preach the Word," I believe he meant preach the whole Bible. That to me is good, sound doctrine which takes in baptism, communion, feet washing, and every command that is given in the New Testament. That means, let me repeat, "Be temperate in all things." If we love the Lord, it is not hard to do what he says for us to do. We naturally love to obey him.

## "WHICH IS THE FOREIGN LAND?"

"Go ye into all the world," the Master said—and to this great command my feeble heart replied, "Oh God, the world is big—so broad, so wide! Too far remote for such as I to reach. I am no traveler, Lord, I care not for adventure."

Just to stay at home with family and friends is all that I ask of life. Besides, why should we try

To force beliefs on all races of the earth?

For centuries they've lived apart and worshiped gods

According to their needs. Why should our race disturb

The thoughts and rites which have become unto them a form

Of holiness? Are they not happier without Invasion from our race and teachings which are foreign

To the custom which mean happiness unto them?"

Then suddenly a vision passed before my eyes. I saw a lonely hill which I could not recall.

"This is a foreign hill," I thought, "a foreign land."

And then my eyes accustomed to the darkened scene,

Beheld a wounded, bleeding form upon a cross. A rudely written sign was posted over him

Announcing that he was the King of the Jews.

"A foreign land," I thought, "and now a foreign King."

The shadows of the cross were slowly changed into

A shining radiance through which I then beheld

The form of Christ! The foreign land was Calvary!

The foreign King was Jesus Christ, our Lord and King!

Again I heard the gentle voice of Jesus say, "Go ye into all the world." This time my fearless heart

And humble soul replied, "Send me, O Lord! Send me!"

—Idalle Wolf Vonk, from "Fifty-two Worship Programs in Christian Living."

Foreign Missions are a part of the doctrine of the Free Will Baptist denomination. Also Home Missions are a part of our doctrine. Christian Education (believe it or not) is a part of the doctrine of Free Will Baptists. Superannuation, evangelistic fervor, and church attendance are also a part of our doctrine. Also we believe in Sunday, church, or Bible schools on the Lord's Day. We believe in being honest with God—paying tithes and making offerings. Bless the Lord, I PREACH DOCTRINE EVERYTIME I GO IN THE PULPIT!

## Absolute Submission

In a deaf-mute home a distinguished visitor was watching a review of the classes, when he suddenly requested that he might be permitted to ask a question and have the children answer it on the blackboard. And so he had the question translated into their sign language: "Could any of you children tell why it is that God has permitted you to be so strangely and sadly afflicted by the loss of your natural organs of speech and hearing?"

There was a great silence. The principal was much embarrassed. The teachers, feeling that it was a strange and perhaps improper question to ask, hung their heads.

But one little lad raised his hand, and stepping to the blackboard, wrote: "Even so, Father; for it seemed good in Thy sight."

Tears fell from the eyes of the stranger, and the lesson was never forgotten. This is the foundation of all character and all morals; absolute submission of the will of man to the will of our Father in Heaven.—*Alliance Weekly*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### ADrift ON THE DEEP

L. L. WIGHTMAN

**V**ERNON sat beside the little stream, tossing chips on the gurgling water, and watching them float out into the bay. Then he tried to imagine where they would travel from there. Caught by the tide and current, they would be carried out to sea, and begin a destiny of travel which would cover thousands of miles, and might reach foreign shores.

"Vernon!" His aunt's voice reached him. "Coming," he replied, rising to his feet and going to the summer cottage. His aunt was going to the village for groceries and would not be back until dark. Would he like to go with her or would he prefer to stay at the cottage alone? Vernon chose the latter course. It would be fun to stay alone, and he could have so much fun by the water.

"Don't move the boat," she instructed him. "You can play near it until the tide comes in, but leave it where it is."

Vernon promised to do this, and he kept his promise. However, he did something else which he should not have done. As soon as his aunt had gone, the young lad took a book and went down to the place where the boat was anchored. It was pulled upon land, and a chain from one end of it reached around a post, which had been driven in the sand for that purpose.

"Now I am going on a cruise," Vernon said, playing that he was a tourist who would visit foreign lands. Arranging a cushion for a seat in the bottom of the boat, and fixing another one so he could lean back against it, he prepared for the trip.

He next unfastened the chain from the tree so the boat was free. Now he was ready for the trip. Seated in the bottom of the boat, he opened his book and began to read. It was a good sea story, and Vernon became much absorbed in it. Then his inactivity, aided by the lulling effect of the lapping water, produced drowsiness. His eyes closed, and he fell asleep.

Other things were active while the lad remained quiet. He had not moved the boat, but had unfastened the chain so the boat could be moved. The tide crept up the bay and reached the boat. Gradually it surrounded the boat and set it afloat. At first the boat remained stationary, then the current from the creek caught it and moved it gently out into the bay. Farther and farther it drifted from shore—and the lad slept on.

An hour passed. Then Vernon yawned,

stretched, and slowly opened his eyes. "Guess I fell asleep—What! Where am I? What's happened?" No wonder he was startled. To go asleep on land and then wake up in the water was enough to surprise any person, especially when he had no thought of going on the water.

And there was also a serious side to it. There were no oars in the boat! Vernon remembered they were kept at the cottage so they would not be stolen. What should he do? He feared he was too far from shore to be heard.

What was that song they sang so often at his church? The words came to him readily, for he was familiar with it: "Drifting carelessly with the tide; drifting over the waters wide." Yes, he was drifting with the tide over the waters wide. And he was helpless. Night was coming on; by morning he would be far from shore.

This was not true of Vernon on life's sea. He had anchored his life to the Rock of Ages, and no shifting tide could tear him loose. Storm and shipwreck might come to him, but he had a Guide and Pilot who would care for him.

As he looked to the far horizon, he saw something which disturbed him. Dark clouds were looming up, and the sea was beginning to roughen. Was he going to perish in a storm? His mind recalled the occasion when the disciples were crossing the Sea of Galilee, and were caught in a fierce storm. In the midst of that storm Jesus appeared unto them. And that time when Peter walked on the water, and was sinking beneath the waves, did not the Master save him?

That same power was His today. Did he have faith enough to believe his prayer would be answered? Yes, he did. He believed Christ would answer prayer, so he prayed for deliverance from the coming storm.

Would his aunt return in time to see him and send help to him? Would some other boat catch sight of him? He looked in vain as the dusk increased. Then a mist settled down which obscured sight more yet. He was doomed to spend the night on the watery deep, and no telling where he would be in the morning. Probably his body would be washed ashore when the storm was through with him. That would be the natural conclusion.

The misty darkness thickened as night settled down upon the deep. The water was choppy now as the wind swept the surface in little angry gusts. The boat rocked up and down with the waves. Occasionally water splashed over the sides into the boat.

The situation was enough to cause despair and hopelessness, but Vernon retained his faith in answered prayer. His faith was being tested to the utmost but there rested in his

heart that confidence and assurance which claims the answer before it is granted.

Possibly an hour passed when a light jar shook the boat. Then another one! Where was he? What had he hit? Quickly he investigated, and a shout of joy escaped him. The wind had carried him ashore! He was on land again! Leaping from the boat he pulled it upon land beyond the reach of the water, then knelt down and thanked God for his deliverance.

He got his bearings in a moment, and reached the cottage just as his aunt returned home.

"Did you think I would never get here?" she asked. "I had engine trouble which delayed me."

"And I have had an experience also," Vernon said. "Let me tell you about it." And he told how he had been adrift on the deep, and rescued by unseen power. What might be accomplished if we would only fully trust God at all times! May our faith be strengthened by every test!—Juvenile Pleasure.

### WHAT OTHERS SEE

L. L. WIGHTMAN

**F**RED, please take this pail and go after the eggs."

Go after the eggs right now? Couldn't his mother ask him to do that errand except when he was ready to play? A look of disgust darkened his face. He threw his ball and bat in a burst of anger. Instead of going to Dan's house to play, now he had to go after eggs.

"I don't want to go now," he whined. "I want to go over to Dan's house."

"I need the eggs, and it only takes a few minutes to get them. You can play when you get back! Run along now."

So that was it! It always ended that way.

"Give me the pail," he cried, angrily. "If I have to go, I might as well get it done. Always having to run errands when I want to play."

He forgot his mother might have liked time to play, but didn't find it because of the work she had to do.

He left the house swinging the pail in a violent manner. The cover flew off, landing on the ground in front of him. He gave it a savage kick, sending it several feet farther. Picking it up, he slammed it on the pail in a rough manner.

"Good morning, Fred."

Fred looked up quickly to see his Sunday school teacher.

"Good morning, Mr. Willis."

A smile chased the frown from his face, but his mind was greatly disturbed. Just how much had his teacher seen? Did he see that kick which sent the cover flying? Did he see him slam it on the pail? Had he seen that ugly frown?

"I'll walk along with you for a spell," he said to Fred. "It's a beautiful morning for a walk or to do an errand. Have you heard I have word that I'm going to South America next month? I go there as a missionary."

"To South America? As a missionary?" ex-

claimed Fred. "That's great! At times I think I'd like to be a missionary. It sure is nice work."

"I'm glad of that. You can be getting ready for that work while you grow. You can do things for Jesus every day."

"Yes, I can go to church and Sunday school, and study my Bible every day," Fred said.

"There is more than that," his teacher said. "I'm thinking of the things you do each day in which others can see Jesus in you. For example right now you are on an errand for your mother. You can do this errand in such a way that Jesus will be pleased with you. Do you see what I mean? And others can see Him, too, if you do it the right way. Well, this is as far as I'm going. Glad to have a chance to visit with you. Good-by for now, Fred."

Fred thought about what his teacher said. What did his mother see in him when she asked him to do this errand? He had replied in a rude manner, kicked the pail cover in anger, and slammed it on the pail in spite. He found nothing to his credit in his actions. He was mean and selfish, wanted his own way, and thought of no one except himself.

Perhaps he had better start doing little things the right way if he expected to do big things later, he decided as he thought of that display of temper.

When he returned with the eggs, he said to his mother, "I'm sorry I acted so mean about getting them. I'll do better next time."

He felt better, now he had taken a step in the right direction. From now on he would be more careful what people saw in him.—Juvenile Pleasure.

"Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor advanced movement in the conquest of new territory for Christ. Shall I join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Selected.

## Forgiveness

A poor, ignorant old Negro man who had been a slave came to Miss M. Waterbury, a woman missionary among the freedmen, and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness.

"What dat mean?" said he.

"That you must forgive everybody or God will not forgive you."

"Stop, teacher; can't do dat," and he went away. After vacation, he appeared again, saying, "Now go on wid dat prayer! I dun forgive him. Ole massa once give me five hundred lashes, an' hit me wid a crowbar, an' trow me out fo' dead, an' I meet him an' said, 'How'd ye?' Now go on wid dat prayer."

It might be well for many another beside the Negro man to think very seriously of those whom they refuse to forgive before they "go on wid dat prayer."—C. L. Seasholes.

## The Christian's Lot

There is no man so happy as the Christian. When he looks up into Heaven he thinks, "That is my Home; the God that made it and owns it is my Father; the angels, more glorious in nature than myself, are my attendants. Mine enemies are my vassals." Yea, those things which are most terrible of all to the wicked are most pleasant to him. When he hears God thunder above his head he thinks, "This is the voice of my Father." When he remembereth the tribunal of the last judgment, he thinks, "It is my Saviour that sits in it"; when death, he esteems it but as the angel set before paradise, which with one blow admits him to eternal joy. And, which is most of all, nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.—Bishop Hall.

"A Christian is a Christian because he has given himself in pledge of service to God and to Christ. What moral right has a Christian, therefore, to take into his body that which he knows will impair the value of the service that he had pledged or risk the danger of contracting a habit which when contracted, will destroy not only his capacity for service but even his disposition to serve?"—William Jennings Bryan.

# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Miss Wisheart Writes

July 17, 1953

Reverend Raymond Riggs  
242 Victor Avenue  
Highland Park, Michigan

Dear Mr. Riggs:

I guess you are kept very busy these days preparing to go to Nashville. I suppose you feel like a missionary does when he leaves home.

We finally got the adding machine. The duty on it was \$20.00, and there was still \$12.00 left from the money you sent me, for excess baggage. If it is all right you can just subtract that from my check next month. Out of the \$125.00, \$50 was for traveling expenses, \$43 for excess baggage, cablegram to Willeys, and landing fee, \$20 for duty.

I received the check for the furniture and have my room all fixed now. I am getting adjusted and liking it fine here. When I first came I did not like it at all, I guess everyone goes through that period. I felt that there was nothing I could do, since I could not understand the language or speak it. I have Spanish lessons every day from 8 to 9.

We went to a convention Sunday on the other side of Havana. It was very good. Sunday night we went to the new church at Havana, which is very nice. Mr. Willey preached and 8 persons were saved. I certainly am well pleased with the work that has been done by the Willeys. The good part about it is that the work is just about all done by natives, which is always best.

I hope you and your family will be very happy in Nashville. I love it there. I think if I were choosing a place to live for good it would be Nashville.

Sincerely,

(Signed) Lucy Wisheart

## To Be a Missionary

To the question, "What equipment does one need in order to be a missionary," Rev. J. Hudson Taylor once replied, "A life yielded to God, a restful trust in Him to supply your needs, a willingness to take a lowly place, adaptability toward circumstances, steadfastness in discouragement, love for prayer and the study of God's Word, some experience and blessing in the Lord's work at home."—Evangelical Press.

## What the Artist Saw

An artist was asked to paint a picture of a dying church. Did he set upon canvas a small, feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice, with a rich pulpit, organ and windows. But in the porch there was hung a small box, with the words above it, "Collection for Foreign Missions." And just where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church, and it was profoundly true.—The Baptist Observer

## How Much Shall I Give This Year to Missions?

### A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is



# SOUND DOCTRINE

## THE SIN PROBLEM

**T**HE NATURE OF SIN. We should all know why sin is so exceedingly abhorrent to God. Almost every one recognizes the fact of sin but relatively few understand the nature of sin. Sin is a universal problem. It afflicts the entire human race. Not one of the sons of Adam has escaped its snare. Sin is rebellion against the government of God; it is lawlessness in the spiritual realm. It is substituting God's claim over our lives for paths of our choosing. Sin is disobedience and implies a voluntary and deliberate choice of evil rather than yielding ourselves to the will of God. It might be compared with a treacherous act of a slave against a benevolent master, or to a futile insurrection of some obscure vassal against the rule of an absolute Sovereign. Sin does not consist alone in the deed committed, but it involves the person against whom it is committed. Because God is an Infinite Being, sin merits punishment. Only the loving mercy of God prevents the entire human race from eternal judgment.

**WHAT IS THE SOURCE OF SIN?** Satan is the arch enemy of righteousness. Jesus said that "He was a murderer from the beginning, and that there is no truth in him" (John 8:44). He is the antithesis of righteousness and his purpose is to thwart God's rule in the hearts of men through unceasing opposition to the government of God. By his crafty disguise as a serpent he artfully deceived Adam and Eve in the garden of Eden and subverted their allegiance from God. This plunged the human race into sin, for the immediate result was that both the penalty and the power of sin entered the blood stream of humanity. Adam was created in the image of God but his sons were born in the image of Adam, Gen. 5:1, 3. The result was an irresistible inclination toward sinfulness, and a corresponding natural hostility to holiness, probably as a result of the inner sense of condemnation.

**THE POWER OF SIN.** There is no better description of the power of sin than the one so forcefully portrayed by the Apostle Paul in Romans 7. The entire chapter should be read. Listen to his words throbbing with the anguish of despair when confronted with the power of sin: "For that which I do I allow not; for what I would, that I do not; but what I that do it, but sin that dwelleth in me" (Rom. 7:15, 17). This power is so overwhelming that no man has been able to successfully engage it in his own strength. With monotonous conformity each individual comes under the stark truth of Rom. 3:23, "All have sinned . . ." Broken vows, defeated

purposes, evil imaginations and unholy practices have left their scars on the mind and conscience of each one. The blight of sin's dominion confronts us all along the pathway of life.

**THE RESULT OF SIN.** Sin is so deceitful that in its early stages it seems quite harmless. It is like a tiny seed, but we must beware of how that seed grows! People are not tempted to be drunkards, but they are tempted to take one little drink. They are not tempted to embezzle or rob banks at first, but just "borrow" without the owners consent, or take petty cash to make ends meet. But the law of God says, "We reap as we sow" (Gal. 6:7). The harvest reaped from a career of iniquity is utter ruin. Sin perverts thirst into drunkenness; love into lasciviousness; ambition into greed for material gain; and it produces ruined lives, broken homes, prison bars. It engenders mistrust, hatred, strife and cruelty. But sin is not finished when the act is committed. The Bible says, "It bringeth forth death." "The wages of sin is death" (Jas. 1:15; Rom. 6:23). The final end of sin is the inescapable and irrevocable penalty of death decreed by Almighty God.

**HOW PEOPLE ARE TEMPTED.** The best answer to this question is given by James 1:13-15, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Temptation comes from the Evil One through the lust of the flesh. The battleground is the mind. Temptation first confronts the mind with a sinful thought; the thought itself is not sin, but if we yield our consent to obey the sinful impulse then that decision becomes sin. The act of the will in giving consent to evil constitutes a sin in God's sight. Jesus illustrated this conception of sin when he said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Sin is not only the evil acts which are done, but it is also the state of unbelief and estrangement from God in which we live. It is the sinful state of the heart that causes one to commit sinful deeds. God's moral government makes it impossible for him to condone

sin, or to make allowance for it. But God's love and mercy provides a way whereby he can righteously forgive sin.

**THE JUDGMENT OF SIN.** God is still on his throne. He is Sovereign. God rules and reigns. Some day all mankind will be brought before the Judgment bar of God. Then sin will finally come to an end and be punished. We will receive our rewards for the deeds done in the body. Since this phase of the subject will be dealt with more conclusively in articles following we will only say that when God dealt with sin, he dealt with an infinite thing in an infinite way through his only begotten Son.

**THE POWER OF INFLUENCE.** When the early settlers penetrated the pathless forests they took an axe or knife to peel a portion of bark from trees at various intervals of their journey. This practice is known as "trail-blazing." When they wished to return home they could follow the "blazes" on the trees and not get lost. Others entering the woods would follow the "blazed trail" and eventually these trails became traveled roads. In a sense each person is a "trail-blazer" in the spiritual world. Our influence reaches out to all we come in contact with and almost unwittingly others follow our path. Children will most likely follow their parents; congregations are influenced by their pastors; the world estimates religion according to the standard of professed Christians. It is easy to follow the crowd. Because of the power of influence we should heed the words of Paul, "And ye became followers of us, and of the Lord . . ." (1 Thess. 1:6). Most people who become followers of the Lord begin by following the footsteps of some true disciple first. Our influence is such too, that it goes on long after we are dead. "They may rest from their labors and their works do follow them" (Rev. 14:13). When we consider the far reaching consequences of influence it should make us careful in all we do so that only good will result, "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

"We have every argument on our side. . . . We have got the evidence. But I believe that the strongest force we have is the Christian Church; and I believe that in every church we ought to have a book, and in that book write a pledge, and to that pledge get the signature of every church member and of every child. I believe that we ought to show that there is no defense for the use of intoxicating liquors."—William Jennings Bryan,

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## CHRIST PRE-EMINENT

**Scripture:** Colossians 1:3-6; 9-20.

**Devotional Reading:** Psalms 67.

**Memory Selection:** . . . he is before all things, and by him all things consist. (Colossians 1:17)

## UNDERSTANDING THE LESSON

Apparently Paul was not personally acquainted with the church at Colossae. It is believed that travelers from Colossae heard Paul preach in Ephesus, and went home and organized the Colossian Church. Many travelers came to Ephesus for business, sightseeing, or pleasure. Epaphras, a member of the Colossian Church had given Paul an account of the church at Colossae, and, perhaps, urged Paul to write this letter.

The Colossians were confused. Various doctrines were being preached that were foreign to the true doctrines of Christianity. A group of people called the "Gnostics" were preaching a perilous heresy concerning Christ. The Gnostics were divided into two groups: the Docetic Gnostics and the Cerinthian Gnostics. The Docetic Gnostics objected to the dual nature of Christ. They said that he could not be both God and man at the same time. They taught that Jesus was not man at all, and therefore, did not possess a human body, but only a phantom body. The Corinthian Gnostics were willing to accept the humanity of Jesus, but they believed that "the Christ was an aeon that came on Jesus at his baptism in the form of a dove and left him on the Cross so that only the man Jesus died" (Robertson).

Paul saw the dangers of these false doctrines. So he wrote this letter to the Colossians to expound the true doctrine concerning Christ. This epistle teaches in a most effective and unusual way the pre-eminence of Christ.

### Thanksgiving

(Colossians 1:3-6)

It is customary for Paul to begin his letters with an expression of thanksgiving and praise to God. In fact, all of Paul's letters contain this expression of thanksgiving except the Epistle to the Galatians. These expressions are not compliments or flattery used to personal ends, but true expressions of affection and praise to God. Paul also knew that the nauseous medicine of blame is most easily taken if wrapped in a capsule of honest praise.

Thanksgiving is an essential element in prayer. "We give thanks . . . praying always for you." Gratitude intensifies the soul's sense of dependence on God, and prompts the cry for the needed help.

Note the things for which Paul gave thanks: (1) faith in Christ; (2) love to the saints; (3) hope in heaven. Here is the basis of all Christian experience—faith leads us to accept as true the testimony of the gospel concerning

Christ; love is the constant attendant of faith, and that by which faith works; and hope is the outcome of faith and love.

### Prayer

(Colossians 1:9-13)

Paul reminds the Colossians that even though he is in prison, he prays for them daily. He even goes so far as to name the specific request he has made to God for them. "For this cause we also, since the day we heard it, do not cease to pray and make requests for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding." This is the only petition in the whole prayer. All the other things named are the outgrowth of this petition.

The following outline of this prayer is adapted from the comments in the *Homiletic Commentary*:

#### I. It was a prayer expressive of deep spiritual interest.

- A. It was suggested by the report of their active Christian virtues.
- B. It was constant and fervent—"do not cease to pray for you and to desire."

#### II. It was a Prayer for Amplest Knowledge.

- A. The main subject of the knowledge desired—"The knowledge of his will."
- B. The measure in which the knowledge may be possessed.
- C. The practical form in which the knowledge should be exercised.

#### III. It was a Prayer for the Loftiest Christian Career.

- A. The standard of Christian conduct—"That ye might walk worthy of the Lord."
- B. The rule by which that standard is maintained—"Unto all pleasing."
- C. The productiveness of Christian consistency—"Being fruitful in every good work."
- D. Progress in divine knowledge—"And increasing in the knowledge of God."

#### IV. It was a Prayer for Supernatural Strength.

- A. The appropriateness and fulness of the blessing—"Strengthened with all might."
- B. The supernatural source of the blessing—"According to his glorious power."
- C. The great practical purpose contemplated by the blessing—"Unto all patience and longsuffering with joyfulness."

The student will do well to study this outline with his Bible open; otherwise, it will mean very little.

#### "In Whom We Have Redemption"

(Colossians 1:14-20)

Paul here comes to the real purpose of this epistle—the exaltation of Christ and thereby counteract certain false doctrines concerning him. The best way to overcome false doctrine is to exalt the Lord Jesus in his true nature and relationship. Here Paul gives a full portrait of Christ in relation to the creation, the church, and the individual Christian.

The pre-eminence of Christ is shown in many ways in these verses. He is pre-eminent in the creation (Vv. 15, 16). He is pre-eminent as to redemption and the forgiveness of sin (V. 14). He is pre-eminent as to the church (Vs. 18).

## APPLYING THE LESSON

**Follow Christ not the Crowd.** A man driving his automobile along the highway recently suddenly discovered that all traffic ahead of him was turning onto a dirt road. He concluded there was a detour ahead and followed the traffic. After driving for some miles, he hailed a pedestrian and said, "When does this detour end?"

"This ain't no detour," came the reply. "You're following a funeral procession to the cemetery."

Many people, although they don't know it, are really following some funeral procession to the cemetery. They think they are getting somewhere and they are, but not to the place they think they are going or really want to go. They are off the main road and on the road that leads to the cemetery. Before you decide to follow the crowd make sure that the crowd is headed in the right direction and going to the place where you want to go.—Selected.

• •

**The Fundamentals.** Dr. W. B. Small of Waterloo, recently died and left \$70,000 to "persons believing in the fundamentals of the Christian faith and who are endeavouring to promulgate the same." Ten nephews and nieces went into court to contest and break the will—and they broke it. Several clergymen called to testify couldn't agree as to what was fundamental in Christianity, and for lack of a definition, the court decided in favor of the nephews and nieces.

It is sad but true: we cannot agree on the "Fundamentals." It is a tragic, for after all, there is only one fundamental: Christ and Him crucified. On no other ground can the church ever unite; on no other ground will Christians ever find common ground.—Frank S. Mead.

• •

**Jesus Pre-eminent.** Charles Lamb and a company of friends were discussing what they would do in the event of certain of the world's famous dead were to appear in their midst. They decided that if Homer came in they would ask him in which one of the seven cities he was actually born. They would ask Shakespeare whether he wrote his own plays or whether Bacon did it. At last someone said, "But suppose Jesus Christ should walk in?" Instantly Lamb's manner changed. He stammered out, "That would be different. If he came, in I would kneel."

(Editor's Note: We are sorry to report that Mr. M. B. Hutchinson, writer of the St. Claire Bible Class, has not recuperated enough to prepare the Sunday school lesson for this issue of THE FREE WILL BAPTIST. Instead we are reprinting a lesson taken from THE BIBLE STUDENT, a Free Will Baptist quarterly written by your editor. F.B.C.)

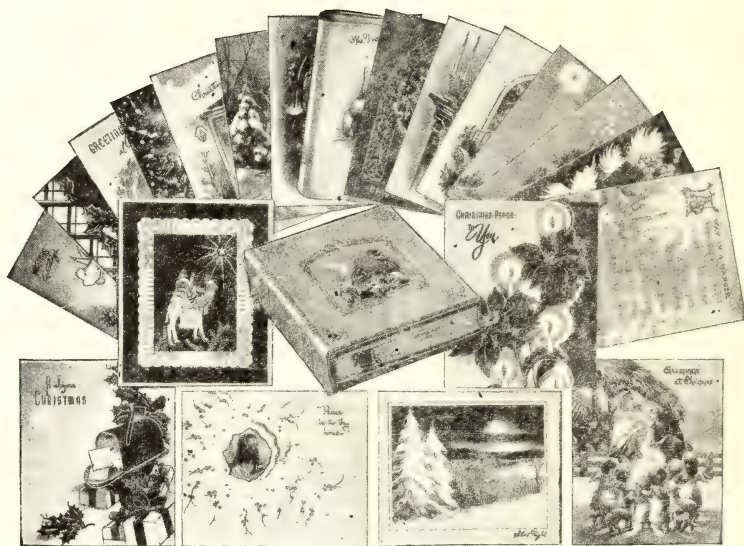


# Christmas Cards

FOR RESALE BY AUXILIARIES AND OTHER ORGANIZATIONS

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University  
Com.

## SUNDAY SCHOOL CELEBRATES FIFTIETH ANNIVERSARY



AUG 13 1953  
Durham, N. C.

The Pleasant Grove Sunday School of Wayne County, North Carolina, celebrated its fiftieth anniversary on June 14, with a special program honoring those present of fifty years ago. Mrs. Hardy Talton opened the program with the devotion followed with special music by Mrs. Charles Pender and Alpheus Jones. Mr. Hardy Talton gave the welcome address and Mr. C. S. Hinnant, superintendent, called the roll of 1903 with 31 members answering to their names. These 31 members sat in a class by themselves while Mr. L. C. Davis, one of their members, taught the lesson. As a closing hymn, this class sang "Amazing Grace."

Over 200 were present for this service. The Pleasant Grove Sunday School has an average attendance of 140 today.

IN THIS  
ISSUE

THE SINS OF THE TONGUE . . . . . Billy Graham  
TODAY . . . . . Mrs. Jack Arnold  
SOMEBODY DIED FOR YOU . . . . . Oswald J. Smith

Ayden, N. C.  
August 12, 1953  
Vol. 68. No. 31



## THE CLERGY AND COMMUNISM

It is now apparent to everyone that investigating committees of both the U. S. Senate and the House of Representatives have and are investigating the clergy—Protestant, Catholic, and Jewish—for infiltration by the Communists, while blandly denying the intention of doing so. This course may be politically wise but it certainly is not honest.

No one will deny that Communists have infiltrated the clergy. The clergy like any other profession, is made up of all kinds of persons; therefore, it would be ridiculous for us to try to look sanctimonious and deny any Communistic infiltration into the ministry. But when some government employee makes a public statement that hints strongly that Protestant ministers are the only ones that have been affected by Communism, it is time for action.

No clergyman whether he be Protestant, Catholic, or Jew is afraid of investigation if his life rings true to his profession. Can you think of any good reason why clergymen should not be investigated like other citizens if there is reason to suspect that they are Communistic? But the investigation should be an investigation of individuals and not of a profession.

Because there are Communist in the ministry, why should all members of the profession be classed as questionable? It appears to us that all this fanfare about the investigation of the clergy is most unfair to the clergy as a group. If there are members of the clergy who need investigating, let them be investigated as individuals and keep the profession out of it.

We feel that the American people should see the thing for what it is. This whole thing was started by J. B. Matthews, a Catholic, who was working for the McCarthy Committee. And, of course, McCarthy is a Catholic. So Mr. Matthews in his statement made it appear that there are thousands of Communists in the ministry and that virtually all of them are Protestant.

President Eisenhower is to be commended for demanding the removal of Mr. Matthews from the employee of the U. S. government. Let us hope that the people of Wisconsin will, when the opportunity comes, remove Senator McCarthy.

“It is said that the nearest translation into English that can be made of the meaning of the Chinese amen is ‘my heart wishes it to be exactly so.’ We doubt if anything short of this is real contentment from a Divine standpoint.”—Selected.

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



## The Mail Box

### A CARD OF THANKS

“I am sure some are anxious to know how Mr. McAdams’ birthday surprise came out and just how he acted. Well, he was as thrilled as a child would have been at Christmas, and up to date he has received \$203.00. But several letters with money in them never reached him. We know of seven of our friends who sent money which has never been received. I am sending a card of thanks to those we did hear from, so if you don’t get a card, you will know your card or gift did not reach us.

“We thank all our friends so much. It is so sweet to know that you have so many friends. Wish we could write them a long letter, but there are too many, so we thank you through the paper, and God bless each of you.

“I am sorry about our mail. Uncle Sam has some bad children as well as other folks, but they are often caught. Yet it still goes on.

“We desire your prayers as we begin a meeting in Houston, Texas for Brother Bert Rogers. He has a nice new church and parsonage. We pray that God will give souls for there is so much wickedness in this world of ours. Our address while there will be, 7242 Springdale Houston, Texas.”—Lizzie McAdams, Huntsville, Texas.

[•]

### DESIRES PASTOR

“Please run an ad in the FREE WILL BAPTIST for a pastor for Dilda’s Grove Church, Pinetops, North Carolina, for fourth Sunday and evening services. Anyone interested, please contact S. A. Wooten Fountain, N. C., R.F.D.”—Mrs. W. L. Langley.

# The Sins of the Tongue

By EVANGELIST BILLY GRAHAM

**Q**UENE of the basic problems throughout the world is that we no longer can believe each other. We have lost confidence in the veracity and integrity of the other man. In the international realm we cannot believe the word of our enemies. They say they cannot believe us. Some of our leaders look through rosy glasses and forget the words of the Bible that say, "All men are liars."

We believe men rather than God. Jesus characterizes the Devil as a liar when He says, "When he lies, he speaks according to his own nature, for he is a liar and the father of lies." When are we going to learn that the Devil is directing the world-wide operations of communism, therefore they put out the big lie? They go on the assumption that if you tell a lie long enough and loud enough and repeat it many times, people will believe it.

The Bible has as much to say about lying and the sins of the tongue as almost any other subject. James said, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." One of the great problems among Christians is the sins of the tongue. If you can conquer your tongue, then you will have real and lasting victory. But James warned, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison."

## ANGRY WORDS

There are many manifestations of the sins of the tongue. Anger is one of them. While anger or bad temper is a sin of the spirit in its primary sense, it so often results in the loss of control of the tongue that it is considered a sin of the tongue. Anger has many varieties—indignation, irritation, impatience, vexation, bitterness, exasperation, resentment, passion, temper, wrath, rage, fury—and these express themselves in all sorts of ill-tempered words ranging from the cold acid of sarcasm to the hot flame of fury. God condemns them all, and says they are sin in His sight. Every expression of anger is full of danger, even the most noble form of indignation.

Someone has said that if you are in the right, you need not lose your temper. If you are in the wrong, you can't afford to. Angry words never improved any situation. The world's wisest man declared that one slow to wrath demonstrates great understanding, but a quick-tempered man displays his own foolishness. The Bible says, "A soft answer turneth away wrath, but grievous words stir up anger." The Bible also says, "Wrath is cruel and anger is outrageous." Jesus said, "Whoever is angry with his brother without a cause shall be in danger of judgment: and whosoever shall say to his brother, Raca, shall be in dan-

ger of the council, but whosoever shall say, Thou fool, shall be in danger of hell fire." Paul said, "Be ye angry, and sin not."

Many Christians excuse their bad temper in different ways. Some among the more carnal are actually somewhat proud of their uncontrolled spirit. I have heard one of the most common excuses is to attribute bad temper to nerves, making an infirmity out of a fault and a sin. It is far better to admit the sin, to repent and confess and forsake it, and to make humble apology for it. The Bible teaches that God can give victory along the lines of greatest defeat.

## PROFANE TALK

Another sin of the tongue that is common throughout America is profanity. The Third Commandment says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." One of the nauseating things throughout America today is the swearing, cursing, and taking the name of God in vain. Many political leaders and men in high places are given to cursing and swearing. In college and university classrooms many professors are guilty of using the name of God in vain, setting a poor and terrible example to the students whom they are trying to teach. Jesus says we should not swear at all, neither by Heaven, for it is the throne of God above the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King; nor should we swear by your head, for you cannot make one hair white or black. Let what you say be simply yes or no. Anything more than this comes from the Devil, Jesus said.

Many people swear to shock people, or to be mean, or to hide an inferiority complex, or just to show off. But the Scripture says, "Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear and do not grieve. The Bible teaches that the man who can control his tongue can control his whole personality. If you cannot control your tongue in this matter of swearing, the Bible teaches that you are in bondage, and it is a sin that God will not hold you guiltless. The English language has the richest vocabulary in the world, yet some verbal cripples have to hobble along with questionable crutch-words that are going to send them to hell, according to the Bible.

## A LYING TONGUE

Another sin of the tongue that is prevalent throughout the world, and is the root of many of our troubles, is the sin of lying. The Ten Commandments condemn false witness, and the Lord told Moses and the children of Israel directly not to lie one to another. The Apostle Paul echoes the same word when he says, "Do not lie one to another." The entire Bible condemns lying as one of the worst sins. It puts

lying along the side of murder and adultery. How many lies are being told in this political campaign that God is going to hold politicians responsible for at the judgment of God—promises are being made that they never intend to keep, in order to win votes and influence delegates. May God have mercy upon us. How can we clean up America with all the lying that is going on? But this lying is not relegated to the realm of politicians alone. It is in the realm of business and social intercourse.

How many people I have heard tell each other without a blush of the lies they have told for their own advantage. Many Christians are guilty of lying. Some people will make an effort not to tell a lie, but if circumstances prove embarrassing, many will not hesitate to lie their way out of a difficulty and consider it the lesser of two evils; the other evil, in their opinion, being the consequences of admitting the truth. The Christian is told to avoid lying and to despise and distrust those who practice it. Many people have asked me in our campaigns what a lie really is. A lie is any species of designed deception. If the deception be not designed, it is not lying; but if you design to make an impression contrary to the naked truth, you lie. How innumerable are the falsehoods perpetuated every day in business and in social relationships by words and looks and actions designed to make an impression on others for selfish reasons that are contrary to the truth.

How many lies were told at Yalta and Potsdam by the communistic representatives, we will never know. They are masters in the art of deception, but as God judges an individual who lies, so God is going to judge a nation that spends its time putting out lying propaganda. Hitler and Goebbels found it out; so did Stalin. If you are guilty of lying, I pray to God you will confess it and turn from it today. The Bible warns that a false witness shall not go unpunished, and he that speaketh lies shall not escape. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." In other words, Jesus put lying alongside all these other terrible sins.

## CRITICISM

Another sin of the tongue that is prevalent among Christians is the sin of criticism—going around and pulling the motes out of our brother's eyes when we have beams in our own. Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and the measure you give will be the measure you get." Jesus said, "You hypocrite, first take the log out of your own eye and then you will see clearly to take the speck out of your brother's eye." This advice from Christ does not mean that we should condone evil, but that we should deal with wrongdoing in our own lives first. I have seen many Christians who would not dare do certain worldly things, and yet they are filled with pride, gossiping, malice, and sins of the spirit that are considered far more worldly and sinful in God's sight than some of these outward things. Worldliness is anything that comes between the Christian and God.

(Continued on page fourteen)



# Today

by Mrs. Jack Arnold

**Y**ESTERDAY'S food is insufficient for today's strength, nor will the food taken today be sufficient for tomorrow's strength. Although it is the link of strength from one day to the next, yesterday's food isn't our strength for today, or vitality for tomorrow. Each day as food is taken, it is the strength for the day.

Yesterday's prayer life isn't sufficient for today's strength to overcome sin and temptation. A continuation of prayer is our strength. Just for an example of how weak we become in our bodies, let us try doing without food all of one day, and then we will understand more clearly what prayer means to us today. Should we undertake strenuous work while doing without our food, our bodies would be overtaken and we would faint by the wayside.

Exodus 16:15, 16 gives a wonderful illustration to Christians that we are only to live one day as it comes, yesterday is gone, tomorrow isn't ever here today. We do not live for tomorrow, we live for today. We pray for people to be saved on a certain day. Where is that day? Jesus said, "Today is the day of salvation," he never said a thing about who would be saved tomorrow or on the next Lord's Day, but our work is today.

Jesus told his disciples to come with him and he would make them fishers of men. He didn't say come tomorrow and I'll make you fishers of men, but he said, "Come with me." They left their fishing boats, laid their nets aside, bade Zebadee, their father, goodbye, and left that day. In one way they're still at the same trade, that of being fisher-men.

When the rich man gave the feast and bade many come, think of the excuses given. Do they not correspond with the excuses we hear when we go out and ask many to come to the house of God? "Guess we won't go tonight, have been fishing, but we will go some other time." Do we say to them, "The Lord sent me your way today to invite you to the great celebration that is soon coming. Don't you want to be there for the home-coming when all of God's children meet with him and his Son, our Redeemer? He sent me today to invite you."

Recently, while going out learning to sell insurance, the instructor said, "First you sell your company, then you can sell insurance." I took note how this instructor told of the capital of the insurance company, saying, "You have nothing to lose and everything to gain." All they had to do was accept this company and have faith that it was as represented and the benefits would be theirs. She also said,

"You had better take it today so your benefits will begin. Tomorrow you may get real sick and then no insurance company will accept you, and then again, you may die and your family would not have any way to support themselves."

To a Christian, this life insurance would be a parable meaning that if the head of the family passed away leaving his family penniless, he would not be thinking of their welfare. Christians, would your life lived today be such an influence that should you die tomorrow it would still be such an influence that people

## Somebody Died for You

OSWALD J. SMITH

**I**T was night. Another day had gone, and all was still. But what matters—it was always night in the cold, clammy dungeon where Barabbas lay. The sun now and then did manage to penetrate the inky blackness that ever reigned beneath the surface of the ground. But even then it could not be called light; it was only less dark.

And yet there was a difference, for this particular night was the night of doom for the murderer who awaited the execution of his awful sentence. It was the last night on earth for him, and well he knew it. His career was ended; his last crime committed.

Back in the darkest corner he crouched, deep in thought. A few more hours and all would be over. Ah, but would it? In the morning he would hear the footfall of the death warden as he came along the corridor. Then for a moment it would cease as he paused before the door of his dungeon. The great key would clank in the lock, the bolt fly back, and the heavy door swing slowly open. And then he would be dragged out, led to the fatal spot, and nailed to a cross. And there for hours, it might be, he would suffer the most excruciating agony that Roman ingenuity could devise, exposed to the public gaze of an indifferent populace; for he must pay the penalty of his crimes.

In the morning he *did* hear the steps of the jailer coming along the corridor. The key was placed in the lock. The bolt *did* fly back, and in another moment the great door was opened. And Barabbas still crouched in the darkest corner as before. But that was as far as his surmises of the night were realized.

"Barabbas, have you heard the good news?" It was the warden's voice, jubilant and strong.

would benefit by the words spoken and the good deeds done?

It is a serious problem, so let us consider what we can do today and do it.

You who might read this can possibly think of instances in your life where if you had got the day that you felt pressed to do a thing some lost soul who was waiting for you to bring to them the glad news of salvation would have received eternal life.

I heard of a minister who felt pressed to take a stroll leading over a cliff overlooking the ocean, and as he was walking along thinking on his message, he saw a young girl removing her shoes just ready to take the step that would send her to her death. He called to her and then went to her rescue. This minister talked to her and asked her to come to the mission and hear God's Word. She went that day and heard and was saved. The good man obeyed the day God said, "Go down to the ocean." God is true to his word; it is not his will that any should perish, but that all should come to repentance.

Today is the day of salvation; how many are you going to invite today.

"What good news?" responded the condemned man in a bitter tone. "All I know is that this is the day of my execution, and that you have come to lead me out to be crucified for my crimes." And he shrank farther back against the cold, wet wall.

"Ah! but you don't know," replied the warden in the same triumphant tone. "Listen Barabbas 'Somebody died for you!'"

"Somebody died for me! What do you mean?"

"Come with me, and I will show you, Barabbas."

Through the door, along the corridor, past numerous cells, into the street, and beyond the wall of Jerusalem, they made their way, the jailer forging ahead, hurrying his dazed prisoner along. At last they paused.

"Do you see yonder Cross?" he inquired, placing his hand on the shoulder of the other and pointing to a hill some distance away.

The condemned man looked, but it was a few moments before he could comprehend the scene before him, so unaccustomed were his eyes to the light of day. But at last he saw and spoke:

"Yes, I see. There are three, are there not?"

"But do you see the center one?"

"Yes."

"Well, Barabbas, that center Cross was made for you, and you were to have died on it this morning."

Slowly the light dawned and broke on his clouded mind.

"Then—then that Man hanging on it is dying in my place, for me!"

"Yes, Barabbas, for you. Did I not tell you that *Somebody died for you?*"

"Can it be possible! For me, dying for me!"

(Continued on page fourteen)

# The Resurrection

**M**EANING AND PREVALENCE OF BELIEF. Webster defines resurrection as "standing up again to life." In Christian theology it is the doctrine that our bodies will be raised from the grave and transformed into an immortal state at the second coming of Christ. All mankind from Adam to the end of time will stand before the great White Throne of God to receive their eternal rewards for the deeds done in the body, Rev. 20:11-13. Almost all religions teach some kind of future existence. The transmigration of souls is taught in India, which means that the soul is supposed to enter a bird, or a flower or some other creature when it departs from man. Most religions teach some kind of spirit existence in nether regions. Only the Bible teaches the resurrection of the body.

**BASIS OF BELIEF.** Although there are many reasonable arguments to support belief in a future life, the only positive foundation on which it rests is the resurrection of our Lord and Saviour Jesus Christ. Because of the supreme importance of this fact it is certified according to Luke "by many INFALLIBLE proofs" (Acts 1:3). This is the only place in the Bible where the term "infallible" is used. The word means "incapable of error," (Webster). His actual presence was witnessed by at least 514 living people, 1 Cor. 15:5. On one occasion five hundred brethren saw Him simultaneously. Considering the fact that the apostles were of most saintly character their testimony is unimpeachable. Even their lives were radically changed and their message dynamically influenced by the resurrected Lord. When Paul was on trial for his life the keynote of his defence was, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). His own experience on the Damascus road forever banished all doubt concerning the living Christ.

A contemporary proof of the resurrection is frequently overlooked by many. Paul said, "And if Christ be not raised, your faith is vain: ye are yet in your sins" (1 Cor. 15:17). A dead Christ could not save anyone. Faith in such a Christ would not avail. Therefore, every Christian who has experienced the new birth is a living witness to the resurrection of Jesus Christ. This is corroborated by Rom. 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." In other words, the power that makes us new creatures in Christ Jesus is the same power that raised Him from the dead, and it is the certifying seal of our own future resurrection. In this manner there are

REV. W. A. CARNETT

millions of witnesses to the resurrection during each generation.

**HOW MANY FUTURE RESURRECTIONS?** The Bible teaches that there will be only one future resurrection of the body. "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). John gives the same testimony in Rev. 20:11-13, namely that all the dead from land and sea, both saints and sinners will congregate at the Great Tribunal.

Some confusion and perplexity is caused by what the Bible calls "the first resurrection" (Rev. 20:5). In the same chapter we are told of the "second death," v. 14. No mention is made of the "first death," nor of "a second resurrection." However, the second death is not the death of the body, but the judgment of wicked souls which are confined to eternal hell. Those who participate in the first resurrection do not come under the judgment of the second death. We conclude, therefore, that the first resurrection is not the resurrection of the body but the resurrection of the spirit of those who are dead in trespasses and sins. Proof of this conclusion is not difficult to find. The Bible consistently refers to the spiritual condition of unbelievers as a state of death. "But she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). "And you hath He quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1). See Eph. 5:14 also. Not only are unsaved people spiritually dead but when they are born again they are raised up, or resurrected to a new life. Thus we read in Eph. 2:5, 6, "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This spiritual quickening resurrects the soul from its death in trespasses and sins and makes one "Blessed and holy." It robs the second death of its claim or power to condemn to eternal torment, when our bodies are raised on the Judgment Day. When we are born again we participate in the "first resurrection," and on such the second death has no power.

**WILL WE KNOW EACH OTHER IN THE RESURRECTION?** There is ample evidence that we will know one another in heaven. Much of the anticipation of heaven is derived from the hope of joyous reunion with loved ones with whom we have associated in this life. The

Apostles instinctively knew Moses and Elijah when they appeared with Christ on the mount of Transfiguration. The earthly tie and kinship is quite different in heaven from in this world. The sadducees who did not believe in resurrection, asked our Saviour who would be the husband of a certain woman who was married successively to seven different brothers. Jesus simply replied that "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30). The natural affections and earthly relationships are superceded by a higher and more abiding type of happiness.

**THE IMMORTAL BODY.** In 1 Cor. 15: 53 we read, "For this corruptible must put on incorruption, and this mortal must put on immortality." The natural body is mortal, that is, subject to death and decay. The resurrected body will be immortal. It will not be subject to its present limitations. Jesus appeared to His astonished disciples through closed doors. Earthly barriers cannot impede the freedom of the spirit. The resurrection body will be in some sense like that of Christ, "for we shall see Him as He is." 1 John 3:2. In the twenty-fifth Chapter of Matthew we read of the Judgment before the Great White Throne. All nations are gathered there and the separation takes place on the basis of sheep and goats, or in other words as individuals. The righteous take their place on the right hand of God and go to their eternal rewards. The wicked are placed on the left hand of God as the separation proceeds. Finally the solemn sentence will be pronounced, "Depart from Me ye cursed, into everlasting fire . . ." (Matt. 25:41). No one can appeal that decree.

**WHEN WILL THE RESURRECTION TAKE PLACE.** Little need be said on this phase of our subject here since it will be taken up more thoroughly in our next article. Suffice to say that it will coincide with the Second Coming of our Lord and Saviour Jesus Christ. At that time the trump of God will sound and the voice of the arch-angel will be heard. All the dead will be raised from their long slumber and time as we know it will cease to be. Believers who are living when Christ comes will be changed in the "twinkling of an eye" and together with the righteous dead will be caught up to meet the Lord in the air, 1 Cor. 15:52; 1 Thess. 4:15-17. As far as this world is concerned it will be the last day. The event will be preceded with the last trump. There is no day after the last day, and no trump after the last trump. When Jesus comes it will conclude all things for this time world and the age of the new heaven and new earth will be ushered in.



# NEWS NOTES

## U. S. ARMY CHAPLAINS OBSERVE 178TH ANNIVERSARY

It was the twenty-ninth of July in 1775—a year before the Declaration of Independence—that the Continental Congress gave public and official recognition to the work and status of Army Chaplains, by resolving that clergymen appointed to serve as Chaplains with the military forces should henceforth receive the pay of a captain of the line—twenty dollars per month.

Although the birth of the United States Army Chaplaincy is celebrated on this particular date, it is worthy of note that this anniversary does not mark the beginning of religious work among our military forces. Even before this Congressional resolution, our colonial forces—from the days of the earliest settlements down to the Battles of Concord and Lexington—were not without the consolations of religion.

It would be difficult to say who was actually the first United States Army Chaplain. Many Chaplains were on duty when Independence was declared, and clergymen of all faiths answered the first calls for volunteers in 1775. However, according to available records, one of the first Chaplains was the Reverend John Steele, at one time pastor of the First Presbyterian Church of Carlisle, Pa., who was commissioned in the Pennsylvania Militia in 1757.

Official historical documents have recorded the fact that Chaplains were on active duty during the war of 1812, the War between the States, and the Spanish American War. Of great significance throughout these eras were the unwavering step by step developments, and the steady increase in personnel strength of the Chaplaincy. And, in spite of temporary set backs and growing pains, the Chaplaincy maintained its continuous course of progress; thus, keeping pace with the ever increasing recognition given it, and serving the mounting demands and responsibilities expected of it.

At the outbreak of World War I, there were but 67 Chaplains. However, this number increased to 2,363 during the period of actual warfare—a period which, in later years, proved to be one of the most momentous eras in the already rich and colorful heritage of the Chaplaincy. For, on March 3, 1918, The Chaplain School—then called The Training School for Chaplains and Approved Chaplain Candidates—was officially established at Fort Monroe, Va., designated by the Army to train civilian clergymen appointed to serve with the Army. Though the first Army Service School of this type in the world, and largely an experimental affair in those days, today The Chaplain School can be justly proud of its tremendously distinctive record of achievement

## PLYMOUTH, N. C., BUILDS CHURCH



The above picture shows the Sunday School of Plymouth, North Carolina, Church standing in front of the new Plymouth Church which is being erected. This Sunday school was organized the third Sunday in May, 1953, with 17 members. The membership has grown to the group pictured above of 77 members.

The Plymouth Church which is very young is doing a wonderful work. The walls of the new church have been erected eight feet high. There will be a hall down the center of the building with six Sunday school rooms, utility room, and heating room on the sides. The auditorium will be built above the Sunday school rooms.

A large part of this building has been paid for, but there is a long ways to go yet. Several individuals and churches have sent in donations which were greatly appreciated. Any church, Sunday school, or individual desiring to help this much needy church, please send your donations to either the clerk, Mrs. Dwight Miller, Route 1, Plymouth, N. C., or to Mrs. Tom West, Route 1, Plymouth, N. C., the treasurer. The church requests the prayers and support of all Christians.

which has brought it both national and international fame and prestige.

World War II saw the United States Army Chaplains reach their highest peak in personnel strength with 8,896 Chaplains serving in the Army, of which 1,767 received 2,404 decorations.

Relentlessly pursuing their quest "to provide spiritual and moral security to the members of our Armed Forces," the Chaplains again an-

swered the call to duty and served throughout the battle areas of Korea.

As it was in the bygone days of our fight for freedom during the Revolutionary War—and as it is today in our ceaseless fight to maintain that freedom—the spiritual needs of our Armed Forces continue to motivate our Chaplains to expend all-out efforts, enabling them to render immeasurable contributions to the spiritual life of our fighting forces. They ask nothing more than the privilege, as God's servants, to comfort the dying, to minister unto the wounded, to cheer the faint, to inspire the weak, and to point the way to a brighter, better, and more abundant life as revealed by God in His Holy Word.

\*\*\*

## SUPERANNUATION REPORT

The following is the report of the Chairman-Treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, Rev. M. L. Johnson, for July, 1953:

RECEIPTS	
On Hand July 1, 1953	\$645.72
Receipts for July	109.84
Total to Account for	\$755.56
DISBURSEMENTS	
Paid to Superannuated Ministers	\$217.50
Operating Expense	7.50
Paid to National Board	10.23
Total Disbursements	235.23
Balance August 1, 1953	\$520.33
RECEIPTS BY CONFERENCES	
Albemarle	\$ 6.77
Central	44.18
Eastern	43.89
French Broad	4.00
Piedmont	10.00
Western	1.00
Total	\$109.84

## BILLY GRAHAM TELLS CONGRESSMAN OF HIS 'GREATEST REVIVAL' SO FAR

Representative Homer D. Angell (R-Ore.) has reported the receipt of a letter from Billy Graham—called the "modern Billy Sunday" by many admirers—in which the noted evangelist writing from Dallas, Texas, says that his meeting there has been the "greatest evangelistic campaign of our entire career." Mr. Angell put the letter in the *Congressional Record* after telling his colleagues:

"We need a rebirth in spiritual thinking in America if we are to solve the momentous problems facing the world and bring about a united effort among the nations of the world to invoke disarmament and settle world problems around the peace table. Evangelist Graham is in the forefront in this evangelistic movement for a spiritual awakening in America."

In his letter to the Congressman, Mr. Graham told of how, on one night of the revival the great Cotton Bowl was filled with 75,000 persons. Some 1,500 persons are said to have been converted on that occasion.

"We had illustrious visitors from all over the world to come and see this great religious phenomena that has just taken place in this city," he wrote. "This evangelistic effort has lasted for over a month, and every night the crowds have been getting larger. I have never seen such spiritual hunger in my entire life.

"... I am more convinced than ever that the only hope of our Nation is a spiritual and

## COMING EVENTS

August 29—Union Meeting Time  
August 30—Sunday School Convention Time  
September 7—Labor Day  
Sept. 27 - Oct. 4—National Sunday School Week.

ral awakening that will come about through religious revival. I would appreciate your continued interest and prayers on our behalf as we continue day after day speaking to the multitudes."

#### N. C. STATE CONVENTION REPORT

The following report was prepared and presented to the National Association at Mount Vernon, Illinois, by Rev. M. L. Johnson, Provisional Director for North Carolina:

Name of State: North Carolina  
 Number State Wide Bodies: Four (4)—Sunday School Convention, League Convention, Woman's Auxiliary Convention, State Convention of Churches.  
 Number District Conferences or Associations ... 11  
 Number Churches ... 362  
 Number Received by Baptism  
 During the Year ... 2,790  
 Number Received in Other Ways ... 1,092

Number Members Received During the Year ... 3,882  
 Number Members Lost by Death ... 472  
 Number Lost in Other Ways ... 694

Number Members Lost During the Year ... 1,166  
 Number Increase During the Year ... 2,716  
 Total Number Members ... 48,872  
 Number Ordained Ministers ... 354  
 Number Licensed Ministers ... 73  
 Number Churches Having Sunday School ... 298  
 Number Sunday School Members ... 38,427  
 Number Churches Having Woman's Auxiliary ... 221  
 Number Auxiliary Members ... 5,602  
 Number Churches Having Leagues ... 119  
 Number League Members ... 4,107

MONEY SPENT FOR THE YEAR  
 Paid to Pastors ... \$252,821.34  
 Paid for Missions ... 20,421.00  
 Paid for Orphanage ... 89,668.91  
 Paid for Education ... 19,921.06  
 Paid for Superannuation ... 5,621.27  
 Paid for All Other Purposes ... 509,451.29

Amount Paid for All Purposes ... \$897,904.87  
 Value of Local Church Property ... \$2,789,197.63  
 Value of Denominational Property in State ... 402,000.00

Total Value Free Will Baptist Property in This State ... \$3,191,197.63  
 This report was prepared from latest available statistics.

#### FOURTH UNION AUXILIARY PROGRAM

The following is the program for the Fourth Union Auxiliaries of the Central Conference of North Carolina which convenes with Free Will Baptist Church, Greene County, August 30, 1953:

Morning Session  
 8:00—Sunday School  
 8:00—Devotions, Mrs. Albert Proctor  
 8:15—Welcome Address, Miss Helen Hinson  
 —Response, Mrs. Tommie Lancaster  
 8:20—Special Music, Spring Branch Quartet  
 8:30—Congregation Singing, Mrs. C. L. Patrick  
 8:35—Sermon, Rev. Charlie Hamilton  
 8:40—Announcements  
 8:45—Lunch

Afternoon Session  
 2:15—Devotions, Mrs. J. C. Edmondson  
 2:30—Special Music, Watery Branch Quartet  
 2:45—Business Session  
 3:00—Program, Local Church

Program Committee,  
 Mrs. Ellen Tyndall  
 Mrs. Hubert Jomp  
 Mrs. C. L. Patrick

#### UNION CHURCH, ALABAMA, REVIVAL

The Union Church of Abbeville, Alabama, had a very successful revival the week of July 28, closing on Friday night, July 31. Services were held each morning and each evening.

Rev. LeRoy Knighton of Columbus, Georgia, was the visiting evangelist.

From the very first service the Spirit from on high was felt. The members of the church were much in prayer for this revival, and Mr. Knighton really brought some very inspiring messages.

The following members were received into the church during the revival: Miss Carol Culpepper, Mrs. Holt Stokes, Mrs. Lessie Roney, Mrs. Pearl Kirkland, Mrs. Bernice Money, and Mr. E. F. Weathers. The members solicit your prayers for the continued success of their church.

#### FLORIDA REVIVAL

The Midway Church, four miles south of Cypress, Florida, was the scene of a great and glorious revival the week of July 12-19. Rev. Rufus Hyman of Slocumb, Alabama, was the guest minister. Rev. J. E. Nichols is the pastor. Six new members were received into the church, and many old members greatly revived, according to John T. Roberts.

#### NEW BETHLEHEM REVIVAL

Rev. Clinton Lupton, pastor of New Bethlehem Church, Grantsboro, North Carolina, will begin a revival meeting at this church August 17 continuing through August 23. Everyone is cordially invited to attend this meeting and pray that it will be a success and souls will be saved.

#### RUSSIA DOOMED

Three bitter mistakes ultimately will result in the downfall of Malenkov and the Kremlin, in the opinion of the Russian-born evangelist, Dr. Hyman J. Appelman of Kansas City, Mo.

Writing in the August issue of *Moody Monthly*, on the subject "Can Eisenhower Stop Malenkov?" the internationally-known preacher, president of the American Association for Jewish Evangelism and the Hebrew Christian Alliance, details the errors which he believes will eventually doom Russia.

"The first foe of the Communists," he said, "is the result of their attack on family life. The home is no longer sacred to the immediate loved ones. It is the property of the state. Children do not belong to their parents. They belong to the state."

The second mistake, Dr. Appelman pointed out, is that the Belshviks have attacked the very foundations, the very instinct for personal ownership.

"A third bitter mistake," he declared, "is the Kremlin's opposition to the Lord Jesus Christ, to Christians, to the Church. You will find it written across the pages of history in letters of bleak, black warning, that no nation has ever prospered for very long which has lifted up its hands against the Son of God."

Urging Americans to get right with God, the evangelist implored the President to insist that the United Nations refuse to compromise any longer with atheistic Russia and its godless satellites and open its sessions with prayer, and to plead with Americans that they let God have the right of way in their lives.

"Then," he concluded, "we will have no need to fear the Communistic foe, neither Malenkov nor any of his cohorts. God will fight for us and destroy them."

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Oscar Miller

Mrs. Oscar Miller of Roanoke, Alabama, died suddenly at her home, Saturday night, July 25. She was a charter member of the Midway Free Will Baptist Church in Roanoke of which she loved and attended when she was able. She was a Christian companion and mother and she loved her neighbors as herself. Our sympathy goes out to the family, but we realize that our loss is heaven's gain.

Mrs. Miller leaves to mourn her going, her husband, one son, and a host of relatives and friends. Her body was shipped to Florence, Alabama, where her funeral was held in the East Florence Free Will Baptist Church, with Rev. A. J. Lambert officiating.

Written by a Friend

### Nora Wright

#### RESOLUTION OF RESPECT

Whereas, God in his infinite wisdom saw fit to call to eternal rest on June 16, 1953, our oldest member, Sister Nora Wright, whose peace and happiness forever abides, Corinth's Ladies Aid of Corinth Free Will Baptist Church, Jamesville, North Carolina, has suffered the loss of a loyal Christian and a faithful member.

We know not why these temporary partings must come to us, for

She bade no one a last farewell,  
 She said good-bye to none.  
 Death valley gate just opened  
 And a gentle voice said, "Come."

Therefore, be it resolved:

First; that Corinth's Ladies Aid has lost its oldest and one of its best beloved members. She will long be remembered for her graces of meekness, mercy, and purity of heart which endeared her to all who knew her.

Second; that we extend to the stricken and sorrowing family our deepest sympathy in this sad hour.

Third; that a copy of this tribute be given to the family, a copy be recorded in the minutes of the Corinth's Ladies Aid, and copies be sent to the Enterprise and The Free Will Baptist.

Mrs. S. R. Coburn, President  
 Mrs. William Hopkins, Secretary

The Lord Jesus loved so much to do His Father's Will that He said it was His food to do it. Do we love to do His will?—H.



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Where do the spirits of people who die during this, the church age go to? Do they sleep in the grave with the body? I never thought so until recently when I heard men of renown and ability say that they sleep with the body until the resurrection.*—Mrs. E. E. Morris, Blakely, Georgia.

**ANSWER:** So far as I know, the Bible nowhere teaches that the people's spirits of any age ever sleep with the body at death. In Luke 16:19-38 where we have the account given by Jesus of the rich man and Lazarus we are taken to an age before the church age. In this both the rich man who is in "hell" and tormented by the flames, and Lazarus who is in a place of rest seem to be conscious of what is going on both where they are and on earth. Abraham seems also to be conscious of the condition that exists on earth, in torment and where Lazarus is. Schofield in his notes in the Schofield Bible says on pages 1098-1099:

"Gr. *hades*, 'the unseen world,' is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11:23; 16:18; Lk. 10:15; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14, and is the equivalent of the O. T. *sheol* (Hab. 2:5, note). The Septuagint invariably renders *sheol* by *hades*.

"Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called 'paradise' and 'Abraham's bosom.' Both designations were Talmudic, but adopted by Christ in Lk. 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were 'comforted' (Lk. 16:25). The believing malefactor was to be, that day, with Christ in 'paradise.' The lost were separated from the saved by a 'great gulf fixed' (Lk. 16:26). The representative man of the lost who are now in *hades* is the rich man of Lk. 16:19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

"(2) *Hades since the ascension of Christ*. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, *hades* will give them up, they will be judged, and will pass into the lake of fire (Rev. 20:13, 14). But a change has taken

place which affects paradise. Paul was 'caught up to the third heaven . . . into paradise' (2 Cor. 12:1-4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4:8-10 indicates the time of change. 'When he ascended up on high he led a multitude of captives.' It is immediately added that He had previously 'descended first into the lower parts of the earth,' i.e. the paradise

division of *hades*. During the present church age the saved who died are 'absent from the body, at home with the Lord.' The wicked dead in *hades*, and the righteous dead 'at home with the Lord,' alike await the resurrection (Job 19:25; 1 Cor. 15:52). See N 5:22, note."

I am sure that the Bible clearly teaches that those who die now, since Christ's ascension go immediately to be present with Jesus. I am now at the right hand of God, the Father who is in heaven. This being true all our loved ones who have died since Christ ascended into heaven go to heaven where they are eternally in the presence of Christ. II Cor. 5:6, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, say, and willing rather to be absent from the body, and to be present with the Lord." Phil. 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better." Psalm 16:10-11, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is the fulness of joy; in thy right hand there are pleasures for evermore."

### YOUR ATTENTION . . . PLEASE!

Owners, and also representatives of Stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the Annual Meeting of the Stockholders on the following date: **September 10, 1953.**

The meeting will be held in the Assembly Hall of the Press, beginning at ten o'clock a.m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organization, will not be able to attend the said Stockholders Meeting, then we ask you to name your proxy, giving his full name and address as shown below:

### Proxy for Stockholders Meeting

September 10, 1953

I hereby name Mr. or Mrs. \_\_\_\_\_,

Address \_\_\_\_\_, as my proxy

for this Stockholders Meeting. The number of shares: \_\_\_\_\_

Representing person or church organization: \_\_\_\_\_

\_\_\_\_\_

Signed: \_\_\_\_\_

(Note: When you have filled out this, cut it from THE FREE WILL BAPTIST, and mail to Free Will Baptist Press, Box 158, Ayden, North Carolina.)

R. N. HINNANT, President

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

(Continued from last week)

The question is often asked, "What does it mean to walk with God?" There are many answers to that question. One of the commentaries makes the following short, but forcible, comment on Enoch's experience as a life in which he "Passed his life in intimate communion with God." One must first find reconciliation with God. This is to be found through His Son, Jesus Christ. In the fifth chapter of Romans and the tenth verse we have, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." After one has been saved and baptized into Christ's death and raised from the dead past "by the glory of the Father, even so we should walk in newness of life." Then our walk becomes a spiritual walk, for, "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). The one who wrote, "None walk with God closely but those who love Him supremely, and those who walk with God delight to do His will," was surely thinking of the true relationship with God of all His followers.

To walk with God means that we will faithfully obey Him. When we became God's children, we renounced the devil. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon" (Matt. 6:24). Those who try to follow two masters are to be pitied. There are many professed Christians who try to hang on both sides of the fence. The world doesn't believe in their religion. The church is afraid to trust them. Both the world and the church are calling for out and out Christians; for those who live what they profess. The time has come when there must be a marked distinction between the man of the world and that of the Church. Then to walk with God means that we are to go with Him, follow in His ways and not the ways of the world. This is obedience to Him.

Walking with God is spiritual progress. No one can walk with God and stand still. In the spiritual life there are no standstills. If we are walking with God we are growing, growing stronger and more like Christ. The Christian, under the guiding hand and unfailing love of the heavenly Father, learn to walk, and makes progress toward a nobler and grander life.

Then again, to walk with God means final victory. "Enoch walked with God: and he was not; for God took him." Three distinct things are stated here. "Enoch walked with God." Everyone may do likewise. "He was not." "And he died" could not be said of Enoch. But simply "God took him." Here is the victory

## Boy and Monkey

A young cigarette smoker watching the monkeys in a menagerie said to the keeper, "Would it do any harm to offer one of them a cigarette?"

"Not a bit," replied the keeper. "He would not touch it. A monkey is not as big a fool as it looks."—*The Gospel for the Youth.*

that every one longs for—to be with God. He who walks with God will reach heaven at the end of the journey and be forever with Him. To go hand in hand with God means victory, and such victory can come only to those who are faithful even unto the end.

"And Enoch walked with God: and he was not; for God took him."

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground. We have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—*Rutherford.*

A penny will hide the biggest star in the universe, if you hold it close enough to your eye.—*Grafton.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### SATAN'S ACTIVITIES

Satan has many devices, designs, and doings to accomplish his fell purposes.

1. He **provokes** to wrong actions, as seen in David (I Chron. 21:1).
2. He **resists** the grace of God, as illustrated in Joshua (Zech. 3:1).
3. He **tempts** to gain advantage, as manifest in Christ (Matt. 4:10).
4. He **takes away** the seed of God's Word, as taught in the parable of the sower (Luke 8:12).
5. He **desires** to have us, to sift, as stated by Christ to Peter (Luke 22:31).
6. He **transforms** himself into an angel of light to lead us astray, as warned by Paul (II Cor. 11:14).
7. He **incites to sin**, that he may get us under his power, as unfolded by John (I John 3:8).

### "Let God"

Ponder the following Scriptures where "Let God" occurs, or its equivalent, and let go all else, that He may be everything.



# SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizzard, Deep Run, N. C.	104	C. R. Houston, Colquitt, Ga.	19
Mrs. Lester Mills, Greenville, N. C.	39	Mrs. Raymond Hancock, Timmonsville, S. C.	18
J. C. Griffin, New Bern, N. C.	39	Mrs. J. R. Cayton, Aurora, N. C.	18
E. C. Morris, Tifton, Ga.	37	Mrs. Alice Lupton, New Bern, N. C.	18
Louis H. Moulton, Richmond, Va.	36	Wilton H. Dail, Norfolk, Va.	18
Mrs. John R. Murphy, Snow Hill, N. C.	36	Mrs. Elton Harper, Deep Run, N. C.	18
Mrs. Guy Deans, Sims, N. C.	31	Mrs. Alton Suggs, Kinston, N. C.	18
Jimmie Tyndall, Pink Hill, N. C.	29	Mrs. J. S. Hardison, Grifton, N. C.	17
Oma Owens, Chipley, Fla.	28	Mrs. C. F. Heath, Cove City, N. C.	17
W. C. Sutton, Cove City, N. C.	27	W. C. Hill, Mt. Olive, N. C.	17
Mrs. Franklin Eaddy, Johnsonville, S. C.	24	Miss Mattie Mae Beacham, Arapahoe, N. C.	16
Ray Doe Gay, Walstonburg, N. C.	23	Mrs. J. G. Kirkman, Morehead City, N. C.	16
Mrs. Martha M. Braxton, Winterville, N. C.	22	Owen Thomas, Four Oaks, N. C.	15
Mrs. Lloyd M. Edwards, Kenly, N. C.	22	R. N. Hinnant, Micro, N. C.	15
D. W. Alexander, Bethel, N. C.	22	I. J. Blackwelder, Alma, Ga.	15
Wm. Webster, Pinetown, N. C.	21	Mrs. B. C. Hardy, Merriam, N. C.	14
M. B. Hutchinson, McArthur, Ohio	21	J. D. Vemelson, Washington, N. C.	14
H. Jackson, Davis, N. C.	20	Mrs. Henry Barfield, Pikeville, N. C.	14
Mrs. J. C. Edmundson, Pikeville, N. C.	20	Mrs. Grace Corbett, Kenly, N. C.	14
Mrs. B. H. Matthews, Spring Hope, N. C.	19	Mrs. J. J. Carroll, Greenville, N. C.	13
J. R. Bennett, Bridgeton, N. C.	19	Mrs. O. M. Hilburn, Darlington, S. C.	13

John Kornegay, Seven Springs, N. C.	13
C. J. Harris, Greenville, N. C.	13
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Jack Flowers, Hyman, N. C.	12
Mrs. J. C. Hudson, Jakin, Ga.	12
James S. Boyd, Plymouth, N. C.	12
C. J. Harvey, Canilla, Ga.	12
Mrs. S. B. Strickland, Middlesex, N. C.	12
Mrs. C. T. Brock, Kenansville, N. C.	12
Mrs. Mae Rouse, Dudley, N. C.	12
Mrs. G. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
E. G. Dennis, Coward, S. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
Mrs. F. A. Edwards, Chocowinity, N. C.	11
Mrs. G. C. Carter, Sr., Baxley, Ga.	11
Mrs. J. L. Nobles, Winterville, N. C.	11
Mrs. Millard Watson, Lucama, N. C.	11
Mrs. Edith Taylor, Smithfield, N. C.	11
H. L. Catrett, Colquitt, Ga.	10
Mrs. C. F. Abrams, Macleesfield, N. C.	10
Mrs. Leslie Kennedy, Beaulaville, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
R. W. Allman, Saratoga, N. C.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
Mrs. Bessie M. Deual, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
Mrs. J. K. Aldridge, La Grange, N. C.	10
Mrs. Donald Dukes, Lake Butler, Fla.	10
Mrs. George Frazier, Caldwell, Ky.	10
J. H. Holland, Rocky Mount, N. C.	10
Geo. P. Warren, Flint, Mich.	10
Mrs. Bettie Dawson, Dunn, N. C.	10
Mrs. J. B. Bloss, Columbia, Tenn.	10
N. P. Gates, Detroit, Mich.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. R. B. Moore, Walstonburg, N. C.	9
Mrs. Woodrow Daugherty, Cove City, N. C.	9
Mrs. E. L. McPherson, Chadbourn, N. C.	9
Mrs. C. M. Whaley, Richlands, N. C.	9
W. L. Moretz, Swannanoa, N. C.	9
M. S. Cowan, Robersonville, N. C.	9
Mary Lou Dilday, Aboskie, N. C.	9
Anna Belle Read, Nashville, Tenn.	9
Chester Huckabee, Chipley, Fla.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Mrs. Wm. Bailey, Saratoga, N. C.	8
Mrs. Carl Barrow, Snow Hill, N. C.	8
Lois Coward Windham, Coward, S. C.	8
Mrs. Charlie Humbles, Ayden, N. C.	8
Mrs. Eldridge Pittman, Kenly, N. C.	8
Mrs. H. S. Swain, Columbia, N. C.	8
Mrs. M. F. Jackson, Dunn, N. C.	8
Milford Hales, Wilson, N. C.	7
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
G. W. Nobles, Cottonwood, Ala.	7
Mrs. Marion Lee, Darlington, S. C.	7
J. D. Coffman, Hector, Ark.	7
Mrs. M. H. Mellette, Turbeville, S. C.	7
Mrs. George Broadway, Peachontas, Ark.	7
Mrs. Eula Mae Morris, Vanceboro, N. C.	7
Rufus Hyman, Slocomb, Ala.	7
Mrs. Clement Sullivan, Pikeville, N. C.	7
Claude Pinkston, Ypsilanti, Mich.	7
Charles B. Craddock, Ayden, N. C.	7
Ralph Staten, Wewoka, Okla.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mazingo, Kenly, N. C.	6
Mrs. Agatha Brown, Timmonsville, S. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Thomas McLamb, Clinton, N. C.	6
Mrs. Percy Floyd, Grifton, N. C.	6
Mrs. Leroy Howell, Goldsboro, N. C.	6
Mrs. Willis Parker, Jacksonville, N. C.	6
Curtis R. Houston, Albany, Ga.	6
Mrs. Charles Sublett, Nashville, Tenn.	6
Hubert Burreas, Saratoga, N. C.	6
Mrs. Marvin Walker, Joelton, Tenn.	6
C. B. Thompson, Ft. Worth, Texas	6
Mrs. Alton Cook, Walstonburg, N. C.	6
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. Julius Killebrew, Walstonburg, N. C.	5

(Continued on page fourteen)

1. **Salvation.** "Let the God of my salvation be exalted" (Ps. 18:46; 69:29).
2. **Benediction.** "Let Thy mercy \* \* be upon us" (Ps. 33:22).
3. **Opposition.** "Let the angel of the Lord (chase) them" (Ps. 35:5).
4. **Adoration.** "Let the Lord be magnified" (Ps. 35:27; 70:4).
5. **Preservation.** "Let Thy lovingkindness and Thy truth continually preserve me" (Ps. 40:11).
6. **Protection.** "Let Thy tender mercies speedily prevent us" (Ps. 79:8).
7. **Beatification.** "Let the beauty of the Lord our God be upon us" (Ps. 90:17).

## The Millennium

What it will mean when the King comes, as stated through Isaiah.

1. A time when war will be no more (Is. 2:4).
2. The earth will be restored and beautified (55:13).
3. Human life will be prolonged, and death will be the exception (65:19-22).
4. When Israel and Judah will be gathered to Palestine and Jehovah (11:11, 12).
5. The animal creation will cease to prey upon each other (65:25).
6. When all flesh will worship the Lord (66:23).
7. When all the people will be righteous (60:21), that is, Jehovah's people ("Thy people").

# Noles and Quotes



BY J. C. GRIFFIN

## RELIGION WITHOUT CHRIST

**A** RELIGION without Christ is a religion born of Satan and promoted by the forces of evil. The devil despises Christ; he knows that through Christ men are saved. He also knows that the mind of man, even the lowest heathen, has a nature worship something. All mankind, naturally, is religious, so the devil creates false religions. The world is full of false religions, a religion that does not include the atoning blood of Jesus Christ and the being born of water and of the Spirit, it is of the devil. Let me say again I have said many times in these columns and from my pulpit, "A religion that denies the deity of Jesus Christ is of the devil and will lead every soul in a demon's hell that takes up with it." Because this is true, I am foreign mission minded; I want to help those in darkness.

## "GOOD ENOUGH FOR THEM"

I have just read in the "Pilgrim Gospel Messenger" an article by Oswald J. Smith, pastor of the People's Church, Toronto, Ont.—"Are not their own religions good enough for them? Why then disturb them? Why send missionaries to the heathens? Let them alone. They are far happier as they are."

"Such are the statements we hear on every side. Such are the objections that are raised against missionary work. Travelers come home and tell us that the heathens are perfectly happy and contented as they are, and that the work of the missionary is unnecessary. But we do not think that their own liquor is good enough for them, oh no, we ship them ours. Nor is their own tobacco good enough for them, they must have our cigarettes. Their own education is not good enough either, so we give them ours. Their medical work is inadequate, and ours is substituted. Even their agricultural methods won't do, so the United Nations introduce ours."

After Mr. Smith presents these facts, he takes up the Bible truths and compares it with the religions of many sections of the world. Now the Bible says that, "The dark places of the earth are full of the habitations of cruelty." (Psalm 74:30). So it is. The trouble is the world does not stay long enough to find out. Heathenism is characterized by cruelty. Fear grips their hearts and they are in constant fear of evil spirits, spirits that somehow must be appeased.

## A DEATH WAIL IN THE VILLAGE

Mr. Smith says, "I am thinking now of my visit to Africa, where I heard the following incident. It was at midnight. Suddenly, there

was a death wail in the village; a little baby had died. Immediately the witch doctor was called. The villagers were aroused. Before very long he had pointed out a woman whom he accused of having caused the death of the little one. She immediately protested, insisting that she was innocent; but she had to be tried. They hurried her away to the tree that stood in the center of the village. She was told to climb it and then hurl herself from the topmost bough. She began to climb. Presently she sat on one of the branches and again protested her innocence. Everyone knew she was telling the truth. She was one of the finest women in the village, highly respected by all. But the witch doctor had pointed her out as the one guilty, hence she had to prove her innocence. Then she commenced climbing again until she had reached the very highest limb of the tree. There she sat maintaining her innocence. Then, before the horrified gaze of the missionary, she threw herself to the hard ground and was instantly killed, most of the bones of her body being broken. She was thereby judged guilty. Had she been innocent she would have been unharmed. That, my friends, has happened in case of hundreds upon top of hundreds. Why? Because of religion. Heathen religions demand it, hence there is no escape. Would you be willing to take her place? Until you are prepared to accept her religion and give up your Christianity, let no one ever hear you say, 'Their religions are good enough for them.' If they are not good enough for you, then they are not good enough for them.

"I am thinking of my visit to the aborigines of Australia. Away back in the heart of that continent there is an immense desert where it gets very hot, and there the aborigines live, almost naked—often sleeping on the sand. A mother gives birth to a baby; someone in the village dies, a victim must be found. Before long the witch doctor makes his way toward the new born babe. The mother clutches it frantically to her breast, but without a moment's hesitation, the witch doctor tears it from her arms, and amid her shrieks and cries, lays it on its back on the sand, forces open its mouth and down the throat until its mouth is filled with sand, and the little thing strangles to death. Why? Because their religion demands it. Evil spirits have to be appeased.

"Would you be willing to take her place with that mother? If her religion is good enough for her, then it is good enough for you. But unless you are willing to take her place and have your little new born baby torn from your arms and put to death, as hers was, you have no right to say that their religion is good enough for them. It is because of religion that these horrible practices are carried on. Do you not think that the mother suffers just as you would suffer? Of course she does. She feels for her baby as you would feel for yours. But the witch doctor knows no mercy; the spirits must be satisfied. Is her religion good enough for her? Then it is good enough for you. Does her religion make her happy? Could you be happy under such circumstances?

"I am thinking, to, of my visit to the South Sea Islands. John Geddes was one of the first missionaries to the South Sea Islands from Canada. That was many years ago. As he

stepped ashore he saw a group of people, and on the ground a body of a man. Under the tree he saw a young woman, she was the widow of the man who had died.

"Suddenly the natives approached her. She was unresisting. Full well she knew what would happen. They placed a cord around her neck, and then commenced to strangle her to death. John Geddes rushed toward her in an effort to rescue her, but he was rudely pushed away and told to mind his own business; if he didn't, he too, would lose his life. There before his horrified eyes he saw that beautiful young woman slowly strangled to death and her body placed beside that of her husband.

"Why? Because their religion demanded that when a husband died, his widow must be strangled to death to accompany him on his journey, and if the oldest son is old enough, he is the one who must strangle his mother. Moreover, all the children, if they are too young to support themselves, must likewise be put to death. That is religion; heathen religion. Would you be willing, my friend, to change places with that widow? Could you look forward to such an experience in the event of your husband's death? If their religions are good for them, then they are good enough for you, and if they are not good enough for you, then do not say they are good enough for them.

## BOUND TO A DEAD BODY

"Never will I forget my visit to India. Many times as I walked by the side of the river, I thought of what had been told me about the day when the body of the husband was placed on a pile of wood, and the widow still alive and well, was placed beside him. There the two bodies, one dead and the other alive, were bound together and the wood set on fire. There amid the shrieks and screams of the dying widow as she slowly burned to death, the natives gathered around believing that the evil spirits were being pacified, and now the husband would have his wife in the other life.

"Do you mean to say that you would be willing to change places with that widow? Thousands and thousands of widows die in the flames when their husband dies just because of religion. Are their religions good enough for them? Then they must also be good enough for you. If you, my friend, would not be willing to exchange places with that widow, give up your Christianity and take her heathen religion, do not say their religions are good enough for them and they are better off as they are. Could a widow be happy enduring such torture? Of course not. 'The dark places of the earth are full of the habitations of cruelty.'"

Dr. Smith tells of other religions where cruelty and suffering that are caused because of the heathens' belief, too many for our space. Perhaps we will quote some more of these some day. May I say that a religion that does not stand on the merits of the virgin born, crucified, blood atonement of calvary, the literal resurrection of the Lord Jesus Christ, and the literal ascension of the body of Jesus into heaven and the literal coming again of Jesus to judge the world is of the devil.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### BRIGHT EYES

MRS. J. A. DOYLE

**M**ISS SMITH said to her Sunday School class of eight-year-old boys one Sunday at the close of the lesson, "I would like to have some more boys in our class, wouldn't you?"

"Yes," answered each boy.

"Fine," said Miss Smith. "Let's each bring a new boy to Sunday School next Sunday. And remember, boys, it must be a boy who is eight years old and not enrolled in any class."

Miss Smith dismissed with prayer and the boys filed out of the classroom each determined to bring a new pupil with him the following Sunday. Some of the boys worked fast and soon had the promise of a new pupil. Before the middle of the week of all them except one, whose name was Eddie, had his new pupil. Eddie worked hard but everyone he asked was already on a class roll. The days slipped by and it was Saturday and Eddie had not found any one to take to Sunday School. Eddie was worried. He did not want to be the only boy not to bring a new member. He had asked every boy he knew. Late in the afternoon on Saturday he went down the alley to think if there was a boy eight years old and not going to Sunday School anywhere that he had not asked. He was walking very slowly with his head down. He looked up and there right before his eyes was Bright Eyes, a little colored boy who had no father or mother. They had been killed in a storm. He just lived where he could. His clothes never looked so well, but he always had a smile, a happy, wonderful smile and his eyes were bright as the stars. That was how he had got his name Bright Eyes. Eddie fairly ran to meet him. Putting his arms around Bright Eyes, he said, "Bright Eyes, why didn't I think of you before? Will you do it? Will you go with me? Say you will, please do."

Bright Eyes' big happy smile told Eddie that he was willing but he looked confused. Then Eddie explained to him about his Sunday School class's plan to enlarge their class. When he had finished he said, "Bright Eyes, will you go with me to Sunday School?"

"Well, I guess," he said, "if you think I should but what will we do?"

"Oh," said Eddie, "we will listen to Miss Smith, the teacher, tell about the lesson, and she will tell a story, a good one. I know you will like it."

Bright Eyes still didn't seem too happy about going. Then Eddie said, "We will sing. Do you like to sing?"

"Oh, yes, I do," and his face just beamed. "I'll go."

Eddie turned around and started running back toward his house. He was so happy he hardly knew what he was doing. Then Bright Eyes called, "Wait, Eddie, wait. Tell me."

Eddie turned and slowly walked back to meet Bright Eyes. Then Bright Eyes asked, "Will you come here and meet me?"

"Yes, yes, I will," answered Eddie.

Then Bright Eyes hung his little head and the smile faded for a moment as he said, "And will you hold my hand. I'll be scared for I haven't ever been to a Sunday School."

Eddie promised. Then both boys were happy again. Eddie hurried home, but Bright Eyes walked back and forth in the alley wondering what Sunday School was like and how wonderful it would be to hear the choir sing.

That night each little boy could hardly go to sleep for thinking of the adventure the next day. Eddie was tucked in his little half size bed between white sheets and soft blankets. He closed his eyes after a mother's loving kiss and went to sleep until morning. Bright Eyes went to sleep until morning. Bright Eyes went to sleep on a warm mattress on the floor, no white sheets or soft blankets, not even a mother's goodnight kiss, but he, too, soon fell asleep.

Next morning both boys were up early. Eddie was dressed in his best. Bright Eyes dressed in his best, too, but it was the same clothes he wore the day before except for an extra sweater. He had put his little pants under his mattress and slept on them. He had learned to straighten them out so they looked like they had been pressed. Bright Eyes was in the alley waiting when Eddie got there. He ran to meet Eddie stretching out his hand for Eddie to hold. Off they went to Sunday School. It wasn't very far, but the further they went, the more worried Eddie got. He thought Bright Eyes will be the only colored person there. Will other boys laugh at him and what will the grown-ups say? Eddie looked at Bright Eyes and asked, "Are you scared?"

He said, "A little." Then said, "Eddie, hold my hand tight."

When they got to the church, there were a number of people out in front. Some of them knew Bright Eyes. As soon as they saw him, they called, "Well, hi, Bright Eyes. What you doing here? Come to see a Sunday School?" Then all of them laughed at his strange way of expression. Eddie almost drug him on past them to the classroom.

When they were just outside the classroom, Eddie was really worried. He could hear the boys inside. They were all talking. Eddie just opened the door right quickly and said, "See, who I brought." The boys did laugh, but each one wanted Bright Eyes to sit by him.

They had hardly settled down before Miss Smith quietly opened the door. Every boy wanted her to know he had brought a new member. When Eddie stood up to say he had brought Bright Eyes, Miss Smith smiled, and said, "Who knows but what you did the best of all."

When the class was dismissed, Eddie was still scared. He didn't know if he should take Bright Eyes into the large auditorium or no but he took him by the hand and went down to the very front row. Eddie thought if he was on the front seat, people wouldn't be turning around to look at them. When the minister started, Bright Eyes opened the song book and began to sing. It was strange he had never been in a church before but he could sing the song correctly. His little voice was clear and strong. As he sang, the minister smiled at him. The people stretched their neck to see him. Eddie whispered, "Don't sing."

Bright Eyes whispered back, "But I want to sing." He did sing every song. Oh, how he did sing. When the service was over, Eddie took Bright Eyes by the hand and was trying to get out of the church. People were smiling at them, touching them on the shoulder. They were not so scared now. Then someone stopped them. Eddie looked up and there was the minister. Eddie just thought he would die. What was the minister going to say?

The minister said as he touched Bright Eyes tenderly on the arm, "You have a wonderful voice. Don't let Satan have it."

Eddie took Bright Eyes back to the alley and left him. The next week many kind people wanted to do something for Bright Eyes. They got a good home for him, saw that he was enrolled in school. He had to study hard but he kept the sparkle in his eyes and his winning smile. Soon it was discovered that his greatest talent was music. So it was arranged that he would have every advantage. The years passed by quickly and soon Bright Eyes had graduated. All who had had a part in helping him were glad for he had finished with honors. He was then given special training in voice and piano. Many times as he had advanced in learning the few words the minister had spoken to him that Sunday when he was so young—"Don't let Satan have your voice"—had come back to him. It had always given him a strong feeling. He was never quite able to understand just what the minister had meant.

One day not long after his graduation, a car lived to a stop in front of where Bright Eyes lived and two very business looking men got out making their way to the house. The told Bright Eyes they had wonderful news for him. They wanted him to be on the radio. He would have a sponsor and best of all lots of money. He had never had money. The had been the one thing that had spurred him on when his studies were hard. Just then thought that some day he could sing and get paid for it too. The men were talking and at the time placing the contract on the table saying for him to just sign his name and every thing would be settled. Bright Eyes picked up the pen and was about to sign his name when a voice seemed to say to him, "Don't let Satan have your voice." He laid the pen on the table. The smile faded from his face for a moment.

his eyes lost some of their sparkle. "What do you want me to sing?"

"Oh, is that what is worrying you?" the men said. "Just catchy, short jazz songs. Sure you can do it."

The smile came back and his eyes were full of sparkle. He stood up and in a clear, calm voice said, "My talent belongs to God. I am sure I can do it."

The men were shocked. They told him, after just a little thought, he would regret his actions. They begged him to sign on condition, that Bright Eyes was strong. He said no and went back to it. He watched them drive away in the big car. He was not sorry then that he had not signed the contract and he never was, or it was then that he fully realized what the minister meant that day when he was a small boy. He resolved anew that he would not let Satan use his voice or any of his talents. He went to sleep that night happy, for he had dedicated his life anew to God. A few days later that he was offered another contract. This time he signed it. He was to sing religious songs. It was a radio program that God would use his talents. He was not offered so much money at first but he was happy for he knew

he was pleasing God. Each time he renewed his contract it was better and for more money. He had many comforts including a long, black shiny car. He did many good deeds among his own people. He couldn't pass a small boy that looked unkept without helping in some way. Many times during his life he told his life story. It was told in detail from the little ragged boy in the alley to the polished radio star. He always gave praise to many who helped him. He would always cause laughter in relating the time he went to Sunday School for the first time with Eddie. Many times during his life he went back to the same little classroom and there on his knees he would thank God for those who used their influence to lead him to God. There was a tender place in his heart for them all. The minister had a big place in his heart, but perhaps the one whom Bright Eyes loved most was Eddie. Whenever he was asked to explain how he had been able to climb to the top and be a success in life, first he would tell how he had asked Eddie that Sunday morning when he was a small boy to hold his hand and lead him to Sunday School. He had asked God to hold his hand and lead him all the way, and He had.—*Juvenile Pleasure.*

ond Vice-president, Mrs. Harry Corbitt; Third Vice-president, Mrs. Winston Driggers; Fourth Vice-president, Mrs. Lemuel Purcell; Fifth Vice-president, Mrs. Rudolph Anderson; Secretary, Mrs. Art Anthony; Treasurer, Mrs. Fred Tinney.

All members are very interested in the newly organized auxiliary and church and are willing to do their part to support both. We wish the prayers of all Christians that with God's help we may do a great service for him.

Mrs. H. O. Purcell

## Cumberland Auxiliary Convention

The Woman's District Auxiliary Convention of the Cumberland Association of Tennessee, will meet with New Hope Church, Joelton, Tennessee, August 19, 1953 at 9:30 a.m. The following program has been arranged:

THEME: "Victory Living Through Christ"

### Morning Session

- 9:30—Hymn, "The Haven of Rest"
- 9:35—Devotions, Mrs. L. C. Johnson
- 9:50—Welcome Address, Nannie Walker
- 9:55—Response, Geraldine Gay
- 10:00—Recognition of Ministers
- 10:05—Discovering Who's Here
- 10:10—Seating Delegates
- 10:30—Report of Officers
- 11:10—Hymn, "He Leadeth Me"
- 11:15—Message, Marvis Lee
- 12:00—Lunch

### Afternoon Session

- 1:00—Song, "Be A Light For Jesus"
- 1:15—Devotions, Geneva Walker
- 1:15—Reading of Minutes
- 1:20—Memorial Service, Mrs. Smith Crockrell
- 1:35—Declaration Contest, Directed by Mrs. Milley
- 1:45—Report of Committees
- Special Music
- 2:15—Miscellaneous Business
- Adjournment

MRS. MARVIS WALKER,  
Dist. Publicity Chm.

### "WAIT PATIENTLY OF THE LORD"

Perhaps you have heard people say, "I wish I knew where I'd be a year from now," or maybe, "I'd like to know my future." If we knew our future life would be as meaningless as the waves beating on the seashore; all our ambitions and hopes would die and all of our dreams would be in vain. We would have no goal for which to strive and we would only exist. Suspense is one of the things that makes life worth while. We don't know our future, so build ambitions, hope, dream, and fight to attain your highest goal and remember, "wait patiently on the Lord."

I have never met a man who could do real work except under the stimulus of encouragement and enthusiasm and the approval of the people for whom he is working.—Charles Schwab

## Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

### Miss Melvin Hostess to Vera Saunders Circle

The Vera Saunders Circle of Union Free Will Baptist Church, Abbeville, Alabama, met Friday, July 24, with Mrs. Hattie J. Melvin as hostess.

Mrs. Tull McKnight presided and the meeting opened with Mrs. Pearl Kirkland giving a devotional, using Ephesians 5:8-10. The group sang the hymn "The Haven of Rest."

During the business session the group discussed changing the date of the meeting from Friday afternoon to Saturday afternoon before each third Sunday. This change would enable the ladies who work to attend the meetings.

The weekly prayer meeting, suggested by Mrs. Tull McKnight, was unanimously approved and will meet in members' homes weekly. Each member earnestly prayed for the success of the revival to be held at Union Church beginning July 27th with the Reverend Leroy Knighton of Columbus, Georgia, evangelist.

Mrs. Linnie Stokes gave the introduction to the program with Miss Hattie J. Melvin and Miss Guinette Streetman taking part, using as their subject, "The Church Reflects the Light of Truth Through Its Membership," "Evangelistic Endeavors," "Missionary Outlook," and "Stewardship."

At the conclusion of the meeting, Miss Melvin assisted by Mrs. Webb Gilbert served sandwiches, cookies, and Coca Colas.

### Gratitude to Piney Grove Woman's Auxiliary

The women of Panama City, Florida, thank Rev. C. A. Huckaby, Rev. Robert Owen, and a group of women from Piney Grove Church near Chipley, Florida, for helping us organize a Woman's Auxiliary. The meeting was in the home of Mrs. Coy Owens, August 1, 1953. Nine members were enrolled.

With the helpful suggestions of the assisting group and the leadership of the Holy Spirit, we are looking forward to great things for our church, our Free Will Baptist denomination, and, first of all, our God.

Bro. Huckaby is pastor of Piney Grove. Bro. Owen is entering Free Will Baptist Bible College.

Mrs. Ruth Sexton  
Publicity Chairman

### Savannah Church Organizes Auxiliary

The women of the First Free Will Baptist Church of Savannah, Georgia, met Friday night, June 19, at the home of Mrs. J. B. Tucker for the purpose of organizing a Woman's Auxiliary in our newly organized church. There were 15 present who became members.

The officers elected for the auxiliary are as follows: President, Mrs. J. B. Tucker; First Vice-President, Mrs. Donna Kate Harrel; Sec-



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **Thanks to Highland Park Church**

July 25, 1953

Highland Park Free Will Baptist Church  
242 Victor Ave.  
Highland Park 3, Mich.  
Dear Brethren:

We, the Board of Foreign Missions of the National Association of Free Will Baptist of America, wish to express our deep appreciation to you for the use of your offices, and office machines, for the time that our office has been housed in your church plant. Also allow us to say "Thank you" to all who have donated their time in getting out the great volume of mail that has gone out from the office while there.

You have made a great contribution to Missions in allowing us to use these facilities. We trust, and believe, that your church program has been enriched for having done so.

We are conscious that you are making an even "greater" contribution to Missions in giving your pastor, the Rev. Raymond Riggs, for the cause to which he is dedicated: the Promotional Secretary-Treasurer of the Board. We shall remember to pray that God in His great wisdom shall supply your need in the way of a pastor, and every other way you may need His special help. May the Master lead you on to a greater service in His cause than you have ever known.

## **The Sins of the TONGUE**

(Continued from page three)

### **GRUMBING**

Another sin of the tongue is grumbling. The Bible says, 'Do all things without grumbling or questioning.' The only cure I have ever found for grumbling is to pray without ceasing.

### **FOUL TALK**

Another sin of the tongue is foul talking. The Bible says, "Let no evil talk come out of your mouths." The Bible says, "Let there be no filthiness in your talk." The dirty stories and off-color jokes that are being told around America; the Christian should avoid these things like a plague.

The problems of the world could be solved over night if the world could get victory over the tongue. Suppose there were no anger, suppose there were no profanity, suppose there were no lying—everyone was truthful in every word he said, suppose there was no criticism one of the other without cause, suppose no one

## **FROM THE FIELD**

51 West Delaware Place  
Chicago 10, Illinois  
July 29, 1953

Rev. Raymond Riggs  
Free Will Baptist Foreign Mission Board  
242 Victor Avenue  
Highland Park, Michigan  
Dear Brother Riggs:

Enclosed is my July pledge. As always, it's a real pleasure to send it. I'm glad to support foreign missions with the money the Lord has given since He did not see fit to send me to the foreign field.

It was good to say "hello" at the National Association, too. My heart rejoices at the real evidence of progress manifested at this recent session. And I'm sure we're all saying, "Praise the Lord," now that we have our Headquarters Building.

May the Lord undertake as you, and the various other boards, begin moving to Nashville.

Sincerely yours,

(Signed) Gertrude Bowe

Done by order of the Board of Foreign Missions of the National Association of Free Will Baptist of America.

Yours in His Glad Service,

(Signed) Rev. Mark Lewis, Chairman of  
Board of Foreign Missions.

was grumbling or complaining, suppose there was no filthy and dirty talk—what a different world this would be! The Bible says, "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

If you are guilty of these sins, I pray that you'll come before the cross of Christ, confess them, forsake them, ask for forgiveness and God says, "The blood of Jesus Christ His Son cleanseth us from all sin." The Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

At this moment you can settle it with God. You can give your heart and your tongue to Christ. You can give every area of your personality to Christ and today you can be born again. You can have the supernatural power of the Holy Spirit to give you victory over your tongue.—Selected.

It is better to know less than to know a lot that isn't so.

## **SOMEBODY DIED FOR YOU**

(Continued from page four)

taking my place! But yes, that cross was made for me, and I should have been hanging there now. And yet He is dying in my stead. He has taken my place. I can't understand it. I don't know why He did it. But He did, and I can't help but believe He is really and truly dying for me."

"Yes, Barabbas, for you."

And for you, too, sinner friend. Jesus Christ the Son of God hung there that day for you as well as for Barabbas. He took your place died in your stead, became your Substitute bore your sins, gave His life that you, a poor lost and guilty sinner, might live.

Isn't that good news? You deserve death but you do not need to die. You ought to pay the penalty for your sins, but Another has paid it for you. Yes, *Somebody died for you*, and that Somebody—God's only begotten Son. Will you now accept Him as your Substitute?—Tract.

## **Subscription Honor Roll**

(Continued from page ten)

Mrs. T. G. Pittman, Pine Level, N. C.  
Mrs. R. R. Griswold, Selma, N. C.  
Mrs. Marie B. Horton, Kinston, N. C.  
R. C. Kennedy, Beaulieu, N. C.  
Mrs. C. H. Builey, Robersonville, N. C.  
Mrs. Thomas Brown, Johnsonville, S. C.  
J. T. Quick, Richton, Miss.  
Jenning Williams, Clayton, N. C.  
Winston Sweeney, Bristol, Tenn.  
Mrs. Lee W. Griffin, Bridgeton, N. C.  
T. F. Davenport, Creswell, N. C.  
Mrs. Roy Davis, Wilson, N. C.  
Mrs. Nathan Basnight, Columbia, N. C.  
Mrs. D. R. House, Greenville, N. C.  
Mrs. Carl Cobb, Walstonburg, N. C.

## **LET THERE BE LIGHT**

A young girl once said to her minister, "I can't stick it out any longer. I'm the only Christian in the place where I work. The folks make fun of my religion at home, and I get nothing but taunts and sneers in the factory as well. It's more than I can stand. I'm going to give it all up."

"Will you tell me," asked the minister, "where we put lights?"

"What's that got to do with it?" the girl asked.

"Never mind," he replied. "Answer my question. Where do we put lights?"

"I suppose in dark places," she replied.

"Yes, and that's why you've been put in that home, in that place of work where there is such spiritual darkness, where there are no other Christians to shine for their Lord."

The young girl realized for the first time the opportunity that was hers. She knew she couldn't let God down by allowing her light to go out. She went back to the factory with renewed determination to let her light shine in that dark corner. Before long she was the means of leading nine other girls into the light of Christ's love.—Mississippi Methodist Advocate.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



LESSON VIII—AUGUST 23

THE SCOPE OF PRAYER

(I Timothy 2:2)

## The Christian's Prayer Life

SCRIPTURE: I Timothy 2:1-8; Romans 8:26-28.

DEVOTIONAL READING: Psalms 32.

**MEMORY SELECTION:** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all goodness and honesty. (I Timothy 2:1-2)

### UNDERSTANDING THE LESSON

Prayer is one of the most valuable resources of a Christian. Yet it is often misused and misunderstood. This lesson should help us to a better understanding of the meaning and purpose of prayer, and thereby aid us in our prayer life.

There are, approximately, 131 prayers offered by men and women in the Old and New Testaments. Of these, 83 are in the Old Testament, 73 of them being found in the first 11 books, Genesis through I Kings; 20 of these prayers were offered by Moses, more than by any other man in all the records of the Word of God. There are 29 prayers in the Gospels, of which 9 were offered by Christ, one being an entire chapter in length (John 17). Of the remaining 19 prayers, in Acts, the Epistles, and the book of Revelation, 7 are offered by the Apostle Paul. In addition to all these actual prayers, there are scores of verses especially in the New Testament, concerning prayer, and urging men to approach God in prayer.—Wilbur M. Smith.

### A MANNER OF PRAYING

(I Timothy 2:1)

Paul calls Timothy's attention to the importance of the Christian's prayer life. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." The words "first of all" signify the importance of the matter and the natural order of prayer in the life of the believer.

Prayer is more than asking God for something; it is communion with Him. Someone has said that prayer is not the art of begging; it is the art of linking our lives to the power lines of God.

There is very little difference in meaning in the terms here used for prayer. "And yet this heaping up of words," says Calvin, "is not superfluous; but Paul appears purposely to join together three terms for the same purpose in order to recommend more warmly and urge more earnestly constant prayer. We know how sluggish we are in this religious duty, and therefore we need not wonder if for the purpose of rousing us to it the Holy Spirit employs various excitements."

Our prayers should include all men. Many of us forget that it is possible to do the right thing in the wrong way. It is right that men pray, but it is wrong that they pray selfishly. We remember to pray for ourselves and our loved ones, but how many of us remember to pray for those outside that circle?

Let us remember that when Paul told Timothy to "pray for the kings and all that are in high places," he was telling him to pray for Nero who was Emperor of Rome at the time. And it was under Nero that Paul died. What a lesson for us! We should do more than pray for our friends or even those we like; we should pray for our enemies.

Paul recognized the tremendous responsibilities that rest upon rulers and their many temptations to sin. So he reminded Timothy to pray for them. We should pray for our president. Prayer will do more good than criticism.

### THE GROUNDS FOR PRAYING

(I Timothy 2:3-8)

Paul taught that our prayers were to be in Jesus' name. It is true that Paul used other words, but verse five brings us to the reality of God in Christ: "For there is one God, and one mediator between God and men, the man Christ Jesus." Jesus had told the disciples, "If ye shall ask anything in my name I will do it" (John 14:14).

We are to pray to God the Father in the Name of Jesus who is our Mediator. Let us remember that there is only one recorded prayer in the Bible that was prayed to or in the name of a saint—the prayer of the rich man in hell to Father Abraham (Luke 16). Look where he was when he prayed. It is also well to remember that he did not get an answer to his prayer. We do not have to trust our prayers with a saint or even the Virgin Mary, but in Christ who is our Mediator we may come boldly to the throne of grace.

Prayer in Jesus' name identifies us with Him. God knows no righteousness save that which is in his Son. In our own merits, we have no right to approach the throne of grace in prayer. But when we have accepted Christ as our Saviour and he is living in our hearts, and we approach the throne of grace in his name, God sees the righteousness of his Son Jesus and answers our prayers.

In verse 8, Paul gives us the conditions of success in prayer. First, we should live a holy life—"Lifting up holy hands." Second, we should have a charitable, forgiving spirit—"Without wrath." Third, we must have faith—"Without doubting."

### THE HOLY SPIRIT AND PRAYER

(Romans 8:26-28)

The Holy Spirit dwells in the heart of every

Christian. When the Christian prays, the Holy Spirit takes these petitions and makes them known to God the Father. Too, the Christian does not always know how he should pray and for what he should pray. But the Holy Spirit knows and He is in the world to "help our infirmities."

If Christians would let the truth of Romans 8:28 grip their hearts many lives would be changed. If this verse is true, there is no place in the life of the child of God for fretting or worry. This does not mean that everything that takes place in the life of a believer will bring him, at the moment, personal satisfaction. In fact, sometimes there will be extreme dissatisfaction. But Paul assures us that in the end it will all work out for our good and God's glory.

### APPLYING THE LESSON

**Some Quotes on Prayer.** "A prayer in its simplest definition, is merely a wish turned heavenward," said Phillips Brooks.

"Prayer is a powerful thing; for God has bound and tied Himself thereto"—Martin Luther.

"Prayer is not conquering God's reluctance; but taking hold of God's willingness"—Phillips Brooks.

• • •

**Previous Engagement.** Major-General O. O. Howard was once stationed on the Pacific Coast and some friends of his wanted to honor him by having a reception. They decided to have it on Wednesday night. It was to be a great affair, and the President had given it his sanction. Then someone said, "We had better let him know, so that he will be ready on Wednesday evening," and so they went and told him, "General on Wednesday night we want to see you on a matter of business."

"Well, gentlemen, you cannot see me on that night; I have a previous engagement."

Finally they said, "It is a reception and the President of the United States has given it his sanction."

And the old veteran, his eyes flashing, stood up and said, "You know I am a church-member, and I promised the Lord when I united with His church that every Wednesday night I would meet him in the prayer meeting, and there is nothing in the world that would make me break my engagement."

They had the reception, but they had it on a Thursday evening.—J. Wilbur Chapman.

### DISCUSSING THE LESSON

1. In your own words, define prayer.
2. How many prayers are recorded in the Bible?
3. In whose name are we to pray?
4. What are the conditions of success in prayer?

(Editor's Note: We are sorry to report that Mr. M. B. Hutchinson, writer of the St. Claire Bible Class, has not recuperated enough to prepare the Sunday school lesson for this issue of THE FREE WILL BAPTIST. Instead we are reprinting a lesson taken from THE BIBLE STUDENT, a Free Will Baptist quarterly written by your editor. F.B.C.)



# WHY I GO TO PRAYER MEETING

BECAUSE the church is no stronger than its prayer meetings.

BECAUSE I covenanted before God and our church to be faithful.

BECAUSE I want to see our church prosper.

BECAUSE of my influence upon the young people.

BECAUSE I do not want to be a burden to my pastor.

BECAUSE I want to live so the unsaved will have faith in me.

BECAUSE it is the hub around which the spiritual wheel of the church revolves.

BECAUSE I am not ashamed of the religion of Jesus Christ.

BECAUSE I want to live as I want to die.

BECAUSE when I neglect the prayer meeting of my church, I injure its good name, lessen its power, discourage its members, chill my soul.

-Copied.

Rel

# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

## GROUND-BREAKING SERVICES AT ELWOOD LANE CHURCH



Ground-breaking services were held Sunday, August 9, at 3 p. m., marking the beginning of construction of Elwood Lane's new church building at Kannapolis, North Carolina. The new building will be 36 by 76 feet in size with a full-size basement for Sunday school rooms, and is being erected on the same lot with the present building. The new church will be completed about January, 1954, at a cost of approximately \$30,000.

The ground-breaking services opened with a hymn followed with prayer by Mr. George Lambert, chairman of the Board of Deacons. Scripture lessons were read by Revs. J. C. Yates and G. H. Griffin. A short address was given by the pastor, Rev. Paul Jenkins.

Members of the Building Committee are: G. P. Pulliam, L. V. Lambert, Ralph Watts, J. M. Jenkins, and Wade Long. James E. Gray of Concord is the contractor. Bennie Sides, formerly of Kannapolis, was the architect.

IN THIS  
ISSUE

FANNY CROSBY'S "SAVED BY GRACE".....Rev. R. S. Wilson  
JUDGMENT IS COMING.....Oswald J. Smith  
WHAT IS WRONG WITH YOUR CHURCH?.....Evelyn Pokrzywa

AYDEN, N. C.  
AUGUST 19, 1953  
Vol. 68. No. 32



## FALL ACTIVITIES

Fall is almost here. Summer vacations are about over and children all over the nation are getting ready to return to school. Soon, we hope, the summer heat will let up and fall weather will be here.

The coming of fall brings a new season of activity in our churches. Many of our churches are planning a series of evangelistic services. Special enlistment campaigns for the auxiliaries of the church are usually conducted in the fall. Most local and state associations will be meeting within the next few weeks. Fall is a busy time in our churches.

This increased activity in the churches will mean more work for the pastor. Perhaps, the fall is the busiest time of the year for the pastor, but it is also one of the most rewarding seasons. Plans that were made months before should begin to materialize. Prayers will be answered. The pastor's work takes on an air of success that it does not have at any other season of the year.

## LONELINESS

Loneliness is undoubtedly one of the most grievous temptations known to man. Human beings are naturally gregarious and many people fling themselves to the world because they have not learned how to live alone with God.

One of the glories of the Christian message is that the Lord Jesus Christ can full satisfy the human heart: the young heart, the old heart, the ignorant heart, the learned heart, the man with the swelling knowledge of great capacities, and the man who has accepted the fact that he will never leave the ranks of the mediocre. All needs are satisfied in Christ. The farm wife, who looks at the cars passing on the distant highway, the small boy who sees the trains carrying busy passengers somewhere and back again, the drifter in the Wall Street crowds at noon, or along Broadway at night—all of these needs are fully met in Christ Jesus if we are willing to submit ourselves to Him.

Moses was lonely in the court of Pharaoh, but was satisfied in the desert. Jesus Christ, utterly aware of His superiority, and knowing that no human being could meet with Him in a way that would satisfy the longing of His soul, nevertheless found satisfaction in the perfect oneness with the Father. He, therefore, went about doing good and bringing satisfaction to others. It was with forethought that He put His hand on the head of the leper. He could have healed him with a word, but the leper needed a human touch. There are so many round about us whom "fate has sentenced to longing" instead of fulfillment of deep capacities, that we must be willing, in season and out of season, to fill some of that great need. We have received that which He desires us to spend again, for He gives Himself to us "that we may be able to comfort them which are in any trouble, by the comfort where-with we ourselves are comforted of God" (II Cor. 1:4).

—Clipped.

## THE FREE WILL BAPTIST

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



A Water Set - A Thoughtful Present

## The Mail Box

### TO WHOM IT MAY CONCERN

"This is to certify that the Rev. Rashie Kennedy is no longer pastor of the Greenville, North Carolina, Free Will Baptist Church. He does not hold connections with the Greenville Church in any official capacity. The movement to organize another Free Will Baptist Church or a Free Will Baptist Mission Point in the city of Greenville has not been endorsed, sanctioned or approved by the Greenville Church. Any erroneous insinuation or inference that the Greenville Church is sponsor of or even in sympathy with the movement should be disregarded."—E. D. Griffin, chairman of the Board of Deacons, Greenville Free Will Baptist Church.

[•]

### ATTENTION, CALIFORNIANS!

"We are writing this in hopes of finding someone who has friends or relatives that live in or near San Diego, California. We have a new work here and would appreciate the names and addresses of anyone who is a Free Will Baptist or is a good prospect in this section. Pray for us and the work here.

"We are going into a revival soon and we need your prayers that there might be souls won to Christ. We hope to organize the church after the revival if it is the Lord's will.

"Please send any name and address to Rev. F. C. Berry, 2621 "D" Avenue, National City, California. Thank you very much."—Rev. and Mrs. F. C. Berry.

[•]

### A CARD OF THANKS

"I wish to take this opportunity to thank all of my friends in and around Erul, North Carolina, for the many gifts I received during my recent affliction. Please continue to pray for me."—Mrs. L. A. Hardee, Washington, N. C.

# "Saved by Grace"

**I**THIRD in popularity among hymns and Gospel songs in a poll taken by radio station WMBI of the Moody Bible Institute of Chicago was the Gospel Song, "Saved by Grace." Surpassing in popularity were "The Old Rugged Cross," and "What a Friend We Have in Jesus." Fanny Crosby was the author of the words of this beautiful hymn, and George Stebbins wrote the music.

What makes this hymn liked by so many people? Possibly it is the beautiful soprano and alto harmony, but more likely it is the hope expressed in the words.

As most people know, Fanny Crosby spent her life to ninety-four years in this world, yet was blind to all the beautiful things that the average person could see. It was back in 1891 when Evangelist Munhall, widely known Methodist preacher, was holding meetings at Northfield, New York, that Fanny Crosby was sent to assist. The evangelist tried to describe to this blind woman the beautiful sunset over the Hudson River. Fanny had to reply that she could not see the sunset, but some day she would see her Saviour face to face. To her it would be worth more than any sunset.

Soon afterward she was asked to write a poem on the subject of "Grace." Retiring to her room, she returned with the poem which was found in this song, "Saved by Grace."

The first time it was read publicly seems to have been at one of the famous Northfield conferences conducted by D. L. Moody at Northfield, Massachusetts. She read it in connection with an address delivered at the conference. After the service Ira Sankey, Moody's song leader, asked where she got the words. She replied, "Mr. Sankey, I have had these verses stored away in my mind to repeat when I am asked to deliver an address (and in a humorous way she added), and I don't intend to let any of your singers have them later."

Her request was not known to a reporter for the *London Christian*, who took down the fire message in shorthand and sent it to his editorial in England. A number of weeks later, Sankey found the message with the poem in print, and considering that it was now published, he asked George C. Stebbins to compose a tune for the words.

Moody and Sankey were holding meetings in Northfield, R. I., soon afterward, and Major Little, another evangelist, was holding meet-

ings with George C. Stebbins as song leader in nearby Newport, R. I. Moody went over to Newport one night to speak, and at this service Mr. and Mrs. Stebbins introduced as a new song, "Saved by Grace." D. L. Moody was so impressed with the song, that the following summer at Northfield, he had it sung two and three times a day.

When Fanny Crosby was ninety-three years of age, a celebration was held in her honor in her home town of Bridgeport, Connecticut. A young lady who was blind was asked to sing for the occasion, and the song selected was "Saved by Grace." The young woman sang the verses and the congregation sang the chorus. At the last verse, Fanny Crosby stepped forward from her place of honor on the platform and stepped out to the place where the singer was standing. Putting her arms around the young lady, the audience was impressed in an unusual way. Neither of the two could see the things of this world. Fanny would not have long to wait until she would see "Him face to face," and the younger woman would have the same hope, even though it would take longer to realize it.

---

## Saved by Grace

FANNY J. CROSBY

Some day the silver cord will break,  
And I no more as now shall sing;  
But O the joy when I shall wake  
Within the palace of the King!

Some day my earthly house will fall—  
I cannot tell how soon 'twill be,  
But this I know: my All in All  
Has now a place in heav'n for me.

Some day, when fades the golden sun  
Beneath the rosy-tinted west,  
My blessed Lord will say, "Well done!"  
And I shall enter into rest.

Some day—till then I'll watch and wait,  
My lamp all trimm'd and burning bright,  
That when my Saviour opes the gate,  
My soul to Him may take its flight.

And I shall see Him face to face,  
And tell the story saved by grace;  
And I shall see Him face to face,  
And tell the story saved by grace.

The song is saturated with Scriptural references and expressions. A comparison of the words with a Bible concordance is an interesting study. First, there is the fact of death which none can escape.

The "silver cord will break" refers us to Ecclesiastes 12:6. "My earthly house will fall" reminds us of II Corinthians 5:1. "When fades the golden sun" is a description from the natural world.

The second thing to be noted is Fanny Crosby's hope in death. "I shall awake within the palace of the King" is inspired by Psalm 45:15. "My All in All has now a place in heav'n for me" refers us to the promise of Jesus in John 14:1. "I shall enter into rest" is explained in the fourth chapter of Hebrews. "I shall see Him face to face" is found in the Bible in Numbers 14:14 when Moses saw God face to face. I Corinthians 13:12 promises that even though now we see through a glass (a mirror) darkly, then we shall see face to face. And the Book of Revelation 22:4 indicates "they shall see His face."

How this hope can be realized is also revealed in this poem. "My blessed Lord shall say, 'Well done.'" This is inspired by the parables in Luke 19:17 and Matthew 25:21. But this is not salvation by works, this is a working salvation. Matthew 25:1-8 gives the inspiration for the declaration, "My lamp all trimm'd and burning bright." Both of these things are necessary to see the Saviour face to face. But the most essential thing of all is revealed in the expression, "And tell the story saved by grace." Heaven is known as a place where the redeemed ones will sing. But no one will go around the streets of the New Jerusalem singing about how they saved themselves, or the way they earned their salvation. No one will want to brag about what they have done. The theme of the Heavenly song will always be what is indicated in the Book of Revelation 1:5—"Unto Him that loved us, and washed us from our sins in His own Blood." That is the story—"saved by grace." What a story to tell! What a theme for a song! How wonderful that all classes can join in the same song. There is no other.—*Gospel Herald*.



# Judgment is Coming



HERE are two passages in the Scriptures to which I want to draw your attention. The first is Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The second is in Hosea 8:7: "For they have sown the wind, and they shall reap the whirlwind."

This is the Word of God and "the Scripture cannot be broken." By it men will be judged. Therefore, hearken and give heed, for "how shall we escape, if we neglect so great salvation?" (Heb. 2:3).

Judgment is coming and coming soon. Judgment must come or the world commit suicide and perish. There is no remedy, for the cup of iniquity is all but full. No pen can write it, no tongue tell the story. It is beyond description, unthinkable, horrible, revolting. Sodom and Gomorrah did not nearly measure up to the present generation in iniquity and sin.

"Ignorance" they say, "is bliss." And true it is that countless thousands live today in a fool's paradise. They know not that a dreadful cancer is eating at the very vitals of the human race, that the world stands on a volcano that any moment may belch forth death and destruction.

The world is going to the devil. "Going," did I say? Nay, "gone." For Satan, its god, already has it firmly in his grasp. Pick up the daily papers, papers that vex the soul to read—how sordid and sin-inviting they are! Crime of every description, cold-blooded murders, divorce and immorality, suicide and anarchy, lust and shame, tragedy and death unblushingly portrayed.

## Murder!

In fact, murder is no longer horrible. The murderer becomes a hero. Crime makes good reading, and so it is written up in glowing colors until youth is lured to experience it, and thus murderers are created. Nor are they looked upon any longer as monsters of iniquity to be shunned. Ah, no! The murderer even jokes and laughs about the awful crime he has committed, and the papers, by the very way they tell the story, laud his diabolical work.

"There are at large in the United States thousands of men and women murderers who have never been brought to justice," declares a noted Judge. "There were in the last year," he said, "ten thousand criminal homicides as compared with one hundred in England." The condition of lawlessness in the United States he declared to be unparalleled in the history of civilization.

"The great outstanding menace in America is crime," states another authority. "Last year there were 10,000 murders and more than 300,000 robberies and holdups. There are 160 murders in New York City to 10 in London. Seven of 10 murderers in London are

By REV. OSWALD J. SMITH, Litt.D.

hanged. One of 160 in New York goes to the chair. There are at the present time 135,000 murderers at liberty in the United States."

## Social Disease

"Every fourth person," says the Chicago Health Institution, "has a social disease. Social diseases kill 300,000 annually in the United States."

## Suicides Show Despair

Great Britain, it is stated, wrestles with a suicide epidemic. Brigadier Harry Gordon, head of the suicide bureau of the Salvation Army, estimates that 5,000 persons a year contemplate self-destruction in Britain. "Eight persons call or write to me every week," he says, "and announce their intention to commit suicide." In the United States there were 23,000 suicides in one year, and in Germany 18,000.

All America was shocked by the recent cases of suicide among University students. One said he had sucked all the juice out of the orange. Another, that he had had all the thrills there are in life, and he was now going to get the thrill of death. Still another wanted to find out what there was on the other side. At the door of the rationalistic, evolutionary teaching of the day must be laid the blame. No young man commits suicide whose life is anchored in God; but robbed of a future hope, life is barren and worthless.

"Whosoever drinketh of this water, shall thirst again." Oh, how true! What has the world to offer? Nothing! Absolutely nothing. Life apart from Christ is empty indeed.

## Drink, Women as Well as Men

Satan is wise. In bringing back the liquor traffic he has created a situation infinitely worse than that which obtained in the days of the open saloon. Then, only the men drank. No respectable woman would patronize a public bar. Now intoxicating drinks can be had in restaurants, at lunch counters, in drug stores, beer gardens, etc. And women, young women, are no longer ashamed to be seen drinking.

But in addition to drinking, woman has taken to smoking. Oh, how she has fallen! With a cigarette between her painted lips, she has sunk beneath the level of the men who used to spend their nights in the bar room. In her drunken debauch she identifies herself with her sister of the streets whom she shunned a generation ago.

Oh, how fast the downward grade! The next generation—ah! but will there be a next? This one is committing suicide. Where will we be a decade hence? Remember Sodom and Gomorrah.

## Adultery

A Los Angeles paper, in speaking about adultery, said it was "what society considers a personal sin." And then it concluded as follows: "This personal sin is committed whole sale, every hour of the day without clamor of outraged public feeling." Thus God's holy commandment, "Thou shalt not commit adultery," is treated with the utmost indifference. It is nothing more than "a personal sin," and therefore quite justifiable.

Once the "Scarlet Letter" was a shameful mark. Today there is no shame. The marriage tie is no longer binding. The "Star" who leads a fast life is lauded and praised. He may live with a score of different women but instead of being frowned upon and shunned as a moral leper, he is sought with open arms and almost worshipped. The more divorces, the more fame; and the more fame, the more honour. A woman may have divorced five husbands, but she still mingles in society, adulteress though she is, for adultery—I speak seriously—adultery is no longer considered a sin in the social world, so long as it has been made legal by divorce. It is the normal, modern life of countless thousands.

"Free love" is every now and again advocated, and God's ancient commandment, "Thou shalt not commit adultery," is no longer taken seriously. Nudism is already countenanced even officially, and thousands of young people, even "teen-age boys, are openly and publicly corrupted; while the interchange of wives is common practice in many quarters.

Even "companionate marriage" has its advocates today, marriages without children, to satisfy youth until sufficient money has been accumulated to choose a life partner and establish a permanent home. God have mercy on us if such a vile practice should ever become law!

"The young people of today haven't anything but sex. The girls of their grandmother's generation could have gone sex-mad, too, but they had religion to keep them sane. The women who have had to mother the race have always had to hold fast to religion. If the women of this generation let go their hold on God and the spiritual realities of religion, they will breed a race of moral degenerates. Until the advanced thinkers who sneer at religion can produce a laboratory baby, they had better not loosen the world's grip on God." Such is the tremendous warning that has been sounded by Harold Bell Wright, the famous novelist.

## Immodesty

You recall the terrible act perpetrated by the daughters of Lot. Do you know how they could do it? There can be but one explanation. They had become so used to scenes of immorality in Sodom that they had lost their sense of shame. My friends, I can remember the time, not twenty-five years ago, when dresses and bathing suits such as are worn today, would have brought the blush of shame

any young woman. But modesty has gone; or is there any blush of shame today. But why? Because, like the daughters of Lot, we have grown used to it.

Oh, how fast has been the down-grade pace since the days of the Great War! Little do we realize the fearful rate we have been trailing. Today the prostitute and the girl of respectability can scarcely be distinguished, so like do they appear. How much farther we can go I do not know. It seems to me we have already sunk about as low as it is possible to sink in the social scale.

#### Immoral Movies

The movie world with its film stars, possessing vast sums earned by play, not works, casts a blighting influence over earth's millions, seeking to make reality out of unreality, until devotees are blind to everything that enables and uplifts. Love is degraded into passion and lust. Children are not wanted, and tragedy after tragedy is reported in the daily papers. The cup of fame and pleasure drained to the dregs and then the life passed out, the soul goes to meet its God, unsatisfied in spite of wealth and success.

Sad, yea, sad beyond expression is the story. One does in a sequence to a hectic hope debauch in Paris. Another is slain by drugs. A third, but a child, who drank and tended too many night parties, dies of starvation. Still another, alone, forgotten and poverty-stricken, meets a miserable death in Los Angeles, her heart broken.

#### Vile Magazines

Why the government does not rise up and ban many of the publications of the day, is a mystery. Millions of copies are circulated every week. Vile and filthy are the stories they tell. On the off-scouring of the earth they feed. Yea, they vie with each other in appealing to the passions. Everywhere they are displayed. It is almost impossible to evade them. They are in the windows of stores, on newsstands, all over the country. Look where you will, they confront you. Every railway station of any size has its display. And the profits are recorded in millions. Such is the present moral condition of the world. And death feeds on this rot. Can you anticipate the harvest?

Modesty is a thing of the past. This from newspaper article: "One of the attributes of woman is the commonly-called attribute of modesty. Modesty envelops woman in a cloud of dignity which commands respect. It places her upon a different plane from man. Throughout the ages woman has been admired and revered as just a little different than man. In recent years, however, women (or might I say many women), have chosen to step down from the pedestal which has preserved her dignity and has cast aside, to some degree, that modesty which has been so instrumental in commanding respect."

#### The Judgment of God Comes When Sin Reaches Harvest

I need not remind you that no sooner is sin ripe and the cup of iniquity full, than God's judgments fall. It was so with the antediluvians. For 120 years Noah faithfully warned, but they would not listen. At last, when the

cup of iniquity was full to the brim, the judgment came and they were all drowned in the flood.

It was so in the cities of the plain. Sodom and Gomorrah sinned to the full. Then came judgment and in the fire and brimstone both cities were destroyed. Sin had ripened. It was so with the Canaanites. The judgment was held off for many years because, as God stated, the cup of iniquity was not yet full. But finally, when the Canaanites had sinned until there was no remedy, God sent the Israelites to exterminate them and possess their land. Judgment fell at last. It will be so again.

For the world to continue without a change is impossible. There must be either a great revival or a great judgment. It was the Wes-

ley revival that saved England from the horrors of the French Revolution. Where are the signs of a world-wide revival? There are signs, ominous and dreadful, of a terrible judgment.

How much lower, I ask, can the race plunge before it will be ready for judgment? Has it not already neared the limit? And may we not expect at any moment now the judgments of God, which have been held back so long, to burst in all their fury upon the sinning nations of the world? Wrath is coming and God help the world when His wrath is poured out!

There is only one place of safety and that is the Ark. "Flee from the wrath to come." Escape now, before it is forever too late. Accept Jesus Christ and be saved. There is no other hope. Will you do it? Do it now.

## National Association Adopts Budget of \$257,700; Highest in History

Among the outstanding number of progressive steps taken by the national association of Free Will Baptists this year, the adoption of a denominational budget of nearly \$260,000 for 1953-54 seemed to set the pace for all the rest.

While the budget is not a large figure, it is the highest goal ever set by the National Association for the operation of its agencies.

It was unanimously approved by the more than 800 ministers, delegates and visitors at the annual session July 14-16 at Mt. Vernon, Illinois.

The Bible college at Nashville, Tenn., will get the biggest slice of the budget in the amount of \$115,000. Next in line comes the Foreign Missions department with \$75,000, while the Home Missions department is asking for \$25,000.

The other agencies and their amounts are Superannuation, \$15,000; Executive department, \$10,000; Sunday School Board, \$8,500; Publications and Literature, \$5,000; Radio-TV Board, \$2,500, and the Free Will Baptist League Board, \$1,700.

The total budget of \$257,700 is to be raised through a Cooperative Program of support as far as possible, but each department was left free to use such plans as they deem advisable to raise its part of the budget.

From the opening chorus of "Blessed Assurance" which the congregation sang with much enthusiasm, under the leadership of Mr. I. L. Stanley, to the final "Amen," the entire association was marked with a fired-up spirit of progress.

Taking note of the trend in national affairs the delegates unanimously adopted a resolution which took a slap at the tactics used in some Congressional investigations.

Said the resolution: "Whereas, members of certain Congressional committees have intentionally or unintentionally cast reflection upon the loyalty of the ministers of the Protestant church of the United States; and

"Whereas, there is a question in the mind of the public as to the extent of the encroach-

ment of the tenets of Communism among the ranks of the Protestant ministry; and

"Whereas, the Free Will Baptist denomination and its ministers have been known throughout the years for their loyalty to the fundamental principles of the government of the United States of America and for their patriotic fervor,

"Therefore, be it resolved that while we reiterate our stand condemning disloyalty anywhere, even in the ranks of the Church, that we deplore the fact that some of the activities of the committees have placed the Protestant ministry as a whole under suspicion.

"And be it further resolved that we request these committees to point out in all instances those clergymen who are suspected of disloyalty stating reasons for suspicions, thereby clearing the large body of loyal ministers."

Another resolution adopted by the delegates provided for a committee to be set up to study plans to increase the representation to the national association. This committee, composed of Reverends E. E. Morris, George Waggoner and T. G. Hamilton, will report to the General Board next year.

Taking other far-reaching action, the body passed unanimously a recommendation that the association have a national publication coming from the national headquarters. The Executive Secretary and the Executive Committee of the General Board were authorized to handle such a publication.

Rev. E. E. Morris, moderator of the association, brought the keynote address to a congregation of around 700 on the opening night.

In his message he cited four warnings for the denomination. "In all of our progress and growth," he said, "we must beware of the danger that we will try to produce Christian lives without God's truth.

"There are the dangers, too, that we shall preach reformation rather than regeneration, that we shall try to make our decisions upon theories rather than spiritual experiences, and

(Continued on page eight)



# NEWS NOTES

## TWO NEW OKLA. CHURCHES BEGUN

Two new Free Will Baptist churches were organized near Durant, Oklahoma, in the last two months, according to recent reports.

The first new organization, reported by Dr. T. H. King, is at Pirtle, six miles east of Durant. The church was organized June 7 with 13 charter members. The Sunday school has an enrollment of 104, with an attendance of from 80 to 100, he said.

Rev. P. H. Coffman, Denison, Texas, was called as pastor with Rev. B. G. Greenway, Colbert, Oklahoma, to serve as assistant. Each of the ministers will have two Sundays a month.

The second organization is at Frost Chapel, four miles west of Durant. The organization was held July 5 following a three week revival led by Rev. J. H. Burr. The church had 17 charter members and the Rev. Burr was called as pastor.

This church has half-time services with preaching on the second and fourth weekends.

## PROGRESSIVE ASSOCIATION OF ALABAMA MEETS

The twenty-second annual session of the Progressive Association of Free Will Baptist of Alabama will meet with the East Florence Church, September 3 through 5. The following program has been arranged:

### Thursday Evening, Sept. 3

- 7:00—Devotions, Local Pastor
- 7:20—Moderator's Address, Rev. Lester Jones
- 7:45—Missionary Film, "Missions In the Making," Rev. Damon C. Dodd

### Friday Morning, Sept. 4

- 9:00—Devotions, Rev. C. C. Lawrence
- 9:20—Welcome Address, Mayor of City of Florence
- 9:30—Response, Mrs. Malone Cobb
- 9:40—Reading of Rules and Decorum, Moderator
- 9:45—Partial Report of Credential Committee
- 9:55—Reading Letters and Seating Delegates
- 10:15—Recognition of Visiting Ministers and Correspondent Delegates
- 10:20—Highlights of the Alabama Sunday School and League Conventions, Rev. Charles O. Hollingshead
- 10:45—Appointment of Committees
- 11:00—Recess
- 11:10—Devotions, Rev. R. K. Franklin
- 11:25—Message, Rev. Harold A. Pitts
- 12:00—Lunch

### Friday Afternoon

- 1:15—Devotions, Rev. Paul Sanderson
- 1:30—Message, Rev. James Davis
- 1:50—Highlights of the Children's Home, Miss Florence Sides
- Offering for the Home

## CORRECTION

Please note back cover for the correct date of the annual stockholders meeting of the Free Will Baptist Press. The correct date is Monday, September 7, instead of Thursday, September 10, as previously announced.—Editor.

- 2:10—Report of the Quarterly Meetings, Clerk
- 2:20—Reception of Ministers' Reports
- 2:35—Viewing Our Greatest Need in Alabama, Rev. W. H. Ryland
- 2:55—Highlights of National Sunday School Convention, Earl Richardson
- 3:05—Highlights of the National Association, Mrs. Lester C. Jones
- Friday Evening
- 7:00—This service will be devoted to the Free Will Baptist Bible College, Dr. L. C. Johnson, President of the College in charge.

### Saturday Morning, Sept. 5

- 8:30—Devotions, Rev. H. C. Killen
- 8:50—Reports (General Business Board, Home Missions, Temperance, Religious Education, Obituary, and Auditing Committees.)
- 9:00—Results of a Mission Minded Church, Rev. A. J. Lambert
- 9:30—Election of Delegates to State Association
- 9:40—Final Report of Credential Committee
- 10:00—Ordination Service
- 10:30—Report of Nomination Committee and Election of Officers
- 11:00—Special Music
- 11:10—Message, Rev. J. B. Bloss
- 12:00—Lunch (Final Adjournment)

## 4th UNION OF CENTRAL CONFERENCE OF N. C. MEETS

The Fourth Union Meeting of the Central Conference of North Carolina will meet with Free Union Church, Greene County, August 29. The program is as follows:

### Morning Session

- 10:00—Devotions, Rev. C. D. Hamilton
- 10:15—Welcome Address, Mrs. Lena Walston
- 10:20—Response, Mrs. Luther Goff

## COMING EVENTS

- August 29—Union Meeting Time
- August 30—Sunday School Convention Time
- September 7—Labor Day
- Sept. 27 - Oct. 4—National Sunday School Week.
- Sept. 16 & 17—North Carolina State Convention

- 10:30—Moderator's Message
- 10:40—Business (Consisting of reading minutes, list of ministers, offering for orphanage, petitions for next Union, appointment of committees, etc.)
- 11:30—Union Sermon, Rev. C. L. Patrick
- Alternate, Rev. Burkette Raper
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. Hubert Burress
- 1:20—Business
- 2:00—Special Music
- 2:20—Report of Committees (Sunday School and Offerings report)
- 3:00—Adjourn

## POCKET TESTAMENT LEAGUE ON THE MOVE

Mr. Alfred A. Kunz, Executive Director of The Pocket Testament League, will fly to Korea in early October to spearhead new drives in the League's campaign of mass evangelization and Scripture distribution there.

Mr. Kunz' trip is characterized as "fresh fuel in a crisis hour" by Glenn Wagner, Foreign Secretary of the League.

Pocket Testament League gospel teams working at top speed with the aid of gospel sound trucks have been unable to keep up with the demand for the Word of God. Seasoned workers report that the eagerness and enthusiasm with which the Korean people are receiving the gospel exceeds anything they have witnessed even in Japan.

With the full cooperation of government and army officials, PTL teams are reaching Korean men, women and children in large cities and tiny villages, in army hospitals and camps, on farms, in prisoner of war camps, and in refugee settlements.

While thousands of souls in Korea have turned to Christ in the past few months, careful observers warn that this unprecedented opportunity for gospel evangelization may not last much longer. Political uncertainties and the constant threat of Communism are factors which may at any time put to an end all missionary effort in Korea.

Mr. Kunz asks for the prayers of every American Christian that the gigantic job of evangelization and Scripture distribution in Korea may be accomplished before the doors close.

## WASHINGTON, N. C., REVIVAL

Rev. Rashie Kennedy, Greenville, North Carolina, began a revival meeting in the John Small School, Washington, North Carolina, for the Washington Church, Wednesday night, August 19, and will continue through August 29. Services begin each night at 7:45. The pastor, Rev. Charles Keith, invites you to come and worship with the church.

On Sunday night, August 31, the regular fifth Sunday night sing will be held by the Washington Church. All singers are invited to take part in this service.

## HOME MISSION BOARD JUMPS BUDGET

Rev. J. B. Bloss, chairman National Home Mission Board, presented a record-breaking budget on "Mission Night" at the National Association in July of \$25,000 for the coming year. Mr. Bloss reported that this was \$8,397.35, or an increase of thirty percent

er last year. He also reported that the board had assisted in the organization of 17 new churches with a charter membership of 2 and property valuation of \$100,000. The Home Mission Board will set in operation at least three projects this year, he said. These include a film library for promotion of visual education program in the churches, a scholarship study program in November, and simultaneous revival months during March and April, 1954.

The Home Mission Board elected as promotional secretary, Rev. Damon C. Dodd whose office will be set up in the National Headquarters Building at 3801 Richland Avenue, Nashville, Tennessee.

#### FIRST DISTRICT OF WESTERN CONFERENCE MEETS

The First District Union Meeting of the Western Conference will meet with Raines Cross Roads Church, Johnston County, North Carolina, Saturday, August 29, with Rev. James A. Evans as moderator. The following program has been arranged:

##### Morning Session

8:30—Devotions, Gene Outland  
—Welcome, Bob Williams  
—Response, Atlas Pittman  
—Seating of Delegates and Ministers  
—Business Period  
9:00—Special Music, St. Mary's Quartet  
—Sermon, Bobby Aycock  
—Orphanage News and Offering  
10:00—Recess for Picnic Lunch

#### Afternoon Session

1:15—Devotions, Miss Lois Harrell  
—Business Period  
—The League Work, Rev. J. B. Narron  
2:30—Adjournment

#### NORTH CAROLINA ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports as follows for the month of July. Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Friday, July 31, will appear in the August report.

##### General Fund

Western Conference	\$ 188.18
Eastern Conference	941.82
Central Conference	332.87
Albemarle Conference	13.80
Jack's Creek Association	104.93
Piedmont Association	46.61
French Broad Association	80.00
Pee Dee Association	20.00
Cape Fear Conference	57.87
Miscellaneous	\$3,417.91

##### Music Fund

Central Conference	\$ 10.00
--------------------	----------

##### Chapel Fund

Western Conference	\$ 125.00
Central Conference	125.00
French Broad Association	25.00

Eastern Conference	9.75
Miscellaneous	250.00

##### Kitchen Fund

Western Conference	\$ 20.00
--------------------	----------

##### Clothing Fund

French Broad Association	\$ 50.00
--------------------------	----------

##### Grand Total

General Fund	\$5,203.99
Music Fund	10.00
Chapel Fund	534.75
Kitchen Fund	20.00
Clothing Fund	20.00
Total	\$5,808.74

#### BIBLE COLLEGE OPENS FALL TERM

The Free Will Baptist Bible College, 3609 Richland Avenue, Nashville, Tennessee, will open for its twelfth year on September 8, 1953. If you are interested in full-time Christian service, one of the following courses will appeal to you:

1. *The Regular Course leading to the Bachelor of Arts Degree in Bible.*

Planned especially for those who wish to prepare themselves for the pastorate, the mission field, or some other type Christian work, the course is open to all high school graduates.

2. *Christian Worker's Bible Course.*

This is a three-year course designed especially for those who are not high school graduates but who want to enter full-time Christian work in their chosen field. Upon completion of the prescribed work, the candidate is awarded the

(Continued on page fourteen)

## PROGRAM

OF THE

## FREE WILL BAPTIST STATE CONVENTION

TO BE HELD

September 16 and 17, 1953

WITH THE

## MARSH SWAMP

## FREE WILL BAPTIST CHURCH

WILSON COUNTY, NORTH CAROLINA

WEDNESDAY MORNING

8:00—Devotions . . . . . Rev. Joseph Ange  
9:10—Welcome Address . . . . . Local Pastor  
9:15—Response . . . . . Rev. Wade Calvert  
9:20—Appointment of Committees  
9:25—Report of Executive Committee  
9:35—President's Message  
9:45—Report of Historical Commission  
9:55—Report of Promotional Director  
10:10—Report of Mission Board  
10:25—Congregational Hymn  
10:30—Introductory Sermon . . . . . Rev. J. W. Alford  
10:40—Lunch

#### WEDNESDAY AFTERNOON

1:00—Devotions . . . . . Rev. Earl Glenn  
1:10—Report of Cragmont Assembly, Inc.  
1:20—Report of Board of Christian Education

1:30—Report of Mt. Allen Junior College  
1:45—Report of Board of Superannuation  
1:55—Report of Church Finance Association, Inc.  
2:05—Report of Convention Treasurer  
2:15—Business Session  
3:00—Adjournment

#### WEDNESDAY EVENING

8:00—Service arranged and conducted by Mission Board

#### THURSDAY MORNING

9:30—Devotions . . . . . Rev. L. E. Ambrose  
9:40—Reading of Minutes of Previous Day  
9:50—Business Session  
10:30—Report of Appointed Committees  
10:45—Report of Orphanage  
11:15—Special Music  
11:30—Convention Sermon . . . . . Rev. Paul Jenkins  
12:00—Lunch

#### THURSDAY AFTERNOON

1:00—Devotions . . . . . Rev. W. L. Hart  
1:10—Report of State Woman's Auxiliary Convention  
1:20—Report of State League Convention  
1:30—Report of State Sunday School Convention  
1:40—Report of Free Will Baptist Press  
1:50—Report from National Association  
2:00—Final Business Session  
3:00—Adjournment

*Song Director for the Session* . . . . . Rev. C. H. OVERMAN  
*Committee:*

Rev. WALTER CARTER  
Rev. R. N. HINNANT  
Rev. M. L. JOHNSON



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** Will you please point me to the Bible verses that teach that the church will not go through the great tribulation?  
—A. B. Call, Okla.

**ANSWER:** They are too numerous to point out all of them in a single answer; here are a few passages that seem to make this fact clear. I Thess. 5:9, 10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him." Revelation 3:10, "Because

thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Luke 21:36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." I Thess. 4:17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

## National Association Budget

(Continued from page five)

that we shall concentrate power in a super-organization rather than in the local churches."

In a reference to the budget for the coming year, he said, "If our members would tithe to their churches, and our churches would tithe to the denominational program, we would not need to place men on the field to raise money—we'd be trying to find a place to spend it."

Reverend Morris was re-elected for his third term as moderator. Other officers elected were Rev. W. S. Mooneyham, Sulphur, Okla., executive secretary; Rev. W. A. Hales, Norfolk, Va., assistant moderator; Rev. George Waggoner, Mt. Vernon, Ill., clerk, and Rev. T. G. Hamilton, Glennville, Ga., assistant clerk.

In other action the association took the following steps:

- 1.) Named the Reverends C. F. Bowen, Ralph Staten and E. E. Morris to the Placement committee for the 1955 session.
- 2.) Asked that all Boards, commissions and the executive secretary to report at the semi-annual and annual meetings of the General Board.
- 3.) Approved the action of the National Headquarters committee in purchasing a headquarters building at 3801 Richland Ave., Nashville, Tenn.
- 4.) Voted to accept the invitation of South Carolina Free Will Baptists and the Spartanburg Chamber of Commerce to hold the

1954 session in that city in western South Carolina.

- 5.) Approved full-time promotional secretaries for both the Foreign and Home Mission Board.
- 6.) Elected the following Board members (One star before a name indicates elected at this session; two stars indicate re-election):

### General Board

- \*A. J. Lambert, Brilliant, Ala.
- \*J. E. Frazier, Ashland City, Tenn.
- \*George Ritter, Detroit, Mich.
- \*John Henson, Hurricane, W. Va.
- \*Jack Ketterman, Ewing, Ill.
- \*Russell Milam, Ohio
- \*F. S. VanHoose, Paintsville, Ky.
- \*Wayne Smith, Swannanoa, N. C.
- \*E. J. Kilgore, Coeburn, Va.
- \*E. C. Morris, Tifton, Ga.
- \*W. G. Pride, Tupelo, Miss.
- \*Seldon Bullard, Darlington, S. C.
- \*Ernest Owen, Chipley, Fla.
- \*George W. Scott, Myrtle, Mo.
- \*John Elliston, Okmulgee, Okla.
- Noah Cole, Bryan, Texas
- Ralph Hampton, California
- O. T. Dixon, Russellville, Ark.

### Foreign Mission Board

- Raymond Riggs ..... 1954
- Mark Lewis ..... 1955
- Reford Wilson ..... 1956
- Rolla Smith ..... 1957
- \*J. W. Alford ..... 1958

### Home Mission Board

- Willard Day ..... 1954

Homer E. Willis .....	1951
J. B. Bloss .....	1951
Harry E. Staires .....	1951
*R. H. Jackson .....	1951
<b>League Board</b>	
Henry Melvin .....	1951
*Van Paschall .....	1951
C. F. Bowen .....	1951
R. B. Crawford .....	1951
*W. B. Raper .....	1951
<b>Superannuation Board</b>	
F. A. Rivenbark .....	1951
*Lloyd Jeffreys .....	1951
C. A. Huckaby .....	1951
D. W. Hansley .....	1951
*J. O. Fort .....	1951
<b>Publications Board</b>	
L. C. Johnson .....	1951
L. E. Duncan .....	1951
Charles Thigpen .....	1951
Rufus Hyman .....	1951
*J. C. Griffin .....	1951
<b>Sunday School Board</b>	
William Mishler .....	1951
Charles Sapp .....	1951
Laverne Miley .....	1951
Earl Smith .....	1951
*John H. West .....	1951
<b>Radio-TV Board</b>	
Ralph Staten .....	1951
*I. L. Stanley .....	1951
*J. D. O'Donnell .....	1951
*John Oliver .....	1951
*Harry Beatty .....	1951
<b>Headquarters Trustees</b>	
I. L. Stanley .....	1951
J. B. Reding .....	1951
Lester Jones .....	1951
Garner Caldwell .....	1951
*L. J. Poole .....	1951

## Don't Let Me Go Back Empty Handed

Robert Moffat, the great missionary to Africa, once told this story

"Not long ago a woman came to me, after having walked fifteen miles, and said that she wished for a New Testament. I said to her: 'My good woman, there is not a copy to be had.'

"What! Must I return empty-handed?"

"I fear you must."

"Oh," she said, "I borrowed a copy once, but the owner came and took it away, and now I sit with my family, sorrowful, because we have no Book to talk to us. Now we are far from anyone else. We are living at a cattle outpost, and no one to teach us but the Book. Oh, go and try to find a Book! Oh, my elder brother, do go and try to find a Book for me! Surely there is one to be found. Do not let me go back empty."

"I felt deeply for her, for she spoke so earnestly, and I said: 'Wait a little while and I will see what I can do.'

"I searched here and there and at last found a copy and brought it to the good woman. Oh, if you could have seen how her eyes brightened, how she clasped my hands and kissed them over and over again. Away she went with the Book, rejoicing, with a heart overflowing with gratitude."

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Thou therefore endure hardness, as a good soldier of Jesus Christ.

"No man that warreth entangleth himself with the affairs of this life; . . ." (2 Timothy 2:3, 4).

In James 1:27 we have the test of Christianity: "Pure religion and undefiled before God and the Father, is this, . . . and to keep himself unspotted from the world." God is honored by men and women who have the courage to live their convictions. So many times we permit our positions or circumstances to excuse our wrong doings. Positions or circumstances or any thing else is no excuse in the sight of God for Christians to participate in the evil things of this world. Paul charged Timothy, ". . . neither be partaker of other men's sins; keep thyself pure" (1 Tim. 5:22). Christ said in the very beginning of His public ministry, "Blessed are the pure in heart: for they shall see God." No one but those who keep themselves pure are promised the privilege of seeing God or enjoying with Him eternal life.

The following article was recently published in the *Gospel Herald*. As you read it may it give you courage to stand for what is right in the sight of God regardless to what those about us may say or think:

Weak-kneed principles always awaken contempt. Harry Shepler, a young man of whom the *Sunday School Times* tells, was in the signal service. Being ordered one morning by a sergeant to report for duty at the canteen, he refused to do so, and the sergeant threatened to report him to the officer of the day.

"All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen!"

He was duly reported to the major, who sent for him. Shepler went with trembling knees but with a steady heart, for he knew he was right. The officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir, I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report at the canteen."

The great need of the day is for men to have convictions founded upon the Word of God, and then to be true to those convictions. —*Gospel Herald*.

"Thou therefore endure hardness, as a good

## The Time Is Short

The time is short

If thou wouldst work for God it must be now;

If thou wouldst win the garland for thy brow,

Redeem the time.

With His reward

He comes; He tarries not; His day is near;

When men least look for Him will He be here;

Prepare for Him!

—H. Bonar

soldier of Jesus Christ.

"No man that warreth entangleth himself with the affairs of this life; . . ."

## When I Forgot to Pray

I started early with my chores,

But even so I started wrong.

My labor yielded me no gain—

I should have stared with a song.

I battled time this trying day

To find my efforts were a loss;

I had to leave some plans undone—

Tasks multiplied and I grew cross.

Tonight I ponder while I rest—

All day I fought rebellious tares.

Yet that has always been my lot

When days do not begin with prayers.

—Johnielu Barber Bradford

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE MAN BORN BLIND

JOHN 9:1-7

### INTRODUCTION

Bishop Ryle has called attention to the significant fact that the Gospels record more cases of blindness healed than that of any other one affliction. There was one deaf and dumb healed, one sick of the palsy, one sick of a fever, two instances of lepers being healed, three dead raised, but five of the blind.

#### I. Note the Condition of the Man

A. He was outside the temple. In chapter 8 Jesus had been speaking in the temple, but now he is outside. This signifies that until we have met Jesus we are alienated from God.

B. He was born blind. This signifies the depravity of human nature until it meets Jesus.

C. HE WAS A BEGGAR. This signifies that he was unable to help himself until he met Jesus.



## AN INVITATION

An invitation to attend the North Carolina State Convention of Free Will Baptists at Marsh Swamp Church is extended to ministers, delegates and visitors to attend the North Carolina State Convention on September 16 and 17, 1953.

It is a real pleasure for us, here at Marsh Swamp, to welcome the State Convention, its ministers, delegates and friends, to meet with us on September 16 and 17. We are looking forward to having you with us.

Marsh Swamp is located about eleven miles west of Wilson, North Carolina, on mile off North Carolina highway No. 42 and is one-half mile from Rock Ridge High School. Those coming by way of N. C. No. 42, will turn off

at "The Old Mill Store" and travel the hard-surfaced road one mile to the church. Those coming on U. S. Highway No. 264 will turn off at Sims and come four miles to Rock Ridge School where they will turn right and come one-half mile to the church.

We invite you to come for both days and to spend the night with us. We hope to furnish homes for all who will stay over with us. You can help by notifying us if you plan to spend the night and let us know how many will be in your party. This will help us in planning for the homes. Please send notices to the following: M. L. Johnson, pastor, Sims, North Carolina.

### II. *Note the Concern of the Disciples.*

"Who did sin this man or his parents?" This question was based on the assumption that all suffering is caused by sin. Suffering came to the human race as a result of sin, but all suffering is not caused by some specific sin. Three theories existed in Jesus that concern sin and suffering:

- A. The doctrine of Re-incarnation, that is that the person had lived in the world before as some other person and his suffering might be caused by sins committed by him then. To us, this is ridiculous.
- B. The law of heredity, that is, if a child suffered the suffering was caused by the sin of his parents. We know that this works in some cases, but it does not explain all suffering.
- C. There was the theory that unborn babies could sin and that the suffering might be caused by their sin before they were born. To us, this is ridiculous.

Jesus set the disciples straight when he said, "Neither this man nor his parents did sin, but that the glory of God might be manifest." Every affliction is an opportunity to testify to God in an unusual way.

### III. *Note the Compassion of the Master.*

"Jesus saw a man"

- A. One man and his need can touch the Master.
- B. Jesus took clay and made spittle and anointed the man's eyes. He gave the man an opportunity to express his faith by obeying. Jesus gives you an opportunity to express your faith today.

## My Strength Cometh From the Lord

LEREAU DOUTHITT CAMPBELL

The Lord once had a task for me,  
But I felt I was too small;  
I said, "Now Lord, pick a better man,  
I'm weak and liable to fall."

My Lord said, "No, I'm calling thee,  
No man can take thy place.  
Hast thou not faith in me my son  
To help thee run life's race?"

I argued, "Lord, not just today,  
I have so much to do.  
I'll do all other things for thee,  
And leave this task to you."

My Lord was sad with me that day  
And His word then came to me,  
"Oh ye of little faith,  
How long shall I tarry with thee?"

The next task that came my way,  
Comparatively easy, was harder to carry;  
For my faith was weaker still,  
And Satan cried, "Wait! still tarry."

But a sweet small voice still pled,  
"My son, I died for thee,  
Is such a little task so hard  
That thou can not trust in me?"

I answered my Lord from on my knees,  
Said, "Lord, forgive thy son;  
I know that thou doest all things well,  
Pardon this erring one."

Now when I have a task to do,  
Be it great or small,  
I breathe a prayer for greater strength,  
And answer my Lord's call.

For one who died on Calvary's cross  
Has power to carry through—  
The task he has given thee  
But the tool he needs is YOU.

Long prayers and long sermons tend to quench the fire instead of kindling it. Brethren, in all things has our Lord Jesus given us the best example—also in regard to praying. When with His disciples, His prayers were of medium length. In the midst of a large crowd, as at Lazarus' grave and the feeding of the five thousand, His prayer was short. When He was alone with His Father, in the Garden, or on the Mount—then He prayed all night.

So ought ye also to do, dear brethren. Among God's children, make your prayer medium long, as Jesus did when He was about to be crucified. When in a crowd or with the sick or dying or the unfortunate, short. When you are alone with your Father in your secret closet, pray as long as you please.—C. H. Spurgeon

"Wine displays every little spot on the soul in its utmost deformity."—Addison.

# Notes and Quotes



BY J. C. GRIFFIN

## Awful Brutality of Hellish Minds

I have just listened to a news broadcast telling of the awful brutality of the communist to our boys who were made prisoners of war in that so-called "cold war" in Korea. When we hear and read of the dastardly, hellish brutality of demon possessed minds, we feel mighty hard toward those enemies of all decency and wonder how any intelligent, well-thinking gentlemen can say, "I am a communist and proud of it." Those are the words attributed to the saying of a man right here in North Carolina. The news referred to here came out from Chapel Hill, North Carolina, according to the newsmen.

I wonder if that communist is proud of being a brother to Joe Stalling and all his brothers, including those who had such a demon possessed mind as to beat and starve men to death. If that communist is proud of being a brother and companion of men who starve, strangle, and murder in every conceivable way as reported as being done to our fighting men under the banner of the U. N., I am in favor of getting him a ticket to red China or Russia, or to his own buddies somewhere. Such a man ought to be with his kind. Such a man is dangerous to the betterment of humanity. There is plenty of leadership in such a man to do damage to innocent people. You can watch such a character, he is dangerous.

## Driver Confesses to Manslaughter Charges

A headline similar to the one above appeared in one of our state papers a few days ago. In the confession it is stated that the criminal admitted that he and others were on a wild night ride which included two stops at beer joints. Going on it was admitted that they had consumed a considerable amount of beer. According to the news, innocent persons were killed by the drunken bums. Is the driver in the death car alone responsible? No, those thirty beer joints are responsible also. While I am writing this beer is being advertised by men who do not care about the death of innocent people by drunks who drink their beer. That class of people who make and advertise beer and liquor care only for the dollar. They are willing to sell lives and damn souls, make prostitutes, libertines, and make all kind of criminals in order to get tax money for the state and nation and to fill the pockets of the makers of alcoholic beverages. Perhaps some of the distillers of strong drink and some of the brewers are communist. Are those who love the dollar to the cost of broken homes, orphan children, making of harlots, and the destruction of lives only to blame? No. Every wet politician and every voter who supports wet politics are partly to blame for the death caused by alcoholic beverages. Yes, every sup-

porter of the liquor interest is to blame for every death caused by drunken drivers.

## Alcohol Beverage Control

Here in North Carolina we have a baby fathered by wet politicians called "The Alcoholic Beverage Control." But alcohol beverages are not controlled by God or the Son of God. God has nothing to do with the control. Alcoholic beverages are under the domination of Satan. Everything that is controlled by Satan is destructive; it takes its toll in the life of humanity. If you live in a city where there are hospitals, just take a look inside of these hospitals on Monday morning and see those who are hospitalized due to their weekend fellowship with the devil's beer joints and the supply they get at the ABC stores Saturday evenings. It is hurtful to the Christian to see men and women rushing, sometimes trotting like ants, from where they park their cars to the mouth of hell, ABC stores, to get their supply for the week-end. Some of these get in such a state that they have to be treated two or three days so as to get them able to get back on their jobs. You also find innocent people who were broken up by drunken drivers all in the hospitals.

I know of good fathers, girls in their dealing with their families when sober, but they have a weakness; they have been over-powered by the demon alcohol. They love their children, are kind and thoughtful, and are good neighbors when they are sober, but when the devil, perhaps through some demon possessed man or woman, gets a hold of them they desire to have fellowship with the other drunkards and to satisfy their fleshly lust while in the state of drinking. Yet our politicians, some of them, favor the manufacturing and sales of intoxicants, it feathers their nest.

## Can a Christian Drink Liquor?

When the question comes, "Can a Christian drink liquor?" I do not hesitate to say, "A Christian cannot and will not drink alcoholic beverages." There are reasons why a Christian cannot drink. First, because it is a sin to drink alcoholic beverages. God has warned against the drinking of liquor, thus to drink it is to violate God's law. Second, to break God's command is to bring down the wrath of God on the head of the violator. I say without compromise that a Christian cannot afford to drink alcoholic beverages. However, some of our preachers even drink and get drunk. I don't want that fellow to teach, preach, or pray for me or any of mine. In the sight of God I am sure his prayer is an abomination. In the Old Testament God forbids that the priest should drink strong drink: "Do not drink wine nor strong drink, thou, not thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (Lev. 10:9), also, "Neither shall any priest drink wine, when they enter into the inner courts" (Ezek. 44:21).

The Nazirite was forbidden to drink. God says of the Nazirite: "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried" (Num. 6:3). There is a way to moisten grapes and other fruits with strong drink. Even fruit

cake can become an instrument of the devil by soaking it in intoxicating wines or liquors.

God blessed the Rechabites because they did not drink alcoholic beverages. Let us see, "But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever" (Jer. 35:6).

The mother of Sampson was forbidden to drink nothing strong: "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing" (Judges 13:14). Sampson did not drink, God had given him command. Sampson kept all of it until he fell in love with a bad woman. Then he lost his power. Some good preachers have been ruined because they fell in love with a bad woman. The next thing after falling in love with a bad woman, they fall in love with liquor and some have become drunkards and lost all the power that God gave them when they were in fellowship with him. Bad women and bad liquor often go together. Jesus said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34).

Paul admonished the Christians at Rome to avoid drunkenness. He says: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (Romans 13:13).

In Galatians Paul says that drunkenness is of the flesh and classes it with every other sin of the flesh. Notice what he says: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

My dear reader, will you notice that drunkenness will keep you out of the kingdom of God? If it keeps the drunkard out of heaven, what do you think it will do for those who help the drunkard get his liquor? The men or woman who votes for the manufacture and sale of intoxicating liquors! It is a sin to advocate the manufacture and sale of intoxicants; our church covenant forbids it. Real Christians will live up to the Bible teachings and the covenant of their church. In Hebrews 2:18 we are told that God cannot lie; therefore, upon the truth of God a drunkard cannot reach the kingdom of God. The only way that a drunkard can ever get to heaven is to repent and get God's forgiveness. Then he can go to heaven, if not he staggers into hell-fire and can never stagger out.

"The drink evil was introduced among non-Christian people by emissaries from western nations. With truth, therefore, it may be said that so-called Christian nations have been responsible not only for drugging China with opium but for debauching Africa with alcohol."—J. R. Mott.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Betty's Missionary Dollar

MILDRED HOLLINGSWORTH

**B**ETTY was twelve years old. She went to school during the week and on Sunday she was always present at her Sunday School class.

One Sunday a missionary visited the church. She told of the people across the sea who were sick and dying and had never heard of Jesus. Betty felt very sad to hear about these poor people.

"I wish I could do something to help," Betty told her Sunday School teacher. "I wish I could send money to help the missionaries, but I have only the pennies that Mother gives me to spend each week."

"Perhaps you could save your pennies until you have enough to send," suggested the teacher.

Betty shook her head. "It would take a long time for me to save even a dollar and a dollar wouldn't help much."

The teacher smiled. "A dollar would do a great lot, Betty. I'm sure the missionary would be very glad to receive a dollar from you."

"Then I shall start saving right away," said Betty firmly. "I'm sure I can send a dollar, and maybe it will help the missionary to tell someone about Jesus and how much He loves them."

It took many weeks, but one day Betty counted her pennies and she was so happy to find she had one hundred of them, enough to exchange for a dollar bill. She wrote a letter and wrapped it around her dollar bill, then mailed it to an address the teacher had written down for her.

"I wish I could see what my dollar will do," sighed Betty, after she had mailed the letter. "It looked so small, but maybe God will bless it. If only a dollar bill could talk."

Betty's dollar bill did talk, let us follow it and find out what it said. Betty's letter arrived at a faraway place and was carried to a queer little house where a missionary lived. How her face brightened when she opened the envelope and the dollar bill fell out. She laid it on the desk and read Betty's letter.

"How nice," the missionary turned to a young woman standing by. "A dear little girl in America sent this dollar bill to help someone. Now we can buy some extra milk for faithful old Mrs. Yen who has been so ill, and perhaps a bit of meat for her soup. How glad I am that Betty remembered us."

The missionary hastened to a little shop

where an old man bowed very low as he got the milk and some meat and even a bag of rice for sick old Mrs. Yen. When the missionary left the old man looked at the dollar bill.

"I could buy a lot of things with you," he said. "I could buy tobacco or a bit of opium, but the missionary used you to buy food for one of our people. I think I'll visit the mission and give you back to them. What a surprise that will be," and the old man put the bill away, smiling so happily that Betty would have smiled, too, if she had been there.

Sunday came and the old man slipped the dollar bill into the mission box. Later a young man opened the box and his eyes widened when he saw the dollar bill.

"Who could have given us a whole dollar?" he said softly. "Never before has anyone given a whole dollar to the mission box. I shall take it to old Zawa so he can buy shoes for his sore feet."

Soon old Zawa was holding the dollar bill in his hand. He looked very suspiciously at the young missionary. "What do you want for this?" old Zawa scowled.

"Nothing," smiled the missionary. "I just want your sore feet to get well, Zawa, and this will buy the shoes you need to keep them warm. Jesus loved us so much He died for us, Zawa, and He said we were to love and help each other. Jesus loves you and I love you and want to help you, Zawa."

Old Zawa said nothing as the young man left, but kept looking at the dollar bill and his eyes had a queer look.

"He only wanted my feet to get well," the old man muttered. "Maybe this Jesus really loves me, though no one ever did before. If folks loved each other like he said they'd want to help each other. Maybe there is something to this Jesus talk; I'll get my shoes and then I'll visit the mission, I'll find out about this Jesus who wants folks to love each other," and old Zawa limped away, so excited that he had to tell the shoeman all about the missionary and the dollar bill.

"That is queer," said the shoeman, finding shoes to fit old Zawa. "No one ever loved me enough to help me, even when I was sick. People must be different when they know this Jesus Man. I think I'll visit the mission, too, Zawa. I'd like to know the Man who wants people to love each other," and the shoeman kept wondering about it after old Zawa had left.

Betty's dollar didn't stay long with the shoeman. It is odd how people like to do kind things for others when they hear about someone else who has been kind. It is sort of catching and the shoeman caught it right away. For soon two little beggar girls came into the shoeshop. They were frightened until

they saw that the shoeman's eyes were gentle as he looked at them.

"I know you," he said kindly, "and today I shall surprise you. I shall give this dollar bill to you and I hope you will go to the mission where they tell about a Man called Jesus who loves even old Zawa and who wants people to love each other."

The shoeman held the dollar bill out, but the beggar girls would not touch it. They thought the shoeman was playing a joke on them.

"Did—did this Jesus Man tell you to give this money to us?" one little girl finally whispered.

The shoeman coughed. "I guess He did, yes, it must have been Him. It was because of this Jesus that old Zawa got shoes for his sore feet, for old Zawa never has any money. Yes, I think it must have been Jesus who told me to give this money to you."

The beggar girls ran then, clutching the dollar bill so tightly, that it was almost torn in the wind. They were so out of breath when they reached their little hut they could hardly tell the ragged man and woman what had happened. They laid the dollar bill down on the floor and they all knelt to examine it. The father could hardly believe his eyes, but there it was, not new or crisp anymore, but still the same dollar bill that Betty had sent in her letter to the missionary.

"Where did you get this?" the mother asked.

"I think it came from Jesus," said one little girl. "Always before the shoeman was cross with us, sometimes he chased us away, but today he was kind. He said old Zawa told him that Jesus loves people and wants them to love and help each other."

"We must find out about this," said the father. "We'll buy some food and then we'll find out about the Man who wants people to love each other."

It was after that the most wonderful thing of all happened to Betty's dollar bill. The ragged man told the story to the merchant who seemed to know all about Jesus, for he said the dollar bill must go on helping people. He said he would use it to buy tracts that would tell many people about the wonderful Saviour who loved people so much that He died for them and how they should always love and help each other.

So Betty's dollar bill went on and on, spreading the Gospel and telling people about Jesus just as plainly as if it had had a voice and could have spoken.

Indeed Betty's dollar bill did speak without saying a word, and who knows how much happiness it brought to people? And I'm sure old Zawa or the shoeman or the beggar girls never forgot the story the dollar bill told them of Jesus and His love. And all because one little girl in America saved her pennies to send a dollar bill to the missionary across the sea.

—Juvenile Pleasure.

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife, is a great man even if he never had his name in "Who's Who."—Theodore Dreiser

# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

## Mrs. R. B. Crawford New President of National Auxiliary

Mrs. R. B. Crawford, Bryan, Texas, was elected president of the Woman's National Auxiliary Convention at the annual meeting July 13-14 at Mt. Vernon, Ill.

Mrs. Crawford succeeds Mrs. H. B. Sloan who becomes Executive Secretary for the WNAC. Mrs. Sloan replaces Mrs. J. E. Frazier who requested leave from her official duties with WNAC. Mrs. Frazier is the only one of the original WNAC officers who has served continuously since the organization was formed in 1935.

Other officers are Mrs. K. V. Shutes, Camille, Ga., vice-president; Mrs. Ralph Staires, Tulsa, Okla., recording secretary, and Mrs. Adam Scott, Durham, N. C., assistant recording secretary.

Chairmen elected include Mrs. Paul Pursell, Bristow, Okla., youth auxiliary; Mrs. Lother Gibson, Tupelo, Miss., mission study; Mrs. Eunice Edwards, Desloge, Mo., personal service, and Mrs. Homer Willis, Paintsville, Ky., stewardship and prayer.

About four hundred were present on the opening night to see Miss Leota Kisse, Bristow, Okla., win the annual stewardship declamation contest, Miss Barbara Williams, Bryan, Texas, was runner-up.

In the business session the women voted to sponsor three missionary offerings a year among the Auxiliaries. The first one, to be taken at Thanksgiving for State Missions, will be called "Alice Lupton Offering," honoring the first president of the WNAC.

The second offering will be taken at Christmas for National Home Missions and called the "Elizabeth McAdams Offering" for the long-time field worker of the WNAC. The third is an Easter offering for Foreign Missions named the "Laura Belle Barnard Offering" in honor of the first modern-day Free Will Baptist missionary.

The delegates also voted to recommend that each district convention sponsor quarterly officers' workshops during the year. Material for these clinics will appear in the quarterly WNAC News. Themes for the studies are "Know God's Word," "Know God's World," "Know God's Work" and "Know God's Workers."

Study course goals in the local Auxiliaries were set at at least one study each quarter on the following subjects: Manual of Methods, Stewardship, Prayer and Missionary Education.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Is. 53:6).

## St. Mary's Auxiliary Hears Dr. Hollister

The women of St. Mary's Free Will Baptist Church, New Bern, North Carolina, held their monthly auxiliary meeting Thursday night, August 6, at the church with the president, Mrs. Richard Springle, presiding. The meeting opened with the group singing "The Light of the World Is Jesus." Prayer was offered by Mrs. J. R. Davidson, followed by Mrs. Alice Lupton reading several verses of the Psalms as the Scripture.

During the business session the minutes of the last meeting were read and approved. The treasurer reported a balance of \$200.34. Her report was accepted. Very encouraging reports from the different circles and vice-chair-

men were given. Members voted to send Mrs. Lizzie Mercer as a delegate to the next session at Cragmont Assembly, Black Mountain, North Carolina. A nominating committee was appointed to draw up a slate of officers for the coming year.

Following the business session, the program was turned over to the Alice E. Lupton Circle. Miss Mary Lou Sandlin sang as a solo, "Open My Eyes," accompanied at the piano by Mrs. W. R. Harrison. Mrs. Lupton introduced Dr. William Hollister as guest speaker. He is a former medical missionary to Korea, and he gave a most informative and interesting talk on his seven years in Korea.

Rev. J. R. Davidson expressed the thanks of the auxiliary members to Dr. Hollister for such a vivid picture of his experiences in Korea, and invited him to return at another time.

Miss Jean Carrawan and Mrs. Harrison sang as a duet, "Tell It Out," and the group sang the National Auxiliary song, "Co-Laborers." W. R. Sandlin gave the closing prayer.

Respectfully submitted,

LILY POTTER

Secretary

## What is Wrong with Your Church?

EVELYN POKRIZWA

**A**S just a member of the church and not a layman or authority on the subject, maybe I should hesitate to discuss the above question. I have often wondered and have heard people ask the question, "What is wrong with our churches today?" Perhaps when you read my opinion on the subject you may or may not agree with me; you might even be shocked. After much thought I have come up with the one thing that I think is basically wrong with most of our churches. To discuss fully what is wrong with the churches today would take too much time and space, so here I will discuss the one most important phase and it alone should cover just about everything.

The most radical thing wrong with the churches of today is YOU! A hard statement you may say, but nevertheless true. Have you been to church lately and seen all the vacant seats? Maybe you like many others, have been putting it off. If that be the case, then YOU are truly what is wrong with your church. A good point to remember is that you are the church and without your presence your church cannot be at its best. It is the interest that you show in your church that helps to make it a successful one.

You may ask yourself, "Why should I go to church when I can turn on my radio and get a good sermon?" Remember the radio was never intended to take the place of your church. If you are sick or an invalid, then the radio is a good thing to have around so you may still hear the Word of God preached on Sunday, but if you are a normal healthy person, then your place on Sunday is in church. You cannot get as much spiritual comfort from a sermon you hear on the radio as you can from one in your church. I am not downing

the sermons that are preached on the radio because without them a lot of people would not hear the Word of God, but I still say there are more people needed in the churches today.

Yours may be a case where you go to church, but do you take an active interest in the work of the church? There are many church societies or Christian organizations you can work in. Maybe you could teach a Sunday school class, or you could even take someone else to church with you. If you are financially able you can help your church in a financial way. There is always a way in which you can serve your church. There was once a man who when seeing another man fall into the river, waited for someone else to rescue him. He said to himself, "What can I, just one man, do?" Are you like this man, saying, "What can I, just one person, do for my church?" Remember, that like the drowning man, your church needs you. Your church is what you and the other members make it.

This week why not make a promise to yourself and resolve also to keep it. Plan now to attend church this Sunday. Don't let that seat in church be vacant this Sunday for lack of your presence. Honor your church sometime this week with your presence and if possible, take along a friend. Remember that in order to be at its best, your church needs you, but most of all you need your church and the spiritual comfort it has to offer you. You are the backbone of your church and with your interest and cooperation your church will always be at its best.



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **Lucy Wisehart Writes**

Apartado 27  
Pinar del Rio, Cuba  
August 5, 1953

I have been in Cuba a little over a month and have been observing the work here, the people and their customs. Cuba is a beautiful island, revealing everywhere the marvelous handiwork of God. The tall graceful palm trees, having the sky for a background are even more beautiful than artists have painted them. When I look at them, I am reminded of those lines by Kilmer, "Poems are made by fools like me, but only God can make a tree." The palms are only one of the many beauties of Cuba; there are always the mountains in the background, the lovely valleys, and beautiful sunsets. All these things speak of God.

The Wileys have done a wonderful work for the Lord in Cuba. You would have to marvel at the progress the school has made here in only ten years. In the school they train the native to go out and do the job, and the natives are getting it done much better than Americans could do it. This, of course, is the best plan. They have a large and growing work among the Cubans and their workers, which have been trained in the school, are fine cultured young men and women who love the Lord and are proving it by their lives. The work that the Wileys have done has not been an easy task. There have been many discouragements, tears and broken hearts, but God has certainly done wonderful things through their efforts in Cuba. This station does not need more American missionaries except those who are specialists in certain fields—the native is best suited to win his own people.

The past few days there has been much unrest and even some fighting in Cuba. In many places they are not permitted to have services at this time. Pray that God will restore peace to these peace-loving people. Much of the trouble is caused by the physical hunger and suffering, but the people are also hungry for spiritual things. Mr. Willey made a trip recently to visit one of the fields. He came in contact with one woman who is 100 years old and has just recently been saved. She said that she had never heard the gospel before or had never seen a Bible until the message was brought to her by the native preacher from the school here. Now she has a wonderful testimony for Christ. There are many people in Cuba who have never heard the message of salvation, and that is a great challenge.

A group of missionary candidates from the Los Angeles Bible Institute has been here for

## **Budget of \$75,000 Set for Foreign Missions**

A record-breaking budget of \$75,000 for 1953-54 was presented by the Foreign Mission Board on "Mission Night" at the National Association in July.

In the report for the Foreign Mission Board, Rev. Raymond Riggs, promotional secretary, called for \$75,000 to be raised this year. "We are asking for \$9,000 to be raised above the budget for loans to build churches in Cuba," Rev. Riggs said. He said the money would be repaid into the fund by the Cubans.

The Foreign Mission Board received this past year \$62,784.20, he said, which is a ten per cent increase above the previous year. The amount was just over \$2,000 less than the budget called for. Only six states over-subscribed their quotas. All the other states, 14 of them, fell under their goals.

The Board announced the employing of Rev. Riggs as full-time promotional secretary. Offices will be set up in the National Headquarters Building at 3801 Richland Avenue, Nashville, Tennessee.

a week of boot-training. They received many helpful things from the course given them by the Wileys, who had information to give them obtained by many years of experience. I wish it were possible for our own missionary candidates to spend a week here at the mission for training, doubtless they would make better missionaries.

I thank the Lord for His blessings here in Cuba and for the opportunity to serve Him here. The first years' of a missionary's life on the field are years of preparation. I know God will have to teach me many lessons and I trust I can always be clay in the hands of the Master Potter. Many times Christians are so anxious to do something for God that they don't wait until they are prepared for the task before them. Most of the outstanding men of God in the Bible spent many quiet years in preparation before God would permit them to perform their work for Him. No one should ever feel sorry for missionaries; they have opportunities and blessings which could not be experienced anywhere else, but no true missionary could stay on the field unless he had the assurance that he is completely in the will of God. "The bitter only makes the sweet sweeter."

It is almost time for school to open here; pray that this will be the best year ever.

LUCY WISEHART

"He is certainly as guilty of suicide who perishes by a slow, as he who is dispatched by an immediate poison."—Steele.

## **Like Parents . . .**

## **Like Children**

THEODORE CUYLER

FROM "Message of the Open Bible"

The most effective religious influence you exert upon your sons and daughters comes from the example you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour.

How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them, your dissimulations make them tricky and deceitful, your malicious gossip sets their "teeth on edge."

If you talk money, money, they will conclude that the chief end of life is to get rich. If you prefer the playhouse to the prayer meeting, they will become lovers of pleasure more than lovers of God.

If you set a decanter on your table, your boys will sip their first wine glass there. If you give your child a dollar for the place of amusement and only a dime for the contribution box, you teach him that self-indulgence is ten times more important than Christian benevolence. If you live for the world, your children may die in worldliness and be lost forever.

Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the mind garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave their characters by numberless little things and by your unconscious influence.

The Christian or unchristian atmosphere of the home is created by the parents.—Selected by Mrs. Nat Clark.

## **NEWS NOTES**

(Continued from page seven)

Christian Worker's Bible Course Diploma.

3. The One-Year Course.

The College is a member of the Evangelical Teacher Training Association and is therefore qualified to offer the Association's diploma. It is possible to earn this award in one year, but we encourage our students to enroll in one of the courses above. When the requirements for either course are completed, the E.T.T.A. award will be earned also.

The Free Will Baptist Bible College is qualified to give the best training possible to those who expect to serve in the Free Will Baptist Church.

Write us asking for our 1953-54 catalog which gives full details. L. C. Johnson is president of the college.

"Taking up one's cross" means simply that you are to go the road you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can, without making faces, or calling people to come and look at you.—Anonymous

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Standards for Christian Leaders

(Lesson for August 30)

LESSON: 1 Timothy 4:7-16.

GOLDEN TEXT: 1 Timothy 4:14, 15; 2 Timothy 3:14-16.

### THE HEART OF THE LESSON.

Timothy was a young preacher in a church filled with older people. This always makes problem. The older people are apt to call him "the boy preacher," and feel that he is not mature enough to advise them. Because of his youth, the young preacher is apt to turn the counsel of the older members of his congregation, and be somewhat impatient and rash.

The church at Ephesus was filled with a lot of useless chatter and gossip. In fact it was more than useless, it was hurtful. There were those who were teaching that refraining from marriage, practicing withdrawal from the world, and abstaining from certain foods brought piety and salvation. Such teachings disturbed Paul. He labeled them "old wives' fables," and warned Timothy to shun such things.—*The Bible Student* (F.W.B.)

Take time to read Paul's warning to the Ephesian elders in Acts 20:28-31 five years before.

### HELPFUL HINTS

1. It is hard to forget the sacred truths that Godly mothers have taught (V. 14).
2. The earlier the Word of God is known, the sooner will its fruit of salvation be borne (V. 15).
3. The God-breathed Book is the basic text for every course in righteousness (V. 16).
4. Exercise develops the body for life, but godliness prepares the soul for heaven (Vs. 7, 8).
5. That godliness is better than bodily care is a saying that all would do well to accept (V. 9).
6. God's saving grace is sufficient for all, but it actually saves only those who believe (V. 10).
7. To command and teach the truths of God's Word is an order from heaven to His ministers on earth (V. 11).
8. He who would command respect for his mouth must live his profession as an example to others (V. 12).
9. If we would not neglect God's gift in us, we must carefully attend to the ministry of His Word (Vs. 13, 14).
10. Holy meditation and hard work are the price of progress in the service of Christ (V. 15).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

1. To one who knows the ways of Jewish rabbis and religious leaders, the warning to Timothy to "refuse profane and old wives' fables" was a most needed one. It was a general custom among the scribes and Pharisees to spend their time haggling over vowel points and arguing over small details of interpretation. Over the centuries Jewish religionists have built up what we call the Talmudic mind. The favorite employment of these Jewish scholars is to spin yarns and weave imaginations that spring from the study of religious books and commentaries.

A huge library of Jewish literature has been built up through the centuries. Folk lore and tall tales of Jewish history fill its pages. These are held in higher regard among the modern rabbinical Jews, than the sacred Scriptures. The early Christians needed to be warned against following in the footsteps of their unbelieving brethren and dissipating their spiritual power. Christians today can fall into the same trap. Theological speculation often saps the life of God's people, and keeps them occupied with nonessentials rather than concentrating on the vital mission of the Church.—*The Bible Expositor*.

2. People are in a bad state, if they have no religious teachers; but they are worse off if they have false teachers over them. If the spring dries up people are in no danger of dying of thirst; they can move to a new location. But if the spring should be poisoned, they would die and not be aware of the cause of the evil. So it is with false or incompetent teachers. They poison the springs of spiritual life and the people languish and die.

We notice that the Holy Spirit, in speaking through Paul, in setting standards for Christian leaders, has much to say about the latter times and the heresies, and apostasies that will be prevalent then (1 Tim. 4:1-3; 2 Tim. 3:1-9). That makes these Scriptures especially pertinent to us. Most Bible students believe that we are already living in the last times. This is an added proof that we ought to be zealous in propagating the truth and to unmask evil wherever we see it.—*Selected*.

3. On the committee which prepared the *New Bible* are two men who are members of several Communist-front organizations. That in itself would indicate there is spiritual poison in this volume.

### II. THE LESSON ILLUSTRATED.

#### AN ENCOURAGED MINISTER

At one point in Dr. Bang's ministry, he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pickaxe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours;

but the rock was hardly indented. He said to himself, at last, "It is useless: I will pick no more."

Suddenly, a stranger of dignified mien stood by his side, and thus spoke to him: "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain: I make no impression on the rock."

Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands: The result is not. Work on!"

He resumed the task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed. From that day, he never had a temptation to give up his commission.—*Dr. Stevens, in 6000 Sermon Illustrations*.

#### THE PERIL OF NEGLECT

Neglect is a word of power, a terrible word—challenging, solemn.

When I was pastor in the Middle West I remember how some of the farmers became almost bankrupt because they neglected their machinery. They would leave their equipment out in the snow and in the rain and let it stand in the elements all winter; then in the spring it would be rusted beyond use. The machinery was very expensive and they could not replace it. You would hear other more prosperous farmers talk of the neglect of these men.

Not so long ago I was driving down from Westchester on the highway when suddenly a front wheel came off my automobile. It was a terrible shock, but fortunately the wheel caught under the rather heavy fender, stayed there and did not let me down. I was driving rather slowly at the time and nothing serious resulted. I had to praise God for His unusual protection; but when I got back to the garage where they had changed the tire for me and had put the wheel back on without tightening the bolt sufficiently, I upbraided them for neglect. I said: "But for the grace of God we all might have been killed." The owner humbly apologized for his mechanic's neglect.

It is equally true that God's children may neglect their gifts, their opportunities of communion, prayer and service.—*The Defender Magazine*.

## A Sunday School Teacher

A Sunday School teacher was visiting one of her scholars who was soon to die. She expressed an earnest desire to go to Heaven.

"Why do you wish so much to go to Heaven, Mary?" asked the teacher.

"Because Jesus is there, and I long so to see Him."

"But suppose, Mary, that when you get there, you should find that Jesus was going out of Heaven, what would you do?"

"I would go out with Him"—was her quick reply. She felt that there could be no Heaven to her without Jesus.—*Sunlight for the Young*.



# TO STOCKHOLDERS

## and representatives of stock in the Free Will Baptist Press, Ayden, N. C.

Owners, and also representatives of Stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the Annual Meeting of the Stockholders on the following date: *September 7, 1953.*

The meeting will be held in the Assembly Hall of the Press, beginning at ten o'clock a.m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organization, will not be able to attend the said Stockholders Meeting, then we ask you to name your proxy, giving his full name and address as shown below:

*The proxy at right is for your convenience. If you cannot attend, please appoint someone to represent your stock at the annual meeting.*

### Proxy for Stockholders Meeting

September 10, 1953

I hereby name Mr. or Mrs. \_\_\_\_\_,

Address \_\_\_\_\_, as my proxy

for this Stockholders Meeting. The number of shares: \_\_\_\_\_

Representing person or church organization: \_\_\_\_\_

\_\_\_\_\_

Signed: \_\_\_\_\_

(Note: When you have filled out this, cut it from THE FREE WILL BAPTIST, and mail to Free Will Baptist Press, Box 158, Ayden, North Carolina.)

R. N. HINNANT, President

AUG 27 1953

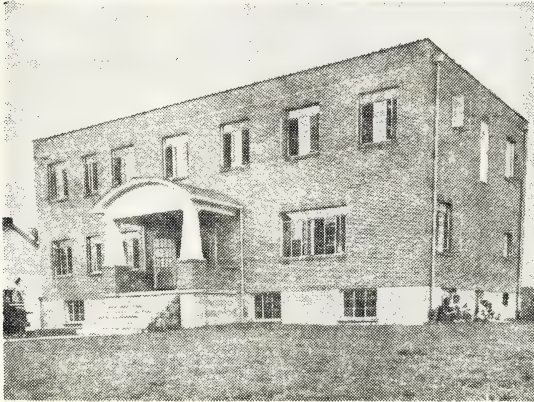
# THE FREE WILL BAPTIST

A National Weekly Religious Publication

Library  
Duke University

Com.

## NEW DORMITORY AT KENTUCKY FREE WILL BAPTIST ORPHANAGE



The Free Will Baptist Orphanage, Louisa, Kentucky, will have the grand opening of the new dormitory pictured above on September 6, 1953. The program will begin at 10:30 a. m. with singing by the following groups: Burdine Quartet, Burdine; Paintsville Quartet, Paintsville, Tom's Creek Quartet, Nippa; and the Sitka Choir, Sitka. At 10:50 an introductory service will be held introducing the Board of Trustees, Board of Control, and the Executive Board of the State Association. This will be followed with prayer by Rev. Jay Duvall of Ashland. From 11:30 to 12:30 messages will be delivered by Rev. Albert Dingus, Jenkins, and Rev. Willie Horn, Auxier. A basket lunch will be served from 12:30 to 2:00 p. m. (Everyone please bring a basket.) A song session will be held from 2:00 to 2:50 p. m., followed by presenting the children of the home, awarding of certificates of merit for largest Sunday school and church present, and for the largest offering from any church and Sunday school. Rev. C. C. Hall of Paintsville, will offer the benediction.

IN THIS  
ISSUE

ARE YOU A "CRIPPLE"?.....Mrs. C. L. Pickren  
SOUND DOCTRINE (The Plan of Redemption).....Rev. W. A. Carnett  
MARTIN LUTHER HAMMERS AT OUR DOOR.....Harold J. Sutton

AYDEN, N. C.  
August 26, 1953  
Vol. 68 No. 33



## CHURCH PLANNING

Most of our churches begin a new pastoral year in the fall. Some will begin with a new pastor, some will continue with the old pastor; but in any case it is well to look backward for a moment at the record. Admitting that there are many things that cannot be written in church records, the records do tell the story of your success or failure.

But what of the future? The Past is past and cannot be recalled. "Water under the bridge will grind no corn." Crying over spilled milk is useless. Gloating over past successes is worse than useless. But the future lies ahead.

Someone has said that the future belongs to those who are prepared for it. One of the best ways to prepare for the future in our churches is prayerful, careful, consistent planning. Prayer and planning should always go hand-in-hand.

After a heavy rain, a motorist was driving along a small, unpaved country road. When he came to a low place in the road, he knew that there should be a bridge there; but he could not see it. He was afraid that the deluge of water might have washed it away or that he might miss it entirely. So he removed his shoes, rolled up his trousers, and waded into the water. He felt along with his feet until he found the edge of the bridge. There he stuck a stick down. He found the other edge of the bridge and stuck another stick down. Then he got back into the automobile and drove between the sticks.

Who will deny that we need to drive some sticks down in our church work? We need to set some goals and then work to reach those goals. We do not refer to membership goals, but to goals of achievement. Far too much of our church work is done without any definite planning or objective.

## OBITUARIES

We are glad to have obituaries from our church people. However, there are a few rules that we wish you would please observe in sending in your obituaries:

First, send in the obituary as soon after the death has occurred as possible. Many papers refuse to publish obituaries that are over one month old. We have not made this rule, but we do feel that if the obituary is going to be published at all it should be done within a short time after the death occurs.

Second, please avoid the use of long poems. There are many poems that one can use in an obituary, but really is it necessary? Poems become hackneyed and meaningless from their repeated use. We do not object to the use of one or two verses from a poem, but please be careful in the use of poetry in obituaries.

Third, be careful of the spelling of names. There is nothing more offensive to the family of the deceased than for the obituary to be published with the name spelled wrong. There is no rule for the spelling of proper names; therefore, we must rely upon the copy sent us for the spelling. Be sure that all proper names are spelled correctly.



**Pick Your Grocery Store**

## The Mail Box

AVAILABLE FOR PASTORAL WORK

"Having been ordained July 29, 1953, I will be available for pastoral work for the coming year. If you are interested in my service please contact me at the following address."—Rev. Graham Lane, Erma N. C.

♦♦♦

"THANKS FOR YOUR COMMENTS"

"The reason I am writing this letter is simply to tell you how much I enjoyed our copy of THE FREE WILL BAPTIST this week. The Billy Graham article is simply wonderful, it causes a person to really pause and think how much sin and destruction the tongue can cause."

"The story for boys and girls is an eye-opener for grown-ups as well as children. Also the St. Claire Bible Class Lesson on Christian's Prayer Life is so beautifully written and so easy to follow and understand. I find the whole edition is wonderful."

"Sometimes I feel like the girl in the article, 'Let There Be Light', and I wonder what's the use of keeping on, but thank God, I snap out of it and renew my faith and try again."

"May I say, thank you for your excellent work as editor of our paper; you are doing a wonderful job and leading more people to see the light through this work than you realize."—Mrs. Martha W. Register, Cove City, N. C.

## THE FREE WILL BAPTIST

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Are You a "Cripple"?

Mrs. C. L. PICKREN

**T**HE first thought of we who have no defective limbs would be a very strong "No." We who can work, sing, and see the wonderful works of God and man may never give a thought to being a cripple; yet we may be crippled more than the man we see blind on the street or one who has lost both his legs or arms. Our sympathies go out to the child who has had the dreaded disease, polio, and has been paralyzed for life. Indeed we should have compassion and sympathy for any who are less fortunate than we, but let us consider these that we call handicapped. It is true that sometimes we find a person who has completely given up in despair because of his handicap and has become a living shell of self-pity, but so often we find the opposite.

Here is a little child who was left with legs that may never use again because of polio. Does he sit and pity himself and dwindle away because of uselessness? No, not if he has the proper care and is given the opportunity of using the limbs he has left to the greatest advantage. Very often, if given the

chance, he becomes a great painter, writer or musician. He makes for himself a happy life and renders great service to the public.

The blind man you see on the street you might pity, but most likely he doesn't want your pity. He wants only a chance to develop the possibilities he has other than his eyes. I personally know blind people who are great pianists, singers, and ministers. There are blind people who make mattresses, brooms, mops, re-upholster furniture and various things for their livelihood. How much better for them than becoming a self-pitying beggar.

Sometimes a woman who can not work in her home and yards as we can will make beautiful works of crochet, chenille spreads and other needlework so beautiful that it is almost priceless. Many of our churches are decorated with some of this beautiful handiwork that we would never find the time and patience to make. They are giving their time and talents to God and mankind.

I might ask again, "Are you a cripple?"

It is obvious that these who have lost limbs would be considered crippled, but you and I

who are blessed in having our body working in harmony to enable us to go about our daily tasks might possibly be the cripple. "Absurd!" you say. Well, what have you done in the way of service to God or mankind? But you have to make a living for your family; you have to cook and sew and iron and mend. Yes, but couldn't you find some time to develop the talents God gave for His service? You didn't have time to practice so you can't sing the solo you are asked to sing in His service. You just don't feel able to go to prayer meeting you have had such a busy day. No, you can't teach the Sunday school class you haven't had time to study the lesson. You don't have time to sew a garment for the needy. How many more excuses could we think up? God has given us talents of singing, writing, music, personal service, and many, many more that we lay on the shelf and say, "Some day, Lord, when I find time." One day we will awaken and find the talent given to another who will use it. It might be possibly be to one that we consider a cripple.

God help each one of us to wake up to the fact that we are spiritual cripples and put to use every talent however small that God has blessed us with. If we as Christians let our everyday tasks weight us down so that we can find no time for His service, certainly we are handicapped and might be classed as cripples in God's service.

## Distinctives of Christian Education

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:19-20).*

**T**HESE words spoken by Jesus to his disciples have been correctly referred to by many in the words of the late Dr. John R. Sampey as "The Marching Orders of Jesus, the Commander-in-Chief, to the entire Christian Army."

An examination of this great Commission shows how it covers the complete program of the Christian Church. See, for example, angelism—"Make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Christian education—"Teaching them to observe all things whatsoever I have commanded you." Missions—"Go ye into all the world," and the application of the whole Gospel to all, "All things whatsoever I have commanded you."

That these words give us a summary of our comprehensive program may be understood in the "Four Alls" suggested: (1) All people; (2) all nations, (3) all things—the whole Gospel; (4) all time.

Again, an examination of these words shows how closely they are related to Christian living or to Christian education. Observation of our present-day educational program

shows that there is a vital need to re-think and restate Christian education. The question is often asked. "What is the difference between our Christian schools and colleges and other institutions?" If there be no difference, then there is no need for a Christian school. But there are distinctives and to these distinctives I now call your attention:

1. The first distinctive is that Christian colleges are supported and prayed for by thousands of the followers of Christ whose prayers are answered, bringing Heaven's blessings and the leadership of the Holy Spirit to these colleges. Nothing is more important to Christian colleges than this.

2. The second distinctive of a Christian college is the spirit on the campus. A Christian college at this point cannot be perfect, but to acclaim and own Christ and to seek to make his spirit manifest is a difference.

3. The third distinctive of a Christian college is to be found in its controlled behaviour. Behaviour on a Christian college campus, if the college is to carry out the marching orders of Christ, is something, too, that is to be taught.

4. The fourth distinctive of a Christian college is in the administration and faculty. No man or woman who is not a redeemed, consecrated follower of Christ ought to have a place on the administration or faculty of a Christian college.

5. The fifth distinctive of a Christian college is in the curriculum. A Christian college must teach the Bible and not only as

literature and history but from a spiritual, soul-saving, life-dedicating point of view. All studies can and should so be taught as to contribute to a well rounded Christian life.

6. The sixth distinctive of a Christian college is in teaching-teaching of whatever subject in the spirit of Christ. The plan of God can be seen in the plan of the ages. All truth is of God, and there is no need, whatever the truth taught, whether it is a mathematical problem, an experiment in science, or the operation of a machine, to seek to veil its origin. Christian teachers teach from this point of view.

7. The seventh distinctive of a Christian college is its two-fold purpose: first, to seek to teach those who study how to live; and, second, to teach them how to make a living.

8. The eighth distinctive of a Christian college is its safeguards. It is governed by a board of trustees, elected generally on a rotating basis by a denomination. These trustees by a constitutional provision are Christian people, and the distinctives of a Christian college are guaranteed by them.

We see that Christian colleges are designed to help carry out the marching orders of our great Commander-in-Chief. We ought therefore to support them and pray for them that God's Kingdom through them may come to this earth.—*Biblical Recorder*.



# MARTIN LUTHER

## Hammers at our Door

**I**T was on the eve of All Saints' Day, October 31, 1571, that Martin Luther nailed his Ninety-five Theses to the doors of the church in Wittenburg.

The worship of that era provided for special devotion to eminent saints on certain holy days. One day would be set aside to honour one saint and another day devoted to another. As the list of holy days grew so did the number of saints, for the popularity of martyrs was constantly rising. Eventually one day, November 1, was dedicated to the worship and adoration of all saints.

The little town of Wittenburg, in the province of Saxony, Germany, found this day to be of special interest because there was in that city a famous church known as the Castle, or All Saints' Church. The ruler of Saxony had gained fame for his collections of saints' relics and many came to see these holy remains. However, these rare articles were displayed at the Wittenburg church only on All Saints' Day. Thus on that occasion multitudes of pilgrims were attracted to this otherwise quiet and peaceful city.

It was shortly before this day in 1517, that a super-salesman, selling forgiveness and salvation in the form of indulgences, began merchandizing his spiritual wares in and around the city of Wittenburg. Martin Luther, a professor of theology in the city's thriving young university, immediately began to preach against this form of traffic in religion. Luther insisted that here was a violation of both the principles and teachings of Christ. As the auctioneer continued to exchange promises of salvation for the money of the poor, Luther decided that a time of crisis had arrived.

The close connection between the Castle church and the university had developed a custom which allowed the church doors to serve as a bulletin board for university announcements. The space was used in particular to announce the round table discussions that took place on Friday mornings. Upon the doors of the church would be posted the propositions to be defended by the leader of the forum at the next meeting.

Luther, knowing that multitudes of people would pass the church on All Saints' Day, posted his protest against the sale of indulgences on the doors of the church on October 31, the eve of All Saints' Day. Actually Luther though he was simply announcing a subject that he would like to defend at the next university forum. The ponderous wording of the ninety-five theses received scant attention, but there quickly developed an intense inter-

HAROLD J. SUTTON

Condensed from "The Reaper"

est in the ideas set forth. The collection of theses translated into German and circulated by the thousands, became the best-seller of the period and spear-headed the Reformation.

Three affirmations were the core of these ponderous Latin-worded propositions which Luther nailed to the doors of the Wittenburg church.

### 1. The Supremacy of the Scriptures

The first of these was the supremacy of the Scriptures as the rule of faith and practice for Christians. The authorities of the established church long had said, "We will read the Bible and tell you what it means." To strengthen this position the Scriptures were kept in an unfamiliar language. Hence the Bible said what these self-appointed interpreters wanted it to say.

But Luther said, "Not so! There is a God who has given to man an authoritative revelation of Himself. That revelation is the sacred Scriptures. And," said Luther, "every man has a right for himself, to this revelation to be the true rule of faith and practice for all who seek to follow Christ."

How is it now? Granted that details differ, yet one must admit that the road outline of this early evil still is with us. There are those among us who claim to interpret this God-given revelation for their less fortunate fellow men.

The professor of theology in the school of divinity says that while there seems to be some sort of revelation in the Scriptures, it is not reliable. That is destructive criticism. The popular pulpitier amid his wealthy and influential members says that the revelation is there and it is true, but what does it mean? Who can be sure? And liberalism is the result.

Amid the welter of babbling tongues and confusing voices, there is a sure word for our day. The poor, simple-hearted, honest soul, seeking light and life, can find both comfort and guidance for himself in the Holy Book. Hear it! The Spirit of God is the Conservator of Orthodoxy. No institution, no school of divinity, nor professor of theology is the final authority on the revelation of God to men. God's good Spirit is given to believers according to the measure of their faith and devotion, and through the Bible impart sufficient illumination on all matters that have to do with life and godliness.

### 2. Salvation by Faith in Christ Alone

The second affirmation by Luther was that we are saved by the grace and merits of Christ alone. This salvation is by faith, with work not a cause but a result. Lucas, in his History of the Renaissance and Reformation, states the position of the church in Luther's day when he says: "Finally, it was decided (by the Church) that the merits won by Christ which were far in excess of the actual needs of men, formed a vast treasury, to which were added the merits of the Virgin Mary and those of other saints who by their holiness won more than was necessary for their own salvation. This vast repository of merits was a precious treasury. The Church taught that it could draw upon this treasury of good works to apply these merits to extinguish canonical penalties. Such commutation was the essence of the indulgence."

Again we raise the question, How is it now? Certainly the enlightened no longer turn to salvation either to pilgrimages or penance. But wait! The answer is not as simple as seems. For once again the institutional church is offering to prescribe, and we are given the gospel of a social culture. We are told that in a shrunken world and a compact society, custom and usage demands a certain behavior pattern as necessary to a desirable social order. The cry is for conformity and adjustment to the pattern. And the maladjusted become problems for the home, the community and the state. We are a problem-conscious people in a problem-filled world. Adjust and conform to the desired social pattern and one becomes a wheel in society's progress. Failure to adjust and conform makes one an obstacle to that progress.

But we forget. We forget that one's fundamental problem is one's self and that the amount of adjustment to a pattern without can bring peace and harmony within. "For while many of our citizenry have learned to live with others, these selfsame folk have never learned to live with themselves." Here Christ comes to my rescue. He unmixes my and unscrambles me within. Because my inner and fundamental problem is solved, I cease to be a problem either to myself or to others. By the regenerating life of redemptive grace there is forgiveness for my yesterdays, peace for my todays and hope for my tomorrows. A long last I am on the road toward the man was meant to be. Some one has done for me what I could not do for myself. That someone is the Saviour.

### 3. The Priesthood of Believers

Luther's third affirmation concerned itself with the universal priesthood of believers. The Church held that only those formally ordained to the priesthood could exercise the functions and discharge the duties of a priest. Luther contended that every believer is ordained of God to enjoy and execute priestly privileges and prerogatives. He may at any time, and in any circumstances, come to God for himself or others.

Every New Testament believer is to share in the priceless privilege of approaching God directly—and for himself. And this self-same believer bears the rugged responsibility of bringing God and man together through priestly ministry exercised Godward and manward. Thus the Christian has both a minis-

(Continued on page thirteen)

# The Plan of Redemption

**WHAT REDEMPTION IS.** Turning from the problem of sin to the plan of redemption is like leaving a desolate wilderness and entering into a beautiful garden. The theme of redemption is like a flowing well in the midst of an arid desert. It is life giving. We can never exhaust it.

The word "redemption" means to redeem, ransom, deliver or release. Applied to Christianity it means "delivered from the bondage and consequences of sin, especially as through the reconciliation effected through Christ" (Webster). Redemption became necessary because of Adam's fall. Man had nothing with which to redeem himself. His outlook was one of total despair and eternal judgment. When Cain slew his brother Abel he lamented, "My punishment is greater than I can bear" (Gen. 4:13). The margin reads, "Mine iniquity is greater than it may be forgiven." In any case it depicts the sad truth of man's lost state and the reason for God's redemption plan.

**REALIZATION OF GUILT.** There is striking evidence of an almost universal consciousness of guilt. Many show it by their manner in which they seek to propitiate God. However, there is a vast chasm of difference between propitiating God and being reconciled to God. The motive of the former is usually to placate God seeking to turn away His wrath and seek His favor. There is no thought of repentance. It is merely to escape the consequences of sin rather than sin itself. Nevertheless it does indicate the realization of guilt. Unfortunately much of this same motive has been carried over into Christianity. True worship seeks to serve God because it is right, and not for personal profit.

Under the law God required the sacrifice of a lamb. The worshiper brought the innocent lamb to the altar and laid his hands upon it as he confessed his sins to God. This was to indicate identification and substitution. By laying his hands on the lamb he acknowledged his own worthiness of death and identified himself with the sacrifice, but when the lamb was slain in his stead the symbol is that of substitution, that is of the innocent bearing the sins of the guilty one. This is what John the Baptist visualized when he first beheld Jesus and exclaimed, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29).

**NATURE OF REDEMPTION.** There is always a certain element of mystery involved in dealing with infinite things. We can only penetrate the spiritual veil so far and beyond that God's ways are inscrutable. The most spiritual men have been conscious of this gulf. Isaiah said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah

REV. W. A. CARNETT

55:9). In similar vein the apostle Paul reflected on the plan of redemption and exclaimed, "O the depth of the riches both of wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out" (Romans 11:33). It is not possible to explain every detail of redemption but we can experience it as a glorious accomplished fact, which after all is of supreme importance.

Since man is a created being, placed in this world as a steward over the earth, he has nothing with which to redeem himself. When Adam was cast forth from Eden, cherubims of the Lord with flaming swords guarded every approach to the tree of life (Genesis 3:24). God, who knows the end from the beginning, provided for the possibility of man's failure. By His plan of redemption man can be reconciled to God by Christ the Infinite One and the Sinless One taking our place and dying in our stead. Since there was no sin in Him, death had no claim upon Him and He could therefore become our Sin-bearer. Such love is beyond our comprehension. It is similar to a king giving his life for a rebellious subject; or a judge taking the place of a condemned criminal. It is all grace and mercy. According to Peter, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit" (1 Peter 3:18).

Because Christ died for our sin it is now possible to be sons of God through faith in Christ. When we believe on Him our spiritual nature is quickened, that is, made alive. We are born from above (John 3:6, 7). We are not only justified and thus ransomed from the penalty of sin but the power of sin is broken in our lives so that we might live "soberly, righteously, and godly in this present world" (Titus 2:12). The power of Christ dealt a mortal blow to the dominion of sin in our members. In order to participate fully in the blessings of redemption we are exhorted to make a full surrender of our entire being to the Spirit of God and let Him have absolute sway in our life (Rom. 12:1).

**THE PENALTY FOR NEGLECT.** In view of the fact sin is so heinous and repugnant to a Holy God, and because redemption is His paramount design for man, the tender wooings of conviction are a matter of utmost concern to each individual. God has made elaborate and costly provision to redeem the soul, therefore we

cannot reject the Blood of Christ without incurring the direst consequences. To scoff and mock or even neglect the call of Christ is absolute folly. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). God considered the problem of sin of such magnitude that He gave His Only Begotten Son to die in our stead. But if God spared not His Son, He will never spare His enemy, nor the enemies of the Cross of Christ. "We are complete in Him," but without Christ we are lost and condemned.

The apostle Paul considered himself an ambassador for God, pleading in this world as in a foreign country, that people everywhere should be reconciled to God and establish their citizenship in heaven. Nothing less and nothing else will avail. God has designed His redemption plan so that it bestows all the glory on Christ and exalts His Name alone. In heaven throughout endless ages around the throne of God, the redeemed of all creation will chant the melodious refrain "Unto Him that loved us and washed us from our sins in His Own Blood" (Rev. 1:5). No other way is needed so no other way to heaven is provided. Those who try to get into heaven by devious methods are looked upon as thieves and robbers, probably because they attempt to claim virtue for themselves which properly belongs to Christ. God has one way! Christ is that way!

## Hiding from God

A father asked his two sons to look into the aquarium and see the gold fishes hiding themselves. They looked with great interest for a time, when one of them said, "They cannot hide; we can see them wherever they are."

The father then said, "No more than we can hide from God. He can see us wherever we are."

Since God can see us wherever we are, there should be no thought of indulging in a dishonest act.—Sel.

When we criticize and do not cooperate, we help to kill the efforts of the willing workers God has purposely sent your way, whether it is a minister, a deacon, Sunday school teacher, or perhaps just a conscientious spirit filled lay member that is trying to please God. If the effort is worthy and up-building to God's cause and kingdom, get behind it with your prayers and help carry God's plan through.



# NEWS NOTES

## PATMOS, GEORGIA, CHURCH RECEIVES \$100.00 FOR IMPROVEMENTS

For the past four years Emory University of Atlanta, Georgia, has selected a "Rural Minister" of the year in the thirteen southern states. In 1952, Emory sponsored a "Town and Country Church Development Program," in the southern states to select the "Rural Church" of the year and the "Rural Church" of the South. Sears-Roebuck and Company supplied the financial part needed. Any church of any denomination could enter the program. There were over 1300 churches of 18 denominations in the program with 400 of these churches in Georgia.

Patmos Church of Baker County, near Leary, Georgia, entered the program. It is a rural church with only 56 of its 183 members living in the Patmos Community. Patmos won one of the four second places in Georgia which was a certificate and a check for \$100.00. Patmos Church was very happy to be placed among the winners. It was the only Free Will Baptist Church to win a place in all the 13 states. In each state there was a first place, four second places, and four third places. First place in Georgia was Montgomery Presbyterian Church near Savannah, Georgia, which received \$500.00. The Rural Church of the South was Egypt Methodist Church of Egypt, Mississippi, which received an additional \$500.00.

On July 29, the pastor of Patmos Church,



Rev. C. R. Houston of Colquitt, Georgia, and three women from the church went to Atlanta to attend a banquet at Emory University and to receive the award for the church. Those women were Mrs. Doris Sheffield, Mrs. Christine G. Lanier, and Mrs. Edith D. Shiver. The church received the award for its accomplishments in promoting a "Better Church, A Better Community, and a Better World," with the history of the church. A scrapbook with pictures, newspaper clippings and stories was compiled and was on display at the banquet with the other 1300 books.

Emory sponsored a Town and Country Church School the week preceding the awarding of the certificates. There were over forty-five concerns and individuals contributing to the expense of this school. It was a week of instruction as well as inspiration. A few of our Free Will Baptist ministers attended.

## CAPE FEAR UNION MEETS

The Cape Fear Union Meeting will convene with Stephen's Chapel Church, Johnston County, North Carolina, August 29, 1953, with the following officers presiding: Rev. Albert T. Coates, moderator; Mrs. Ruth Warrick, recording secretary; and Rev. Earl H. Glenn, executive promotional secretary. The following program has been arranged:

### THEME: "Evangelism"

#### MORNING SESSION

- 10:00—Worship, Rev. W. F. Speiser
- 10:30—Enrollment, Reading Minutes, etc.
- 10:45—Report of Churches
- 11:00—Worship, Rev. Herman Hersey
- 12:00—Dinner

#### AFTERNOON SESSION

- 1:00—Worship, Rev. W. A. Martin
- 1:15—Discussion:
  1. "Training Local Units in Methods," Rev. Earl H. Glenn.
  2. "Using the New Recruits," Mrs. H.

### T. Hinson.

- 3. "Our Young People's Place in Evangelism," Mrs. Ray Warwick.

2:30—Business Session

2:45—Closing Remarks and Announcements, Rev. Royster Martin

3:00—Adjournment

## REVIVAL AT CEDAR GROVE

A revival will begin at Cedar Grove Church near Williamston, North Carolina, Sunday night, August 30, and continue through September 5. Rev. R. H. Mason is pastor. Rev. A. B. Bryan will be the visiting minister.

## COMING EVENTS

- August 29—Union Meeting Time
- August 30—Sunday School Convention Time
- September 7—Labor Day
- Sept. 16 & 17—North Carolina State Convention
- Sept. 27 - Oct. 4—National Sunday School Week.

## SPRING BRANCH REVIVAL

The Spring Branch Church near Walstonburg, North Carolina, will begin a revival Sunday night, September 6, and continue for one week. Mr. Alvin Dildy of the local church will be in charge of the song service and special music. The pastor, Rev. A. B. Bryan, will deliver the sermons each evening.

## SECOND DISTRICT S. S. CONVENTION OF THE WESTERN CONFERENCE

The Second District Sunday School Convention of the Western Conference of North Carolina will meet with the Barnes Hill Church, Nash County, August 30. The program follows:

### THEME: "Pure Religion"

SCRIPTURE: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

### SONG: "The Old Time Religion"

#### MORNING SESSION

9:45—Song Service, Mrs. Worth Davis  
*Director*

- 10:00—Welcome, Wade Vester
- 10:05—Response, W. R. Sawrey
- 10:10—Devotions, Paul Weaver
- 10:20—Remarks by President
- 10:25—Brief Business Session
- 10:35—Sunday School, Conducted by Barnes Hill Church
- 11:15—Intermission
- 11:20—Special Music, Jerry Joyner and Shirley Winstead
- 11:25—Song Service
- 11:30—Convention Sermon, Rev. A. B. Bryan
- 12:00—Lunch

#### AFTERNOON SESSION

- 1:00—Song Service
- 1:05—Devotions, Mary Frances Bunn
- 1:15—Special Music, David & Shirley Winstead
- 1:20—"Importance of Religious Education," D. B. Sasser
- 1:35—Final Business Session
- 2:20—Local Program
- 2:35—Address by Field Secretary, Rev. R. C. Proctor
- 2:45—Special Singing Groups
- 3:00—Adjourn

## ALBEMARLE LEAGUE UNION

The Albemarle League Union will meet with Gum Neck Church, Pinetown, North Carolina, Saturday night, August 29, at 8 o'clock. The program for the evening is as follows:

- Devotional, Rev. Charles Overman
- Appointment of Digest Committee Minutes
- Roll Call of Leagues
- Business (Old and New)
- Report of Digest Committee
- Message, Oscar Webster
- League Benediction

## PINEY GROVE REVIVAL

A revival meeting was held at the Piney Grove Church, Roper, North Carolina, beginning August 9 and ending August 16. Rev. Billy Twiddy of Elizabeth City, North Carolina, did the preaching each evening and large crowds attended. Special music was rendered

sh evening by Mrs. Ernest Ayers of Portsmouth, Virginia. Mrs. Janice Stillman and Jess Beckie Patrick served as pianists during the meeting.

Rev. Richard Ambrose of Mount Tabor, North Carolina, a former pastor of the church, is among the guests attending the revival.

#### C. SUNDAY SCHOOL CONVENTION FIELD WORK REPORT

The following report, made by Rev. L. E. Ballard, Field Secretary of the North Carolina Sunday School Convention, for May, June, and July, 1953, was received by the Executive Board of the convention in session at Smithfield August 15, and ordered submitted to the Free Will Baptist and the Sunday School reporter for publication:

Amount of time given to work (approximately), 65 days; Group meetings to which United program was presented, 16; Contacts with Sunday schools through personal calls upon officers, 26; Total schools contacted, 42; Rallies held on county-wide basis, 2; County-wide rallies in process of arrangement, 3; Rallies held less than county-wide basis, 1; Individual letters written, 26; Localized mimeographed letters prepared and mailed (to superintendents, etc., in special areas), 150; Pieces mimeographed or printed matter mailed generally over the state ("Youth Conference" letters, booster letters, copies of Sunday School reporter, etc.), 4,200; Cragmont Youth Conferences promoted and directed, 2; Total number attending conferences and being given Sunday school instruction, 103; Local schools presented in Youth Conference, 31; Total schools reached by direct contacts and through Youth Conferences, rallies (Sunday schools contacted twice counted only once), 53.

#### HARRIS CONDUCTS ROSE BUD REVIVAL

Rev. C. J. Harris, Greenville, North Carolina, will begin a revival meeting at Rose Bud Church located four miles north of Wilson, North Carolina, on highway 301, between Wilson and Rocky Mount, Sunday night, August 30, continuing through Saturday night, September 5. Services will begin each evening at 7:45. A cordial invitation is extended to all. Rev. Hubert Burress is the pastor.

#### ORDAINING COUNCIL MEETS

The Ordaining Council of the Western Conference of North Carolina, will meet with the Mt. Zion Church, Wilson County, August 28 at 10 a. m. Those interested in being approved for license or for examination for ordination may come before the council at this time.

#### FORT WORTH HOME-COMING

The First Free Will Baptist Church of Fort Worth, Texas, plans a home-coming to be held Sunday, September 13. Everyone is cordially invited. If by chance any former pastor or member fails to receive a written invitation, the church is asking that you accept this as your special invitation and make your plans now to attend. A special program is planned and a special blessing will be received by all who attend.

#### FLORIDA LEAGUE CONVENTION

The Florida Free Will Baptist League Convention will hold its annual meeting on Saturday, September 5, at the Youth Camp south of Cottdonale, Florida. The program of the day's activities will begin at 9:30 a. m. and will feature an interesting speaker, a Sword Drill contest, and a speaker's contest. Everyone is expected to bring a covered dish to serve at lunch time.

Each league group, Junior, Intermediate, Senior, Adult, may be represented by one delegate in the business session. So get busy and elect your delegates right away, and don't forget to select someone to represent your league in the Sword Drill and someone to participate in the speaker's contest. A list of rules governing each of these contests may be obtained by writing to your convention president, Rev. Michael Pelt, 6703 S. W. 25th Terr., Miami, Florida.

#### SUCCESSFUL GEORGIA REVIVAL

Rev. Sterling Tucker of River Mines, Missouri, and Rev. J. D. Payne, pastor of Pleasant Hill Church, Dooley County, Georgia, have just closed a very successful revival at the Pleasant Hill Church with twelve additions.

Pleasant Hill Church has just remodeled its building with new Sunday school rooms and new pews according to Betty Ann Hobbs, church reporter.

#### F. W. B. HOME FOR CHILDREN QUARTERLY REPORT

The following is a report for the months of April, May, and June from the Free Will Baptist Home for Children, Greenville, Tennessee. Mr. I. L. Stanley, superintendent, states that this report does not include receipts reaching him before April 1 nor later than June 30.

##### GENERAL FUND

Tennessee:	
Cumberland Association	\$ 553.51
Jack's Creek Association	6.00
John Wheeler Association	57.21
Stone Association	277.90
Toe River Association	41.00
Union Association	1,623.75
Tennessee River Association	2.00
Miscellaneous	3,683.31
Virginia	1,534.52
Total	\$7,779.20

##### CLOTHING FUND

Tennessee	\$ 147.55
West Virginia	82.00
Missouri	75.00
Total	\$ 304.55

#### SECOND DISTRICT UNION OF THE WESTERN CONFERENCE

The Second District Union of the Western Conference of North Carolina will convene with Barnes Hill Church, Nash County, on August 29. The following program has been arranged:

##### MORNING SESSION

- 10:00—Congregational Singing
- 10:10—Devotions, Rev. L. H. Boykin
- 10:20—Moderator's Remarks
  - Appointment of Committees
  - Welcome, Mr. Charlie Barnes

- Response, Mrs. John Glover
- Seating of Visitors and Ministers
- Roll Call and Reading of Minutes

- 10:55—Special Offering for Orphanage
- 11:00—Worship Service, Rev. W. L. Poythress
- 12:00—Lunch

##### AFTERNOON SESSION

- 1:00—Song
- Devotions, J. D. Bisette
- Special Music, Peggy & Nancy Maiden
- Business Period
- Roll Call of Churches
- Officers' and Committees' Reports
- Petition for Next Union
- Song
- 3:00—Benediction

#### SECOND UNION OF CENTRAL CONFERENCE MEETS

The Second Union of Central Conference of North Carolina will meet with the Marlboro Church, Pitt County, Saturday, August 29. The following program has been arranged:

THEME: "Cooperation and Organization"  
—1 Cor. 12:12-27.

##### MORNING SESSION

- 10:00—Devotions, Willis Wilson
- 10:15—Welcome, Mrs. Johnny Murphy
- Response, Miss Rachel Wooten
- 10:20—Business Period
- 10:40—Congregational Song
- 10:45—"Cooperation and Organization in the Local Church," Rev. Frank Davenport
- 11:15—Special Music, Parker's Chapel
- 11:25—Worship Offering
- 11:30—"Cooperation and Organization in the Denomination," Rev. N. Bruce Barrow
- 12:00—Lunch

##### AFTERNOON SESSION

- 1:00—Devotions, Gordon Hart
- 1:15—Special Music
- 1:20—Forum: "How to Bring Harmony in the Local Church and Denomination," Led by Rev. Henry Melvin
- 1:50—Business
- 2:30—Adjournment

#### FIFTH EASTERN DISTRICT SUNDAY SCHOOL CONVENTION

The Fifth Eastern District Sunday School Convention will convene with the Mosley's Creek Church near Dover, North Carolina, Sunday, August 30. The program is as follows:

THEME: Standards for Christian Leaders  
TEXT: 1 Timothy 4:14, 15

MELVIN EVERINGTON, *Music Director*  
MISS LYLIS FREEMAN, *Pianist*

##### MORNING SESSION

- 10:00—Convention Hymn, "He Keeps Me Singing"
- 10:05—Welcome Address, Miss Emma Sue Ormond
- 10:10—Response, Lee W. Purifoy
- 10:15—Devotions, Lee W. Purifoy
- 10:25—Business Session
- 10:55—Program, Juniors of Host School
- 11:15—Lesson Sermon, Mrs. Mattie Mae Ritz
- 11:45—Announcements and Offering
- 11:50—Offertory, Rev. Charles T. Rice
- 12:00—Dinner and Fellowship

(Continued on page ten)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** Please explain the deity of Christ. I have been regularly preaching on this subject. This has gained for me criticism from some educated ministers. My preaching agrees with Strong's view as seen in his SYSTEMATIC THEOLOGY. —Durward Long, 1815 13th Avenue, Columbus, Georgia.

**ANSWER:** I cannot give a complete explanation on this tremendously profound subject, but can point out some of the outstanding Scriptures that are used by scholars in its discussion. Isaiah 41:4, 44:6, and 48:12 compared with Rev. 22:13 and 1:8 will suffice in proving that Christ was regarded in the Old Testament as being divine. Isaiah 44:6 in coupling His name as Redeemer with that of Lord, King of Israel, and Lord of hosts definitely makes Christ and God the Father one for not only is the Father the God and King of Israel but one of the Messiah's purposes of coming to earth is that of being King of Israel and sitting on David's throne. In comparing Isaiah 48:12 with Rev. 22:13 and 1:8 we find that Christ in the New Testament and God the Father in the Old Testament are given identical characterizing titles, namely "the first" and "the last."

The following Scriptures when considered in the light of their context are just as definite in declaring the deity of Christ as those above. In John 1:1 and 1 John 1:1 He is referred to as "the word." In Heb. 1:8 He is addressed by the Holy Spirit as "God," in John 1:18 as "Lord and God"; in John 20:8, "God blessed for ever," in Rom. 9:5 "the great God and our Saviour," and in Titus 2:13, "the great God and our Saviour Jesus Christ."

The following Scriptures illuminate the fact taught in the Bible of His deity in still another light. They show us that Christ was not only God but accepted worship of His creatures, a thing that neither the chief of the apostles or angels could do. Rev. 22:8, 9; Acts 14:8-15; John 20:28; Matt. 14:33; Luke 24:52; Heb. 1:6; Phil. 2:20.

1. These Scriptures show that Jesus is to be worshipped:

In Philippians 2:10 we are told "That at the name of Jesus every knee should bow, of things in earth, and things under the earth." In Heb. 1:6 "let all the angels of God worship

him." In Matt. 14:33, "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Matt. 16:16, "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." John 20:28, "And Thomas answered and said unto him, My Lord and my God." Luke 24:52, "And they worshipped him, and returned to Jerusalem with great joy."

2. The following Scriptures show that neither the chief of the apostles nor the angels could accept worship. In Acts 14:8-18 Paul and Barnabas refused to accept the worship of the people at Lystra after the impotent man was healed and told them to turn unto the

living God. Acts 10:25, 26, "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself am a man." Rev. 22:8b-9, "I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book worship God."

One's views agreeing with Strong's teaching in his *Systematic Theology* would not necessarily say that he was orthodox since on some subjects his expositions in that work have been considered liberal and even atheistic by some of the best fundamental scholars of his time and of our day. His book is and was considered a classic and scholarly gem in its field. When its logic, its philosophy in general, and his literary technique are taken under consideration, which are indeed assets to be desired of any work of this kind; however, the theological perversions and inaccuracies are both sufficient in number and error to render his book quite insufficient as a doctrinal or theological guide. This being true I would suggest that students of this field resort to such works as *Christian Theology* by P. B. Fitzwater, *What the Bible Teaches* by R. A. Torrey, *Lectures in Systematic Theology* by Henry C. Thiessen, *The Great Doctrines of the Bible* by William Evans, and *Things Surely to Be Believed* by E. Schuyler English.

## ATTENTION!

### All N. C. Free Will Baptist Churches

Let us remember the 1953 session of the North Carolina State Convention to be held with the Marsh Swamp Free Will Baptist Church, Rock Ridge, North Carolina, on September 16, 17. The convention will open at 10 a. m. on Wednesday, September 16, 1953.

All churches, Union or Quarterly Meetings, Conferences and Associations are entitled to one delegate for each 1000 members, or fraction thereof. Each church or other organization representing should send a report of their work and a donation.

Report blanks have been mailed to all the church clerks of the state for use in making your reports. However, if you did not receive your report blank or if for any reason you need another, you may have one by writing to the Promotional-Director at Sims, North Carolina.

It is VERY IMPORTANT that every church report to the State Convention. This is the only means that we have of receiving full reports on a state-wide basis from all the churches. The information asked for in these report blanks is needed. All churches should send complete reports. It is very necessary that you send a delegate if at all possible, but if you can not send a delegate, you should by all means send your report.

All ordained Free Will Baptist ministers of the state are entitled to membership in the

State Convention. There is no better place for you to "keep in touch" with the Free Will Baptist work of this state than in the annual sessions of the convention. Your presence and service is need by your State Convention.

Let's make this the best convention yet.

M. L. JOHNSON

Promotional-Director and Host Pastor

## Children of the King

A visitor was once watching a group of slaves, slouching and shuffling off to their work. One tall, broad-shouldered fellow strode on, his head held erect and with the gait of a man.

"Who's that?" the visitor asked.

"Oh, he's the son of an African king," was the reply. "He never forgets that."

Alas! We forget, amid the drudgeries of earth, that we are sons and daughters of the King of kings and in training for thrones in His empire!—*The Christian Herald*

"Oh, let us tell

The truth each day,  
And watch each word

We start to say."

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Love and friendship are inseparable. In the 12th and 13th verses of this same chapter Christ had just said: "This is my commandment, That ye love one another, as I have loved you.



"Greater love hath no man than this, that a man lay down his life for his friends."

Here is a perfect example of the self-sacrificing love of the only begotten Son of God for a lost world of sinners, whom He loved better than His own life. While we were yet His enemies Christ died for us. The keeping of His words is a token of friendship. Obedience is a necessity to continued friendship with Christ. "If ye keep my commandments," said Jesus, "ye shall abide in my love." "Keeping" is essential to "abiding." The Christian (the branch) must abide in Christ (the Vine), drawing from the Vine constant life and nourishment, for, if a man abide not in me, he is cast forth as a branch, and is withered." Continued union with Christ is necessary to our bearing Christian fruit. Love, obedience, and union with Christ all go together to produce a fruit-bearing friend of Christ.

Cuyler said, "We wonder why a certain church-member is so lax in his devotions and loose in his practices. The reason is that, while his trunk and his branches are over on the church side of the wall, his roots run under the wall and dwell in the bad soil on the other side."

From the pen of J. Bate comes the following beautiful paragraph entitled: "Christ Our Friend, Suggests an Alphabet for Friendship."

"He is an affectionate Friend; a bountiful and beneficent Friend; a constant and comforting Friend; a decided Friend; an everlasting Friend; a faithful Friend; a gracious Friend; a holy Friend; an interceding Friend; a just Friend; a kind Friend; a loving Friend; a merciful Friend; a near Friend; an omniscient and omnipresent Friend; a patient and powerful Friend; a quiet Friend; a righteous Friend! a saving and sympathizing Friend; a trustworthy and truthful Friend; an unparalleled Friend; a virtuous Friend; a wonderful Friend; a yearning Friend; a zealous Friend." And we might add an expecting friend. Since He is such a friend to us it is reasonable that He should expect us to prove our friendship to Him by doing what He commands.

It is a blessed privilege indeed to know that Christ is our friend, but we must remember that His friendship in its fullness of blessedness is conditioned on our obedient friendship with Him.

"Ye are my friends, if ye do whatsoever I command you."

## The Lord's Prescription

"I shall be whole" (Mark 5:28).

A missionary in poor health found herself without means, in China, and far from any source of supplies. But in her distress she claimed the promise of God that He would supply all her need. Soon she received from a businessman in another part of China several large boxes of Scotch oatmeal. She already had several cans of condensed milk, so on the oatmeal and milk she lived for four weeks. But as time went on, it seemed to agree with her, and within a month she was feeling in excellent health. Later she told her story to a group of people which included a physician, and the doctor asked the nature of her illness. When she told him he replied,

"The Lord heard your prayer and supplied your need more than you ever realized. For the sickness from which you were suffering, doctors prescribe a four weeks' diet of nothing but oatmeal gruel. The Lord prescribed it for you and saw to it that you took the proper remedy."—*Church of Christ Advocate*.

The Lord Jesus was not afraid to go to the Cross to die because it would cause Him pain. He was willing to suffer for us because He loved us and wanted to save us from our sins. Should we not be willing also to suffer for His sake, because we love Him?—*H.*

That quaffing and drinking will undo you.  
—Twelfth Night, Act I, Sec. 3.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.

### THE HEART OF THE GOSPEL

Romans 5:8

#### I. CONDEMNATION

- A. Sinners by birth.
- B. Sinners by choice.
- C. Sinners by practice.

#### II. COMMENDATION

- A. God loved us.
- B. God loved us before we loved Him.
- C. God loved us before we wanted to love Him.
- D. God loved us in spite of our sins and shortcomings.
- E. God loved us without selfish thoughts or motives.

#### III. CONSUMATION

- A. Christ died for us.
- B. Christ died to redeem us from all sin.
- C. Christ died to reconcile us.
- D. Christ died to be buried, to be raised from the dead, to ascend into heaven, to send down the Holy Spirit to regenerate our souls.



# NEWS NOTES

(Continued from page seven)

## AFTERNOON SESSION

- 1:00—Convention Hymn, "He Keeps Me Singing"
- 1:05—Devotions, Glenn Woodard
- 1:15—Visitors Recognized and Remarks
- 1:30—Retirement of Committees for Recommendations
- 1:35—Children's Program, Mrs. W. E. Stilly, Superintendent
- 1:55—Young People's Program, Rev. W. E. Stilly, Superintendent
- 2:15—Adult Program, Elbert M. Prescott, Superintendent
- 2:35—Business Session
- 2:55—Closing Hymn, "The Way of the Cross"

Leads Home"  
3:00—Benediction, Rev. L. R. Ennis, Host Pastor

## EDGEWOOD HOME-COMING

Edgewood Church of Edgecombe County, North Carolina, will observe its annual homecoming September 6. The day's program will begin with Sunday school at 10 o'clock followed by the morning worship service by the pastor. At 12:30 a picnic lunch will be served on the church grounds. The afternoon service will consist of a sermon and special singing. All former pastors, members, and friends are invited to attend this service.

At eight o'clock Sunday evening, Rev. D. W. Hansley of Pine Level, North Carolina, will begin a revival meeting in the church. Everyone is invited to attend this meeting.

God commends that love in the pages of the Bible, in the pleadings of the Holy Spirit, in the invitations of Christians. Will you accept God's love now?

—Hyman J. Appelman

## FAITH'S FORCE

Hebrews 11:6

### I. FAITH'S FOUNDATION

Faith has a three-fold foundation:

- A. Jesus Christ.
- B. Christian testimony.
- C. Personal experience.

### II. FAITH'S FOOD

Faith has a three-fold food:

- A. The Word of God.
- B. Communion with God: prayer heats faith.
- C. Obedience to God.

### III. FAITH'S FORCE

Through faith we obtain:—

- A. The forgiveness of sins (Ephesians 1:7).
- B. Adoption into the family of God (John 1:12).
- C. The fulness of the Spirit (Luke 11:13).
- D. Assurance of resurrection from the dead (John 11:25-26).
- E. The fulfillment of God's promises.

—Selected and adapted.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Alice Williams

On July 4, 1953, the Golden Gates were opened wide and a gentle voice said, "Come," and angels from the other side welcomed our dear mother home. She suffered unknown pain for two weeks before her death. She was a faithful member of the Rose Hill Free Will Baptist Church, Pitt County, North Carolina. She was a Christian and loved her family and friends so dearly.

Her funeral was held at the church with a host of friends and relatives attending. She was laid to rest beneath a beautiful mound of flowers. She leaves to mourn her going a husband, one son, and five daughters. The home place is lonely now, but we feel our loss is heaven's gain. We bow in humble submission to God's holy will, so now we say:

Farewell dear mother, sweet thy rest,  
Weary with years and worn with pain;  
Farewell till in some happy place  
We shall behold thy face again.

'Tis ours to miss thee all our years,  
And tender memories of thee keep;  
Thine in the Lord to rest for so  
He giveth his beloved sleep.

—Written by her family.

### Mrs. Annie Hines Harper

On May 13, 1953, the death angel came and took our dear mother to her heavenly home. She was a member of Deep Run, North Carolina, Free Will Baptist Church for 48 years or longer. She had strong faith in God and attended her church whenever health would permit her to do so. She had been in ill health for 15 years, and suffered untold misery. Her life on earth was 66 years, 6 months, and 4 days.

She was the widow of the late Blacklinder Harper. Six sons and four daughters mourn their loss. The floral designs and the kind sympathy shown us were bountiful, for which we are thankful. We bow our hearts in submission to his will because we know that God knows best. Her body was laid to rest in the Deep Run Church Cemetery.

Mother, we hope to meet you  
In the home beyond the skies,  
Where there will be no more sadness,  
And never no more good-byes.

Your chair is vacant  
And your voice is still,  
But we hope to meet you  
If it be God's holy will.

Written by her daughter,

Mrs. BESSIE NEWSOME, Halifax, N. C.

# Notes and Quotes



BY J. C. GRIFFIN

## POLYGAMY AS A RELIGION

IN the news as published July 27, 1953, we came across an article or news item with the following headlines: "Arizona Polygamous Colony Smashed by Big Police Raid that Produced 346 Arrests." This colony of people made their many wives part of their religion. It is reported that the leader said, "We have done no wrong, we just practice our religion according to our beliefs. We believe in the original tenets of the Mormon church." Going on he said, according to the news reporter, "The women don't have to marry if they don't want to. I defy anyone to prove that any girl was ever forced into a marriage." But a sobbing 17 year old girl told officers, "I was told I had to marry a 70 year old man. I told them they could kill me first. They finally gave me a second choice of marrying a 45 year old man. It was so hopeless I gave up. I was his fourth wife."

Yes, this colony was very religious in the life business. Think of this poor 17 year old child being forced to marry a man with three wives already, and having to do it under the cloak of religion. It was their religion. As I have often said, "Religion that excludes Christ is of the devil." How do we know it was religion? Because the leader said so. I gain I quote his words: "We have done no wrong, we just practice our religion according to our beliefs. We believe in the original tenets of the Mormon church."

The founder of Mormonism believed in plural wives. It is reported that Joseph Smith had 16 wives, and some say 18. I have no idea that anyone except those right on the inside know how many.

In the book on False Doctrines by E. E. Shelhamer, we read: "All who have this law [plural or celestial marriage], unto them must be the same . . . And if ye abide not that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter unto glory." Also in the same section: "And again as pertaining to the law of the priesthood . . . If any man have ten virgins given unto him by this law, he cannot commit adultery for they belong to him."

So the spirit of Joseph Smith lives in Arizona's inhabitants and we know not elsewhere in the world.

Here is another quotation from a sermon by Brigham Young, successor to Joseph Smith, "When our father, Adam, came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the archangel, the ancient of days, and about whom holy men have written

and spoken. He is our father and our God, and the only God with whom we have today." According to Mr. Young, God had wives. We wonder how Mr. Young knew that Adam was God and God had wives, also how God took Eve into the Garden of Eden with him? The Bible teaches that God made Adam. If Adam made himself and if he was an archangel, how did he get to be an angel and then turn to Adam and finally create himself into a God? Something is crossed up in Brigham Young's theology.

Well did God say through Paul, "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12).

## ONE WIFE

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour; given to hospitality, apt to teach" (1 Tim. 3:1, 2).

Notice that Paul says "one wife." Then in the 12th verse Paul says, "Let the deacons be the husband of one wife, ruling their children well, and their own houses well." Then the deacon must be the husband of "one wife," no plural wives here. Those people who follow Joseph Smith say, "Polygamy has been done away with." Let us hope it has. It had to be done away for Utah to become a state. The federal law says it is a crime for a man to practice Polygamy. If the law finds that a man is practicing polygamy, he is soon brought into court. That is right for that is what God says, "One wife." The government says, "One wife," that is one at a time. Isn't that enough?

## THE CREATION OF MAN

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:26-28).

Notice that the Bible says, "God did the creating, not Adam." God brought the things that he had created to Adam. If Adam had been the creator, God would not have had to take the created things to him, they would have been with Adam already.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Genesis 2:21-23). Who made man? The Lord God. The very idea that Adam is God and that he was an archangel as taught by the founders of the

Mormon church is ridiculous to the core; it is a denial of divine truth. Since we are on the subject let us go a little further with some of the doctrine as set forth by the founders of the Mormon church.

Apostle Orson Hyde, president of the twelve apostles, said in a sermon October 6, 1854: "If at the marriage of Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary whom Jesus loved, it shocks not our nerves. If there was not an attachment and familiarity between our Saviour and these women, highly improper only in the relation of husband and wife, then we have no sense of propriety. We say it was Jesus Christ who was married, whereby he could see his own seed before he was crucified. I shall say here, before the Saviour died he looked upon his own natural children as we look on ours."—E. E. Shelhamer in False Doctrines.

May I say here, if that is not blasphemy, I do not know a thing in the world about blasphemy. To say that Jesus Christ was married to Mary and Martha, and the other Mary whom he loved and had children, natural children, is to make Jesus Christ a polygamist. If Jesus Christ had wives, Paul should not have written, "Let the bishop have one wife." My, what a mess people get into when they begin to make their own Scripture which denies any part of the Bible! I cannot see how that any sane mind can grasp such doctrine as that set forth by Brigham Young, that Adam helped to make and organize this world, saying, "He is Michael, the archangel, the ancient of days, and about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do."

Mr. Young, Adam may be claimed by you as your God, but he is not my God. My God is an omnipotent God who did not have to employ the help of angels. My God created the angels as ministering servants. When God said, "Let us make man," he was talking to his Son and the Holy Ghost, the Third Person of the Trinity. According to the teachings of my Bible which does not have any additions from man, it is God's revealed Word to man that man might know the truth and be made free. My God did not need angels to do his creating, nor did he need Joseph Smith to plan a salvation for man. Jesus Christ, God's Gift of love, was all sufficient. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth in him" (John 3:36). "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10). God's record says nothing about Jesus Christ marrying Mary, Martha, and the other Mary whom he loved, nor does it say that Jesus begot children by these women.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A SOLDIER

ALICE WILLARD

**R**LAY ball tomorrow?" Jim Collins asked as he picked up his bat preparatory to going home on Saturday evening.

"No," Jerry Sims answered. "I have something better for tomorrow." "A better game, have you? Then let us go along." "Sure, let in on it," Sam Kent joined in. "And I, too," said Marten Jones.

"Surely, all of you may come," Jerry told them. "And your sisters, too, if they will. But I must explain to you all about it. Tomorrow afternoon at two-thirty I go to Sunday School. I have been every Sunday since I was saved."

"Saved!" said Marten Jones. "What's that, I'd like to know?"

"Sunday School!" said Sam Kent. "That's girls' stuff. That's sissy stuff. Not for men, or fellows like us. You sure must be turning out a bit girlish, Jerry."

Jerry Collins' face colored a bit at their taunts. But he faced them bravely, remembering that the Lord Jesus went to the Cross for him.

The boys were all laughing at him now. But he spoke to them quietly and kindly.

"Listen a moment, fellows, for I have something to tell you. We are all sinners—I as well as you. For God's Word says, 'All have sinned, and come short of the Glory of God.' " The boys wondered at the gentle appeal in Jerry's voice, even while they laughed at him.

"I was saved in a Gospel meeting a few weeks ago," Jerry continued. "The minister said all one had to do was believe and obey God's Word to be saved. The verse says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I believed and I am saved. If you will believe you can be saved, too."

The boys laughed. "Jerry has turned preacher. Some girl stuff, easy job for you, Jerry. Get a white collar," they yelled as they walked away.

Jerry felt very much alone as he walked toward home, but when he reached home his mother met him with a bright smile. "How goes the battle, Jerry?" she asked. "Battle," said Jerry. "Who told you there was a battle?" "I know that a Soldier must often do battle, and my boy is a soldier now," and bringing her Bible she opened it and read:

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life;

that he may please Him who hath chosen him to be a soldier."

"The Bible, God's Word, is our Sword—the sword of the Spirit. We must study it much and well, so that we may use it to the glory of God."

"It will help us always to be ready to tell of Christ our Saviour to others, to speak the truth in love, always remembering that we ourselves are sinners, saved only by His grace."

"Listen again, Son," and she read, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Always be sure of God's approval, then go ahead."

Jerry felt better after telling his mother about the boys. "We will pray for them," she said, "and the Lord Jesus has promised to answer."

### RICH GIRL, POOR GIRL

MONT HURST



**A**NN often wondered what it would feel like to live in the big new house on the hill. She had to pass it on her way to and from school. Ann was the daughter of a poor widow who had to scrub floors in an office building to earn a living for herself and little daughter. Ann never had any pretty new clothes. And she and her mother ate the very plainest of food. But they were real Christians who loved God and went to Sunday School and church every Sunday and to prayer meeting.

Ann wondered if there were any children in that fine house. She imagined that, if there were, they had all of the toys, pets, pretty clothes and good things to eat they could wish for. One day she saw a girl her size standing at the lovely gate to the big fine estate. The girl was dressed in a beautiful new dress and had a white dog with a fine collar around its neck. A Shetland pony was standing nearby. Ann saw that the little girl was crying. She stopped. Then she walked over to her.

"What's the matter, little girl?" asked Ann. "Oh, I'm so unhappy!" the girl replied through her sobs. "I don't have any brothers or sisters. I don't have anyone to play with me."

"Do you go to Sunday School?" asked Ann. "No. I've never been to a Sunday School," the girl replied. "My name is Betty Miller. What's yours?"

"My name is Ann Harris," replied Ann. "That's a pretty name! Come inside the yard and play with me," said Betty.

Ann didn't know whether to go in or not. Her dress was so ragged. She felt ashamed. But she went in and soon they were playing in

She read also the promise from her Bible: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven."

Just how happy Jerry was that night I cannot tell you. But he was indeed very happy when he met Marten Jones who said, "I'm going with you tomorrow, Jerry. Just to see what it's like," he added.

But Jerry knew that it was answered prayer already, and he thanked God in his brave young heart.

No, Jerry was not a sissy. He was a soldier. Christians are not sissies. They are men and women, boys and girls, to whom God has given courage and faith in Him.

"We'll never stop praying," said Jerry, "until every boy is saved and safe."

Jerry spent a long time with his Bible on his knees that night. He was a soldier of the Cross now. His need was strength from God to stand true to Him who had chosen him to be a soldier.

A bit of a hymn floated through his mind, "And Crown Him Lord of all." Mother had told him a great man once said, "If you do not crown Him Lord of all, you do not crown Him at all." "Help me to crown Him Lord of all my heart," prayed Jerry.—*Juvenile Pleasure*

a big doll playhouse that was right behind a cluster of big bushes.

They played for a few minutes, then Betty's mother came out. Ann was scared. She didn't think that the rich woman would like for her to be in the yard playing with Betty. So Ann started to run out. But Betty's mother cried:

"Wait, little girl! I want to see you!" And she ran up to Ann. It really frightened Ann. She was expecting to get a lot of abuse. But Betty's mother said:

"Little girl, I'm glad you came inside to play with Betty. She is so lonesome and unhappy. We have this big place but she doesn't have any brothers or sisters and doesn't know anyone here. I'm glad you came in. Won't you come into the house and play? I have some cake and ice cream."

Ann went into the fine house with Betty. Then she told Betty's mother about her mother and how poor they were.

"Your mother is just what I've been looking for!" exclaimed Betty's mother. "I want a nice Christian woman to live here with us and be our housekeeper. She won't have any work to do. She will just supervise the ones who do the work, housekeeper and cooking. You and your mother can have a nice apartment we've installed upstairs. You can live here and be just like a sister to Betty. I'm so glad you stopped in to play. Let's drive over to talk to your mother about it."

So Ann got in the big car and Betty got inside her. Betty's mother drove over to the little two-room shack in which Ann and her mother lived. It didn't take long for Betty's mother to make a deal with Ann's mother

And she said she would move them in the next week.

Betty was so glad she stopped to talk to Ann. And Ann was glad she stopped to talk to Betty! They became fast friends. When Ann's mother was preparing to go to Sunday School the next Sunday Betty's mother asked if she might go along. She said she hadn't been to church in a long time and that she was glad to find someone she could go with. Ann took Betty to her class and Betty became a member.

After this good thing had happened to them Ann realized that we never know about people until we get acquainted with them. Sometimes

we think they have everything to make them happy, but they are not happy. Many people need our friendship to make them happy. No matter how rich we may be and how many nice things we may have, we cannot be truly happy unless we know the Lord and know how to make friends.

Nowadays, Ann wears nice clothes and her mother does, too. And Betty's father and mother go to Sunday School and church. It all started just because one little girl made a friend of another! We cannot be a real friend of Jesus unless we can be friends with people here on earth.—*Juvenile Pleasure.*

## Martin Luther Hammers At Our Door

(Continued from page four)

try in things of the kingdom and an outlet for consecrated activities.

Let us sum it up. We are saying:

That with the Scriptures as the rule of faith and practice—there is some Thing in which to believe;

That having experienced moral renovation through the merits of the Saviour's sacrifice—there is some One in Whom we can trust;

And that exercising the privileges and prerogatives of the believer's priesthood in relation to one's own need and the needs of others—there is some What for which to live.

Let every one who names the name of Christ take the Bible as the only true rule of his faith and practice; let our Gospel be that of salvation by faith in Christ alone—a simple artless faith in the redeeming God, and a behavior consistent with that faith; let every believer participate in a franchise that makes him a partner with God in the construction of a new society; let us do this and we will revolutionize the world with a new reformation. God haste the day!—Selected.

## Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street

NEW BERN, N. C.

### Fairmount Park Auxiliary Meets

The Woman's Auxiliary of the Fairmount Park Church, Norfolk, Virginia, met at the church, Tuesday, July 28, with the president, Mrs. Earl Jones, presiding. The meeting was opened with a song and prayer. After disposing of our business, the regular monthly program, "The Church Reflects the Light of Truth," was presented. The program chairman presided and rendered the devotional. This was followed by very interesting talks given by Mrs. Pearl Dockery, Mrs. W. A. Hales, and Mrs. Nettie Pittman.

We adjourned to meet again at the church next month, but all are supposed to attend their respective circle meetings in the meantime.

MRS. ANNIE TALTON, *Publicity Chairman.*

### Christian Home Circle Meets

The Woman's Auxiliary Circle meeting of Christian Home Church, Blountstown, Florida, met at the home of Mrs. Cecil Parrish Friday night, August 14, with 12 members and 6 visitors present. Mary Lou Spears gave the devotional and Mrs. Falfa Clark offered the prayer. Miss Ada Holley gave the introduction and the program was carried out by Mrs. Vera Spears, Mrs. Lucile Aultman, Mrs. Maggie Rabon, and Mrs. Falfa Clark.

After the program, refreshments were enjoyed by the group. Group No. One will meet with Mrs. Vera Spears for their next meeting, September 18.

A house-warming was held for Mrs. Cecil Parrish following the auxiliary meeting. She received many nice gifts.

We were sorry Sister Lona Glisson could not be with us as she is a patient in the Dothan, Alabama, hospital. We all hope she will be back with us soon.

MRS. MAGGIE RABON

### Pocahontas Auxiliary Meets

The Woman's Auxiliary of Pocahontas, Arkansas, Free Will Baptist Church met Monday night, August 10, at the home of Mrs. Harold Bennett, with Mrs. Robert Counts serving as co-hostess. Thirty-three members and one visitor were present for the meeting. The president, Mrs. Opal Phillips, opened the meeting with singing the theme song, "The Haven of Rest." Mrs. Earl Smith gave the Scripture reading and prayer.

The business meeting followed with the reading of the minutes of the last meeting which were accepted. The roll was called and the dues for the month of \$8.75 was collected. Offerings were sent to Foreign Missions, Home Missions, and the Free Will Baptist Bible College. Each chairman present gave a report of the work done by their committee.

The meeting was then turned over to the program chairman who gave the introduction. The regular monthly program, "The Light of Truth Shines on Consecrated Youth," was discussed. The different topics were given by Mrs. Anna Miller, Mrs. Gladys Helms, Mrs. Loraine Jones, and Mrs. Pauline Starr. We were dismissed by Mrs. Hamill Miller.

The hostess and co-hostess served delicious refreshments during the social hour.

ALTA LEE MILLER, *Publicity Chairman*

### Washington Auxiliary Meets

The Woman's Auxiliary of the Washington, North Carolina, Free Will Baptist Church met at the home of Mrs. Lee Williams Tuesday, August 18, for its regular monthly meeting. The president called the meeting to order with an opening hymn, after which the business session took place discussing both old and new business. The theme, "Consecrated Youth,"

## HOLDING THE ROPES

The incident is related of a young couple, when bidding farewell to their home country church as they were about to leave for an African field, known as "The White Man's Grave," the husband said, "My wife and I have a strange dread in going. We feel much as if we were going down into a pit. We are willing to take the risk and go if you, our home circle, will promise to hold the ropes." One and all promised. Less than two years passed when the wife and the little one God had given them succumbed to the dreaded fever. Soon the husband realized his days, too, were numbered. Not waiting to send word home of his coming, he started back at once and arrived at the hour of the Wednesday prayer meeting. He slipped in unnoticed, taking a back seat. At the close of the meeting he went forward. An awe came over the people for death was written on his face. He said, "I am your missionary. My wife and child are buried in Africa and I have come home to die. This evening I listened anxiously as you prayed, for some mention of your missionary to see if you were keeping your promise, but in vain! You prayed for everything connected with yourselves and your home church, but forgot your missionary. I see now why I am a failure as a missionary. It is because you have failed to hold the ropes."—*Missionary Tidings.*

was carried out during the devotional period. Following the program the meeting adjourned with the announcement that the next meeting would be held in the home of Mrs. Bill Ingals. During the social period the hostess served delightful refreshments.

MRS. OTIS DEAVER, *Program Chairman*



# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## Prayer and Praise Letter

Dear Christian Friend,

It seems so long since we have written you, but as you know our year closed June 15th, then we attended the National Association in Mt. Vernon, Illinois. Incidentally, the Convention this year was the best ever. The Foreign Mission Report was approved with commendations, and a \$75,000.00 budget was adopted for the Foreign Mission Department and suggested quotas for each state as appears on Financial Report. This quota for your state is comparatively small when you consider your numerical and financial strength, but especially so, when we consider the vast need for Foreign Missions. Let us begin NOW to raise our quota for Foreign Missions next year.

### Over \$6,000.00 Per Month Needed

Eleven years ago, \$6,000.00 was our budget for Foreign Missions for the whole year. Now we must believe the Lord to supply over this amount every month. Please pray that this amount may come. Start early on your quota. We have no time to waste.

### From North India

The Free Will Baptist field of work in North India is the Kishanganj Subdivision of Purnea District in the Province of Bihar. A district is roughly comparable to a large county at home. Our field, in connection with our work, sort of naturally falls into three divisions. Sonapurhat and the surrounding area of the Northeast section, Kishanganj and surrounding area constituting the middle and southwest, and Bhadurganj and surrounding area which is more the north section.

I estimate that there is about 1400 square miles in the Subdivision with a population of around 400,000 divided into about 1000 villages. The government figures give the density of population as about 450 per square mile. The number of Christians, including children, is about 200 and they are scattered in about twenty different villages.

### Nurses Needed on Mission Field

One of the greatest needs on the Mission field in India is nurses. Bro. Cronk writes: "Re-Needs of the Bengali Work: Needs-A couple to devote full time to Bengali work. With only the two couples here, one in Kishanganj and one in Sonapurhat, we all have to learn a bit of so many languages that we can't efficiently reach any one group.

"We have a need tremendously for a doctor, but since there are none in sight and several nurses are we will settle for a nurse as soon as possible. She must have recognized qualifications and should be trained in midwifery

(very essential) as well as general medicine.

"Also I believe that God would be pleased if a young couple trained in modern agriculture, could see the challenge and respond and come among these poor people who can barely eke out a few dollars from their land. They could set up a small farm colony, take in youngsters and teach them concerning Christ, the rudiments of learning and practical modern farming methods, and send them back to their villages. They would have time to evangelize as well and would reach the hearts of the people as well as satisfy the government. We cannot expect a strong church with propagating zeal until they have a little sounder economic basis as a community."

### Foreign Mission Headquarters

Is being moved to 3801 Richland Ave., Nashville 5, Tennessee.

Please send future offerings and correspondence to this address. It will take a few weeks to get everything set up and in shape, and it also will cost some extra money, so don't forget your Foreign Missions offering.

Sincerely yours,

REV. RAYMOND RIGGS  
*Promotional Secy.-Treas.*

## Financial Statement

of the

FREE WILL BAPTIST FOREIGN MISSION BOARD

June 18, 1953-July 31, 1953

Quota for 1952-1953	\$65,000.00
Total Cash Receipts for same period	63,572.80
Short of Quota last year	\$ 1,427.20
Cash in Bank June 15, 1953	\$11,532.02

### RECEIPTS

"Lights for Cuba"	\$ 117.00
W. N. A. C.	122.08
Conference Offering	150.74
Sale-"Barnard's Books"	26.00
Sale-"A Modern Jonah"	199.00
Alabama	23.06
Arkansas	28.58
California	177.70
Florida	76.10
Georgia	177.66
Illinois	207.04
Kentucky	72.50
Michigan	657.47
Mississippi	134.93
Missouri	486.40
New Mexico	10.00
North Carolina	1,886.52
Ohio	3.00
Oklahoma	88.16
South Carolina	361.21
Tennessee	764.37
Texas	265.48
West Virginia	42.00
Total	\$ 6,077.00
Grand Total	\$17,609.02

### DISBURSEMENTS

Rev. Raymond Riggs-(Services). \$ 50.00

Lucy Wischart-(Furniture)	139.00
Josephine Stevens-(Africa)	8.00
India	1,564.99
Insurance (Volena Wilson)	39.16
Printing	349.68
Cuban Roof	500.00
Bookkeeper	75.00
Cuba	2,445.00
Mrs. Cora Hagin (Barnard Account)	40.00
Auditors	175.00
Postage	25.00
Telephone Calls	14.20
Bank Exchange Charges	2.22

Total \$ 5,427.15

Cash in Bank August 1, 1953 \$12,181.77

### BALANCE IN VARIOUS ACCOUNTS

General Fund	\$ 9,098.38
Culvery Fund	2,828.21
Cronk Account	10.00
Herbert Phenice Account	146.50
Stevens Account	109.50
Barnard Personal Gifts	16.12
Volena Wilson Account	75.00
Lucy Wischart	232.11
Cuban Chapel Fund	150.00
Barnard's Book Account	15.00
"Lights for Cuba" Account	117.00

\$12,797.82

### DEFICIT ACCOUNTS

Hanna Account	\$ 291.37
"A Modern Jonah"	324.68
	616.05

Total Accounts Balance Aug. 1, 1953 \$12,181.77

### QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 23.06	\$ 1,476.94
Arkansas	1,100.00	28.58	1,071.42
California	800.00	177.70	622.30
Florida	1,000.00	76.10	923.90
Georgia	2,500.00	177.66	2,322.34
Illinois	3,300.00	207.04	3,092.96
Kentucky	1,600.00	72.50	1,527.50
Michigan	8,000.00	657.47	7,342.53
Mississippi	1,000.00	134.93	865.07
Missouri	9,000.00	486.40	8,513.60
New Mexico	150.00	10.00	140.00
North Carolina	14,000.00	1,886.52	12,113.48
Ohio	2,000.00	3.00	1,997.00
Oklahoma	5,500.00	88.16	5,411.84
South Carolina	3,600.00	361.21	3,238.79
Tennessee	6,500.00	764.37	5,735.63
Texas	3,500.00	265.48	3,234.52
Virginia	1,800.00		1,800.00
West Virginia	2,000.00	42.00	1,958.00
Miscellaneous	6,150.00	272.82	5,877.18
	\$75,000.00	\$ 5,735.00	\$69,265.00

## Notice!

At the Missionary Conference, Hull Road Church, Snow Hill, North Carolina, February, 1953, a photographer, Rell Clements, Jr., took photographs of the group and secured a number of orders at two dollars each. Mr. Clements says that the picture did not turn out well; and, therefore, has not been delivered. If those who ordered pictures will please send your receipt to Rev. Burkette Raper, Snow Hill, North Carolina, your money will be refunded as soon as possible.

It has been suggested that those who ordered pictures contribute the money to missions. If you care to do this please indicate it when your receipt is sent. Whether you give the money to missions or not your receipt is needed.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Christian's Use of Possessions

(Lesson for September 6)

LESSON: I Timothy 6:1-19.

GOLDEN TEXT: I Timothy 6:10.

### THE HEART OF THE LESSON.

Jesus had a great deal to say about material possessions. He pointed out the devastating effect which money can have on moral character. He declared that it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven (Matt. 19:24).

The New Testament Epistles also have a great deal to say about money. Offering after offering was taken to relieve the economic plight of the poor saints at Jerusalem and elsewhere. It is fitting therefore that one of the lessons in this series be devoted to the Christian's use of money.

Paul does not say that all people of wealth are wicked. As a matter of fact, there are many wealthy Christians. Money does not make one sinful, but Paul points out that the danger of riches is great and must be guarded against with vigor.

Money is dangerous because it will buy things that cause the individual to turn to self-indulgence. The Christian life is a life of self-denial. If the man of wealth is not careful he is apt to turn to self-indulgence rather than self-denial.

Money is dangerous because it is apt to give one a feeling of self-sufficiency. We must not depend upon material things; we must depend upon God.—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. There is no greater riches than that which brings contentment to the yearning soul (v. 6).
2. In view of the poverty that comes with death we all should be content with food and raiment (Vs. 7, 8).
3. Destruction and perdition mark the end of the road that is paved with precious metals and silver and gold (V. 9).
4. The love which leads believers astray from the faith is sure to reward them with pain and sorrow (V. 10).
5. The righteous way is the only road by which to flee the perils of sin (V. 11).
6. If we would fight the good fight of faith, we must believe the Gospel, preach the Gospel, and live the Gospel (V. 12).
7. This charge to keep the commandment of God is witnessed and signed by the Father and His Son (Vs. 13, 14).
8. As King of kings and Lord of lords Christ's coming will prove His power to rule (Vs. 15).

9. No mortal eyes can behold the light in which the Immortal Christ now dwells (V. 16).

10. Stephen at his death and Paul on the road to Damascus saw the risen Christ but it required more than natural vision to accomplish this.

11. The rich who trust in the living God will build a foundation that will stand in that day (Vs. 17-19).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

1. The subordination of money is illustrated by Christ and the rich young ruler. With all his noble traits, he was a slave. Money was not his servant but his master. Having great possessions was not wrong, but his possessions had him. How could he trust in God when he trusted in his riches? Money was his idol. Covetousness is idolatry and no idolater can enter the kingdom of heaven.

2. The focal point of Christ's parable of the talents is not the number of talents given to each, but how each used his talents. The commendation of the Master was, "Thou good and faithful servant." The condemnation of the steward with one talent—"Thou wicked and slothful servant"—was not because he had only one talent, but because he was unfaithful. Everyone can be a faithful servant.

—R. R. Bleus.

3. "They have . . . pierced themselves through with many sorrows." Jesus said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Money can never say this. Wealth has never brought happiness or satisfaction to one soul. Its affect upon man's heart is much the same as salt water affects man's body. The greater the quantity taken, the greater the thirst created. Men shipwrecked upon the high seas have in their desperation of an awful thirst imbibed freely of the salty waters of the ocean. Shortly the very thing they took to quench their thirst poisoned them and drove them mad with an even more intolerable thirst. Only God knows the heartaches, the pangs of sorrow and the unnumbered tears of the unfortunate wretches, who coveting after money have discarded Divine fellowship. No, wealth can never satisfy! It can never produce peace. It never brings soul rest.—*Bible Expositor*.

### II. THE LESSON ILLUSTRATED.

#### TRUSTING IN RICHES

An American millionaire, who had been born a poor boy and whose money was now his idol, after showing his palatial mansion and beautiful grounds to a Quaker, said: "And the almighty dollar has done it all! What cannot money do?" "Ah, friend," replied the Quaker, "thou remindst me of the Israelites who worshipped the golden calf, saying it brought them out of the land of Egypt. In reality, it hinder-

ed rather than helped them in their journey to the Promised Land, and maybe thy dollars will do the same for thee."—*Selected*.

#### MONEY MAY COST TOO MUCH

Emerson once said that the only trouble with money was that it cost too much. Many people who have, by some chance, come into the possession of considerable sums of money have discovered that it was costing them their very lives.

Every man who owns property, makes money, and enjoys prosperity is under the necessity of standing on guard lest his "good fortune" turn upon him and do him to death.

The Scripture which says that "the love of money is the root of all evil" often is misquoted to prove that all money is evil. That, however, is not true. The only bad money is that which is managed for an evil purpose. The same money that brings about disaster and dissipation could have been compelled to serve its master in a magnificent fashion.—*Dr. Roy L. Smith*.

#### SALVATION A CURE FOR STINGINESS

There is nothing difficult about being generous hearted for the child of God. By the Holy Spirit, all selfishness and miserliness are literally buried. Undoubtedly, the children of God who do not walk after the Spirit, can be selfish and miserly. But the glory of the Christian church in all ages has been, that it has in it men and women, some who are rich and some who are not so prosperous, who like to do good. If a congregation is spiritually healthy, there will be plenty of money, not only for the support of the local church, but for an ever-increasing list of Christian projects. Part of the worship from the very beginning in Christian churches, was the presenting of the offerings. In Corinth the arrangement was that the believers were systematic about their giving; not only that they did it on the Lord's Day, but that they did it as God had prospered them. In writing to the same congregation, the Apostle Paul cautioned them about giving cheerfully: he hoped that they would not only be able to help the poor, but that they would want to do it. He knew that they could do it cheerfully, "not grudgingly, nor of necessity" (II Cor. 9:7). Over thirty years ago, a man by the name of George Robert White, ordered his company "to give away two of every three dollars profit made by the company." It was a struggling concern then. When the president of the company made his annual report last year, he announced that thirty millions had been given for charitable and religious purposes under this order. Evidently, the company has prospered; it is a company which makes soap (Cuticura). Here is a sample of the generous hearted.

"The great cause of social crime is drink. The great cause of poverty is drink. I go to the gallows and ask its victim the cause—drink. Then I ask myself in perfect wonderment, 'Why do not men put a stop to this thing?'"—*Archbishop Ireland*.



# TO STOCKHOLDERS

and representatives of stock in the  
Free Will Baptist Press, Ayden, N. C.

Owners, and also representatives of Stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the Annual Meeting of the Stockholders on the following date: *September 7, 1953.*

The meeting will be held in the Assembly Hall of the Press, beginning at ten o'clock a. m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organization, will not be able to attend the said Stockholders Meeting, then we ask you to name your proxy, giving his full name and address as shown below:

## Proxy for Stockholders Meeting

September 7, 1953

I hereby name Mr. or Mrs. \_\_\_\_\_,

Address \_\_\_\_\_, as my proxy

for this Stockholders Meeting. The number of shares: \_\_\_\_\_

Representing person or church organization: \_\_\_\_\_

\_\_\_\_\_

Signed: \_\_\_\_\_

(Note: When you have filled out this, cut it from THE FREE WILL BAPTIST, and mail to Free Will Baptist Press, Box 158, Ayden, North Carolina.)

R. N. HINNANT, *President*

*The proxy at right is for your convenience. If you cannot attend, please appoint someone to represent your stock at the annual meeting.*

# THE FREE WILL BAPTIST

A National Weekly Religious Publication

CHRISTIAN HOME BIBLE SCHOOL



Christian Home Church, Blountstown, Florida, held its Daily Vacation Bible School, July 20 through July 31, under the supervision of Mrs. Irene Davis. The above group are students of the school. For complete story see page 7.

**N THIS  
ISSUE**

● THE DARKEST PICTURE ----- Selected  
GEORGIA FREE WILL BAPTIST YOUTH CAMP ----- Doris Sheffield  
ON BEING A FATHER ----- William B. Raper

● AYDEN, N. C.  
SEPT. 2, 1953  
Vol. 68 No. 34



## WE NEED COOL HEADS

In the Church of God two opposite dangers are to be recognized and avoided; they are a cold heart and a hot head. And for downright harmful effects the hot head is often the worse of the two.

The human heart is heretical by nature, and unless well instructed by the Scriptures and fully enlightened by the indwelling Spirit it is sure to introduce some of its own notions into its religious beliefs and practices. It may, for instance, confuse the fervor of the Spirit with the heat of the flesh, and mistake the scintillations of the overheated imagination for the glow of the true Shekinah. And this can be extremely dangerous, especially when it is found among religious leaders.

It is true that Ezekiel on one occasion went in the heat of his spirit; but there is no hint that his mind was anything but calm, for he said also that "the hand of the Lord was strong upon me." The steady hand of God prevents the fever of the human spirit from affecting the critical faculties and leading to extreme and unwise conduct.

In our commendable eagerness to see the fires of Pentecost burn again among us we are guilty sometimes of overstating the facts. For instance, we habitually point to the fervor of the great saints, their passionate love, their flaming desire, and fail entirely to notice another characteristic of their personalities, viz., their calm steady judgment and salty good sense. For it cannot be denied that the reformers, the revivalists, the mystics of yesterday were for the most part uncommonly poised and self-possessed men. The heat of John Wesley's spirit can still be felt after the passing of the years, but whoever will take the trouble to read his writings will find that he was capable of exercising the calmest and most balanced judgment concerning just about everything. The same may be said of Finney and a host of others whose examples are used today to stimulate the cold hearts of our time to seek after heavenly fire.

It may be said without qualification that there can never be too much fire, if it is the true fire of God; and it can be said as certainly that there cannot be too much cool judgment in religious matters if that judgment is sanctified by the Spirit. The history of revivals in the church reveals how harmful the hot head can be. Hardly a revival visited the church but was stopped in its tracks by the very persons who were trying to promote it. When a spiritual movement becomes large enough to get out from under the direction of the ones God used to originate it, then the danger begins. Extremists who rode to local fame on the wave of revival power now take over; immediately everything goes out of focus. What was incidental before now becomes fundamental; what was a by-product now becomes the main product. What had been present at something temporary and undesirable is now promoted as being itself the very mark of God on the movement. How many revivals have been killed in this way the records will abundantly show. And many of us know of such instances within our own narrow field of experience which have never gotten into the record at all.

Among the gifts of the Spirit scarcely any one is of greater practical usefulness than the gift of discernment. This gift should be highly valued and frankly sought as being almost indispensable in these critical times. This gift will enable us to distinguish the chaff from the wheat and to divide the manifestations of the flesh from the operations of the Spirit. For want of this gift many of God's good people continue to chase fire flies in the mistaken belief that they are following the cloud and fire. And this they do to the great harm of their own souls and to the confusion of others.

There will always be those who hesitate to believe that anything is of God unless it has about it some flavor of the weird, or at least of the supernatural. Persons with a certain type of mentality think only in extremes; they can never achieve perspective in any thing, but see everything so close as to miss entirely the corrective benefits of distance. They will believe any thing as long as it is unusual and just a little mysterious. Their fire is not large, but by holding it always on one fine point they manage to generate a surprising amount of heat—but only at that one point.

The priests of the sanctuary, when they went in to sacrifice, were not permitted to wear "any thing that causeth sweat." Human sweat can add nothing to the work of the Spirit, especially when it is nerve sweat. The hottest fire of God is cool when it touches the redeemed intellect. It makes the heart glow but leaves the judgment completely calm.

These are days of great religious turmoil. We do well to remember that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Let love burn on with increasing fervor but bring every act to the test of quiet wisdom. Keep the fire in the furnace where it belongs. An overheated chimney will create more excitement than a well controlled furnace but it is likely to burn the house down. Let the rule be: a hot furnace but a cool chimney.

\*Guest editorial selected from the Alliance Weekly

[•]

There is always something to be thankful for. A colporteur says: "I remember hearing a story of a man who was found leaning against a cemetery wall well-nigh exhausted with a fearful paroxysm of coughing. A passer-by stayed to sympathize with him, and remarked, 'Friend, you have a terrible cough.'

" 'I have,' the man replied; 'but there are many on the other side of the wall who would be glad if they could have it.'"—Grace and Truth.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The Darkest Picture

**W**HEN being asked speak at \_\_\_\_\_ Mission, the superintendent arranged to drive me there. As I stepped into his car, he introduced another passenger—middle-aged woman—in the back seat. Her only response to my greeting was a sullen grunt and a cold nod. After making several unsuccessful attempts at conversation, I gave up in a puzzled silence. Shortly, the superintendent let her out at a neat looking house and said “Good night,” but she walked off into the darkness without a word.

I ventured: “Is she sick? She seems so unhappy.”

“Yes,” he replied, “She’s sick, not physically. Her mind is sick, very sick. She’s my sister.”

It was incredible that a man so bubbling over with Scottish wit and spiritual exuberance could claim this relationship. He began to explain, pathetically.

“She won’t eat. She can’t sleep. I’m at my wit’s end to know what to do. I’ve taken her to the doctor for a thorough check and he says there is nothing organically wrong, but her mind is so bad, frankly, I’m afraid of the river.”

“You mean—oh, surely not. Isn’t she a Christian? What has happened?”

“Yes—that is, I think she is a Christian. At one time, she had a bright testimony, but she married an ungodly man. They have a fine boy sixteen. After all these years, her husband has suddenly left her. He has gone off with another woman, and she is without husband, support or home. I brought her to the city with her boy, and secured rooms at that house you saw. I admit they are small and not comfortable, but it was the best we could find. If only she would cheer up and be herself, I’m sure the situation is not hopeless.”

“You are right. The entry of Christ changes the darkest picture. She has still her boy to love for. It isn’t right to deprive him of both parents; but my heart aches for her.”

As we parted he said, “Keep my secret. I wish you would join me in prayer.”

That night the Spirit of God compassed my grief down, as sleep refused to come. Continently my thoughts reverted to this dear suffering woman and I thought how she was probably lying sleepless, too; but instead of sweet thoughts of Christ, her thoughts were bitter within her. Then it seemed as if One led almost audibly, “Why don’t you get up and pray for her.”

While in the midst of prayer, again the voice within seemed to say: “Do something about it.

“*Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether* (Ps. 139: 2-4).

Ask her for lunch tomorrow and talk and pray with her.”

I countered: “But I have a very full day tomorrow. I don’t know the woman, or her address, and she probably wouldn’t come.”

By morning, however, the decision was made to obey what seemed to be the unmistakable leading of the Lord. I told the superintendent of the plan, asking if I could reach his sister by telephone.

He said: “Yes, there’s a ’phone in the house, but I’m afraid she won’t accept your invitation.”

It was exactly eleven o’clock before I was able to make contact with Mrs. ———.

After telling her the purpose of my call, I hurried on to explain: “You see, I could not sleep last night for thinking about you. Your brother told me a little about your trouble. I spent part of the night in prayer for you. God loves you and cares, and I believe He wanted me to ask you over today. Will you come?”

To my amazement, she said slowly, “I think I will, but I don’t know where you live.”

I arranged to meet her at the Post Office at 12:45, after my children had finished dinner, and bring her home for lunch at one.

With light feet and eager fingers the table was laid and the preparations were made. Just as I was putting on my hat the telephone rang and the superintendent’s voice said:

“I’m so sorry Mrs. ———, but my sister will not be able to come. I’ll have to explain when I see you at prayer meeting tonight. Good-bye.”

The words were so final, so brief and a bit hurried that I was dumb-founded and full of questionings. Had I been self-deluded into thinking I was led of the Lord? I had been so sure that if it were all a mistake, then how could one ever be sure of being led again about anything?

That evening, the superintendent said, “Could I see you alone a minute?” He was tense.

“You saved my sister’s life today. I was suddenly concerned about her while at work and shortly after eleven o’clock I drove over to see if she would go to visit you. I found her in a heap on the bed sobbing her heart out. I also found on the dresser a note addressed to me, saying she was going to throw herself in the river and would I take her boy, and thanking me for what I had tried to do.”

“I tried to comfort her, and she finally controlled herself enough to tell me the rest. She had just finished writing the note and placed it on the dresser. She was putting on her coat when suddenly she looked at herself in the mirror and said, “If God cared anything about what happens to me, He could stop me doing it right now. He could find some way to let me know that He cares.”

“At that moment the landlady called up to her saying she was wanted on the telephone. She had to answer it and a stranger’s voice at the other end said: “I want you to come and have lunch with me . . . God loves you and He cares what happens . . .”

“All the tensions of the past weeks were suddenly broken. The flood gates were opened as she sobbed her way back to God.”

Thus her brother found her and telephoned me.

She was later given some beneficial treatments by a psychiatrist. Her boy secured a job and is going to night school. They have made a new home together with Christ as the Husband and Father. She has gained twenty pounds and has the most winning smile. Her testimony is, “Thou knowest my . . . thought afar off . . . and art acquainted with all my ways. . . . Thou hast beset me behind and before, and laid Thine hand upon me . . . How precious also are Thy thoughts unto me, O God.” “I will praise Thee . . . marvellous are Thy works; and that my soul knoweth right well.”—*The Shantyman*.

“Leave drink alone, absolutely! He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such risk. I do not drink.”—William H. Taft.

“If you wish to keep the mind clear and the body healthy, abstain from all fermented liquors.”—Sidney Smith.



# GEORGIA FREE WILL BAPTIST YOUTH CAMP



ANOTHER summer has almost ended. Many things have happened, but the most outstanding and inspiring thing in my summer was the two weeks spent at Mt. Bethel Youth Camp. The cynic who has never been there might ask, "What can one get at Mt. Bethel that we can't teach our children at home in our Sunday school?" The pessimist might say, "Surely nothing can be as good as they say Camp Bethel is." The optimist will say, "Well, maybe there is some good at Camp Bethel." But these who truly love God, his work, and want to make an in-

## Tribute to Camp

On a hill in south Georgia, 'neath the oaks and the pines,

Sits Camp Mt. Bethel; no other of its kind. Its buildings are not fancy, just humble and plain,

But when you go there one time, you'll want to go there again.

All through the days as we work and we play, God seems so near, directing each way. There's hours to study, and hours for play, Hours for worship, then each one can pray.

Then in the evening at the setting of the sun, When we've had all our lessons and our hours of fun;

Everyone gathers, the large and the small, At the "Sacred Rock" as it is lovingly called. At the all together our voices are raised, Singing short choruses and giving God praise.

Later that evening when we're ready for bed, We all say goodnight, then we all bow our heads.

We thank God again for his wonderful light, And ask him to keep us safe through the night.

Tell others of blessings at Camp you received, For God is not mocked, neither deceived; For the seed that we sow in our youth or old age,

God has them numbered in his book on a page.

In the evening of life, when shadows will fall, All of my memories I then will recall; Many will be outstanding, I know, Some will bring heartaches and others a glow.

Some will bring sunshine, and others a tear, Some will be bitter, and others bring fear; Some will be happy, bring laughs and joy, Some will be sad, and others annoy.

None will sweeter, nor can they compare With memories of camp and friends I made there.

Locked deep down like treasures of gold, They'll warm up my heart when I've grown very old.

I'll take them each out when in need of a treat, They'll smooth the last mile, 'til in heaven we'll meet.

DORIS SHEFFIELD

vestment in the future of our church and help advance God's kingdom on earth will support the camp with his money, goods, and prayers.

Camp Mt. Bethel today is the result of action from an idea born yesterday in the heart and mind of one man. Camp Bethel tomorrow will be the result of how little or how much we support it today.

Newspapers today are filled with stories of juvenile delinquency, murders, suicides, robbery, theft, etc. The questions come to our minds, "What's the use? What good can Mt. Bethel and a few other Christian youth camps do to alleviate the overwhelming need in the world today?" We must remember when we look at the situation as an overall problem, it seems hopeless, but a journey around the world begins with the first step. The highest and mightiest building in the world begun with the laying of the first stone. With the wholehearted support of our people behind the camp, who can estimate the good to our churches, to our state, to our country, and to the world, much good will come from this camp.

The camp is definitely not a money making business. It is a place for our young people to go to be taught God's way. The main theme of every encampment is to bring about

a definite decision for Christ in the life of each young person that attends, helping them to become conscious of their personal need of Christ—teaching them to realize that Christ did so much for each of us that the least we can do for him is to give our hearts, time, and talents to him. It encourages each one to light their candle for Jesus and then let God place it where he will. One week spent at camp shows that there is real joy in serving Christ and so much real joy in Christian fellowship.

There are many needs of the camp: We need more kitchen space and more equipment, a greater water supply, more sleeping space, a place for teaching the juniors, (the dining room has always been used for this which is inconvenient in many ways). At our last encampment there were well over a hundred young people and personnel registered. The girls' dormitory is equipped to hold about fifty-five comfortably and there were about seventy-five housed there that week. Nevertheless we had one of the most enjoyable, up-lifting, and happiest weeks of my experience there.

You perhaps hold back your dollars and say, "Eliminate this by sending out registration cards, and accepting so many and no more." But with only three sessions (three weeks) per year we'd need a camp several times larger to even begin to meet the needs of the young people here in Gorgia, and we also have many from out of state to attend.

If you are interested in God's work, the advancement of his cause, love of young people, and are interested in the welfare of our churches' tomorrow, want you join hands with others in the support of our state youth camp?

## ON BEING A FATHER

WILLIAM BURKETTE RAPER

"How does it feel now that you are papa?" Only the Lord knows how many times I have been asked this question since the birth of our first child, Olivia Rose, on July 14. In this article I want to try to answer this question. As I write, I am sitting on the side of the bed on which Olivia is asleep.

As the father of a little child, I am thankful. My wife and I are thankful that God has permitted us to share with Him in the act of creation. We realize that Olivia does not belong to us—God has only let her come to live with us. Our concern was not what sex the child should be. We wanted one that was well, normal, and healthy. Our prayers in this respect were answered, I believe, because so far as we and the doctors know the child is in good health. And for the health of the child we are indeed thankful.

As the father of a little child, I feel a deeper sense of responsibility than I have ever felt before. We know that a child needs a proper diet, medical care, clothes, and a house. But we know a child needs more. It needs love, devoted attention and care. It needs a

home in which there is a Christian atmosphere. Olivia, of course, cannot understand our words, but she can feel our attitude toward her and later on she will feel our attitude toward one another. Before she learns to talk or walk, her disposition toward life will be largely determined. My wife and I began to ask God to prepare us to be Christian parents months before Olivia was born. Now that God has blessed our home with a child, we are keenly aware of our responsibility to God and to Olivia. There are few religious experiences more moving than to kneel with your wife around a bassinet and dedicate yourselves and your child to God. To be a parent is to be the most responsible person in the world.

As I look out the parsonage window, I see our church—I look back into the room and here is Olivia—still asleep! And now I ask the question I have often asked before—but now with new meaning: Is our church meeting the challenge which Olivia and scores of other small children in this community are presenting? More forcefully than ever I see now that it

(Continued on page fourteen)

# A PAGE OF POEMS

## The Cry of the Lost

OSWALD J. SMITH

've heard of a land far away  
Where millions in darkness are dying,  
And they sadly moan as they pass alone  
Through years of endless sighing:  
Oh! we're lost! we're lost, and at awful cost,  
For we heard not the Story old  
Of a Saviour's love and a home above,  
A shelter within the fold."

I see them in anguish and tears  
Unable to stifle their moaning;  
But in vain they plead, not a soul gives heed,  
Nor hearkens to their groaning.  
Yet, they'll stand at last when their life is past,  
And they'll tell as they leave the throne,  
That since no one came in the Saviour's Name,  
They suffered and died alone.

Enough that the Master I love,  
In sorrow and pain has been calling;  
That He bids me bear of their woe my share,  
For lo, the night is falling,  
And they seek for light in their hopeless plight,  
For the Light that comes from above;  
So I gladly go, leaving all below,  
To tell them of Jesus' love.

—Gospel Herald.

## "Lead Me to the Rock that Is Higher Than I"

Oh, thou Rock of my salvation,  
To Thee I'll go or I shall die;  
Lead me out of all temptations,  
To the Rock, higher than I.

Thou art my shelter when I'm weary,  
When storm clouds gather, to Thee I'll fly;  
Lead me Savior, make me merry,  
In Thou the Rock, higher than I.

The Holy Bible will be my guidance,  
Down on my knees to Thee I'll cry;  
Lead me out from all the shadows,  
On the Rock, higher than I.

When my ship is tossed and beaten,  
And the billows roll so high;  
By faith I'll walk like Apostle Peter,  
To Thou, the Rock, higher than I.

Oh, Christ of Calvary, my Savior,  
Thou art the Rock who lives on high;  
And some sweet day I'll live forever  
With the Rock of Ages, higher than I.

Written by inspiration from a sermon preached by my pastor, Rev. Carl Vallance, Thomas Memorial Free Will Baptist Church, Huntington, West Virginia. His text was from Psalms 61:2.—M.R.D.

## I Return to My Old Country Church

EVELYN POKRZYWA

There's an old country church by the roadside,  
That I look upon with pride;  
For there as a child I often went,  
And many happy moments spent.

I remember our very first preacher,  
And my beloved Sunday school teacher;  
For here each Sunday as the church bell rang,  
I took my place and his praises sang.

Then I grew up and left my home,  
And all the things that I had known.  
Then going into the world forgot,  
Many things I should have not.

No church I went to any more,  
My back turned from God's door;  
For I was thinking just of pleasure,  
And not of things which I should treasure.

But just today while riding slow,  
I passed the church where I used to go;  
Then stopping, I went to the door,  
And entered in God's house once more.

The church had changed and older grown,  
But in my heart a memory had sown;  
And as I stood I saw the faces,  
Of familiar friends take their places.

I heard my teacher saying the rule  
That I had learned in Sunday school.  
I saw the preacher with a contented look,  
Open the Bible, the greatest of books.

I saw my parents as in by gone days,  
As they knelt with others in church to pray,  
As I stood there all this I did see,  
And memories dear came back to me.

Of the happy moments that I had,  
Spent here with mom and dad.  
Though they have long since passed away,  
I like to think they see me today.

And that they are proud to know,  
I have returned to the church where we used  
to go;  
Returned to the church that I look on with  
pride,  
To an old country church, by an old roadside.

•  
Every heart has its secret sorrow, which the  
world knows not; and oftentimes we call a  
man cold when he is only sad.—Longfellow.

•  
Count your blessings. If you have a clear  
conscience and a good liver, if you have three  
good friends and a happy home, then you are  
one of life's millionaires.—L. A. Messenger

## Home

MARTHA SNELL NICHOLSON

Our earthly homes are simple things  
Of plaster and of board,  
Sometimes as humble as the nest  
Built by a wildwood bird.

And yet through all our lives our hearts  
Cling to this childhood home  
Of hallowed, precious memories,  
No matter where we roam.

And so I often think about  
How dear, how very dear,  
Our Heavenly Home will come to be  
With every passing year.

That Home where we shall meet and dwell  
With loved ones gone before,  
And sometimes, looking up, shall see  
Our Lord come through the door.

Sweet Home, where all our fulfilled joys  
Become rich memories,  
And ever deeper pleasures crowd  
The long eternities!

—Selected.

## Train Up a Child in the Way He Should Go

LEREAU DOUTHIT CAMPBELL

A Sunday School teacher  
With love looked down,  
On eager little faces  
All shiny and round;  
Taught a temperance lesson  
To them that day,  
With admonition  
That their feet mustn't stray  
To the places God would not have them be,  
But to walk the paths He led them to see.

When up piped the voice of a sweet little  
boy,  
With eager eyes shining and face full of joy,  
"My dad he says, 'Tis wrong to drink.  
My Mother says she's happy to think  
That we know a God who teaches it pays  
To rear a boy the Christian way."  
When another little boy with puzzled frown  
Confronted his teacher with tears rolling down,  
Said, "Teacher, my daddy taught me, Now son,  
Just one drink or two won't hurt anyone.  
My mother laughs and tells to her friends,  
How cute was small Suzie begging sips from  
her gin."

Thus two seeds had been planted  
And allowed to grow,  
In two tiny little hearts  
God had given them to mold.  
The heart of a child is a pliant thing,  
But hardens as years go past—  
The teachings—the fashionings are left to you,  
Use God to guide the cast.



# NEWS NOTES

## EAST CAROLINA COLLEGE FREE WILL BAPTIST STUDENTS' FELLOWSHIP WELCOMES FRESHMEN

The Free Will Baptist students at East Carolina College, Greenville, North Carolina, re-organized a Fellowship a few years ago which holds its regular meetings in the parsonage of the Greenville Free Will Baptist Church.

Last year was a very successful year for the Fellowship. The number of meetings were increased from twice a month to once a week. The average attendance also increased to fifteen.

At each Fellowship meeting an enjoyable program was planned which often included a guest speaker, song fest, or Bible quiz. At

the close of each meeting a dutch supper was served by women of the Greenville Church.

The Free Will Baptist Student Fellowship is planning to welcome the new freshman Free Will Baptist students to the East Carolina campus with a weiner roast soon after school opens. Each will be notified as to the date, time, and place it will be given.

The Student Fellowship extends its welcome to every freshman Free Will Baptist for their membership. The Fellowship will provide Christian fellowship and spiritual strength needed for college students.



Pictured are the officers of the F. W. B. Student Fellowship at East Carolina College for the terms 1952-53; 1953-54. Left to right,

back row: Charles Harrell, Matthew Prescott, Carolyn Moore. Front row: Pat Stanley, Betty Jo Carroll, Joyce Willis, and Agnes Mallard.

## VACATION BIBLE SCHOOL AT PATMOS SUCCESS

The Daily Vacation Bible School at Patmos, Georgia, Church in July was one of the most outstanding successes during the year. It was the first Vacation Bible School that the church has held as before the Children have been going to Mount Bethel, the State Bible School. They went this summer, too, for the three weeks, but the little ones at home that are too young to go off from home needed the school, so that was the idea which stimulated the Daily Vacation Bible School.

The school opened at 8:30 and closed at 11:30 each morning. So many of the children expresses that the time wasn't long enough.

Never has there been a more interested group of girls and boys than were there each day for the entire week. Every morning the group marched in and were assembled. The pledges of the United States Flag, the Christian Flag, and the Bible were said by everyone in unison as these objects were in front of the room. The daily Bible Verse for the week was

## COMING EVENTS

September 7—Labor Day  
Sept. 16 & 17—North Carolina State Convention  
Sept. 27 - Oct. 4—National Sunday School Week.  
October 1-31—Protestant Press Month  
October 30-31—Florida State Association

rendered and the song, "Let Others See Jesus in You" was sang each day as the theme for the school was, "More Like Jesus."

Instead of taking offering at the end of the school, an offering was taken each morning, and the children knew that the offering was to be used for the Uniform Budget Program. That is the program Georgia has to promote all the denominational causes. The program was explained the first day and the children grew in the habit of giving with love, knowing what their little pennies and nickles were going to be used for. Each day two different boys acted as ushers. By music each group or class marched to their class room.

During the morning the students were instructed in Bible study, story telling, handicraft, and music. A junior and intermediate choir was organized, which rendered several numbers during the revival the next week. The choir, too, renders music at the church each Sunday now.

Commencement exercises was held on Friday night, closing the week of the Bible School. A special program was rendered and all the hand work the students had made was on display in the church.

Those helping in the school were: Beginners Department, Mrs. Otis Houston and Mrs. R. E. Duke; Primaries Department, Mrs. Bush Sheffield, and Mrs. Christine Lanier; Junior Department, Mrs. Steve Bush; and the Intermediate Department, Mrs. Edith D. Shiver. Regina Woodard helped organized the choir. There were 57 certificates given at the commencement exercises. Yes, the Bible School was a big success.

## TRENT CHURCH OBSERVES HOME-COMING

The Trent Free Will Baptist Church of Merritt, North Carolina, will observe its annual home-coming at the church, Sunday, September 13. All former pastors, members, and friends are invited to attend. Rev. N. D. Wiggs of New Bern is pastor.

## IT'S A GIRL

Rev. and Mrs. Charles Thigpen, Highland Park, Michigan, are the proud parents of a new baby girl. Her name is Laura Jane. Rev. and Mrs. Thigpen were until recently on the staff at the Free Will Baptist Bible College.

## IT'S A BOY

Mr. and Mrs. Leon Dunn of Ayden, North Carolina, proudly announce the arrival of a new baby boy, William Bryan Dunn, August 25. Mrs. Dunn is the former Miss Mary Tripp, Greenville, North Carolina, and Mr. Dunn is business manager of the Free Will Baptist Press, Ayden, North Carolina. Congratulations, Mary and Leon.

## KANSAS DRUG STORE SPONSORS "TREASURE DAY" ANNUALLY

Mr. and Mrs. Arthur Denison (Hazel and Art) of Horton, Kansas, have developed a special plan for the support of Gospel-preaching projects.

Proprietors of Denison Drug Store, they have selected their annual anniversary date, August 2, as a day of special anniversary gratitude to God. Their experience has shown that in past

ars this was the busiest day of the year. Denison comments: "Everything we have, as, and is the gift of our Maker. So as our special anniversary gift to God, we gave all les, including the cost of the merchandise and all expenses, to churches and missions. e called this day Treasure Day, inspired from Matthew 6:19-21."

Then, however, the Denisons went a step further: "We sent letters to a lot of the companies we do business with, telling them about Treasure Day. In the past years they have sent samples to help on our anniversary, but none of them sent merchandise to sell this year. This was a new type of day and new experience to all concerned, and from most of the letters we received I was very much lifted to know God had so many people. Most of the companies at least answered our letter, congratulating us and saying how inspired they were also."

\* \* \*

#### N. C. ORPHANAGE RECEIVES GIFT

An anonymous gift of \$1,000.00 has been given to the Free Will Baptist Orphanage, Middlesex, North Carolina, to be used to renovate the kitchen. Rev. S. A. Smith, superintendent of the orphanage, expresses his sincere gratitude for this nice gift.

\* \* \*

#### HOME-COMING AT PEARSALL'S CHAPEL

Home-coming day will be observed at Pearsall's Chapel Church, Kenansville, North Carolina, the third Sunday in September. All former pastors, members, and any other visitors or friends are cordially invited to attend. A picnic lunch will be served at the noon hour.

The afternoon service will be taken up with singing. Any singers who will be invited to come and take a part in this service.

\* \* \*

#### PASTORAL CHANGES

Rev. Charles Thigpen has resigned as regis-

#### CHRISTIAN HOME AUXILIARY PRESIDENT



Mrs. Lona Glisson, president of Christian Home Woman's Auxiliary, Blountstown, Florida. Mrs. Glisson has held this office for several years. She is a devout, consecrated Christian who loves her church.

[/]

trar at the Bible College to become pastor at Highland Park Church, Michigan.

[/]

Rev. W. B. Hughes, graduate of the Bible College, has accepted the call to the church in Chipley, Florida.

[/]

Rev. Walter Reynolds has resigned the church at Goldsboro, North Carolina, to become pastor at Hickory Chapel, Ahoskie, North Carolina.

[/]

Rev. W. S. Mooneyham has resigned as pastor at Sulphur, Oklahoma, to become Executive Secretary to the National Association.

[/]

Rev. Kermit Ester, Nashville, Tennessee, has

accepted the pastoral care of the church at Cottondale, Florida.

[/]

Rev. Arnold Creech, Ahoskie, North Carolina, has accepted the Newport News, Virginia, Church.

[/]

Rev. Durwood Long, Columbus, Georgia, has accepted Spring Hill Church, Gordon, Alabama.

[/]

Rev. J. B. Narron, seminary student at Southeastern Seminary, Wake Forest, North Carolina, has accepted Harrell Swamp Church, Walstonburg, North Carolina, and Sweet Gum Grove, Pitt County, North Carolina.

[/]

Rev. Wilbur Everton, Beulaville, North Carolina, has accepted Spring Branch Church, Walstonburg, North Carolina.

[/]

Rev. R. B. Crawford, Bryan, Texas, has accepted the pastoral duties of the Greenville, North Carolina, Church.

[/]

Rev. Frank Davenport, formerly pastor of Elm Grove Church, Pitt County, North Carolina, has accepted the call to the new organized Tarboro, North Carolina, Church.

\* \* \*

#### PROGRESSIVE DISTRICT WOMAN'S AUXILIARY CONVENTION, EAST FLORENCE CHURCH, FLOR- ENCE, ALABAMA

September 3, 1953

THEME: Advancing Missions, Acts 1:8  
"... Ye Shall Be Witnesses ..."

Morning Session

9:45—Registration

10:00—Worship in Song and Prayer

10:10—Devotional, Mrs. Jim Wideman

10:20—Greetings from the Local Auxiliary

President

10:25—Response, Mrs. W. H. Ryland

10:30—Organization of Convention: (1) Seating

(Continued on page ten)

## CHRISTIAN HOME BIBLE SCHOOL

Under the able supervision of Mrs. Irene Davis, the Christian Home Free Will Baptist Church of Blountstown, Florida, sponsored a two weeks vacation Bible school recently. The group is pictured on the front cover.

A record enrolment was maintained throughout the entire ten days. Absences were negligible, and the children were brimming over with enthusiasm. In fact, at times, the teachers were hard pressed to keep pace with the youngsters.

The personnel was made up of well qualified, sincere and interested workers. Much credit and praise were given to Miss Mary Lou Spears who conducted the choruses. She was ably assisted by Mrs. Joe R. Davis as pianist.

The closing exercises were held on Friday night, July 31, followed by refreshments and an hour of good fellowship with parents and friends.



WORKERS IN CHRISTIAN HOME BIBLE SCHOOL



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Are not Christ, the Holy Spirit, and the Father all expressions of God? One brother said that he believed that the way the three are one is that they all three agree in mind and purpose. Would not this belief make our Christianity polytheistic? I was challenged in my putting forth of the pre-incarnate existence of Christ, I am conscious that the Three have personality.*—Durward Long, 1815 13th Avenue, Columbus, Ga.

**ANSWER:** These persons are by no means limited to expressions of God, rather they are God. Is that not what the Holy Spirit means in Col. 2:9 when He says "For in him dwelleth all the fulness of the Godhead bodily"? Some orthodox scholars use the following means of expressing the manifest personalities of God "one godhead (in) (or) (and) three personal manifestations." The various individuals who use the several Scriptural expressions in trying to set forth God in His fulness and in His personal manifestations have each his own peculiar method in doing this. There are those who speak of the Father as the member of the Godhead by which all creation was brought into existence, and God the Son as the person through whom redemption is wrought, and the Holy Spirit as the executive of the Godhead by whom Christ's plan, purpose, being, and works are made known and understood to those who have heard and are willing to heed the Scriptures. There is no doubt but this is correct as far as it goes, yet this teaching is short of completion in that it does not say all that the Scriptures teach on the subject for they teach in clear and understandable language that Christ the Son was active in creation, yea, they go so far as to teach that He created everything that was created. John 1:3, "All things were made by him; and without him was not any thing made that was made." Hebrews 1:10, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." They just as clearly teach that the Holy Spirit was the agent in creation. Gen. 1:2b, "And the Spirit of God moved upon the face of the waters." In acknowledging the fact that salvation was wrought through Christ alone it is well also to remember that Christ Himself said that (John 6:44a) "No

man can come to me, except the Father which hath sent me draw him." It is also well to remember that the Holy Spirit is ascribed a place in salvation or regeneration for Jesus said (John 3:5b), "Except a man be born of . . . the Spirit he cannot enter into the kingdom of God."

Your friend is quite correct in thinking that the three persons in the Godhead or Trinity "agree in mind and purpose," but this is not the whole truth for they are one. Jesus said (John 10:30), "I and my Father are one." And again in 14:11, He further said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." The three persons of the Godhead are of one essence or one substance, a fact which the orthodox church has dogmatically asserted down through all the ages. The above being true, your friend's theological shortcoming is to be seen in his lack of completeness in belief and expression, for as you can see from these Scriptures he has not said enough on the subject. The following Scriptures give evidence to this fact. Matt. 4:1, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Luke 4:18, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." I John 5:6, 7, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

In giving further answer to your question: If the three persons of the Godhead agree in mind and purpose only would not this make Christianity polytheistic? Yes, I believe it would. The unity of the Godhead activity is just as necessary as the Trinity. There is a sense in which persons agree in mind and purpose (Acts 4:32a, "And the multitude of them that believed were of one heart and of one soul"), but lack the unity in activity the Bible ascribes to the Father, Son, and Holy Ghost. Every single act performed by one is carried out with the other two members working in co-ordination with Him.

A man of average intelligence whose heart

has been touched and changed by the hand of God does not find his difficulty in entering into a life's process of study and growth in grace and a knowledge of God's truths about Himself by which he can see the Trinity, but he does find difficulty in understanding God in His fulness.

I wish I could encourage everyone to accept as I do the factual teaching of the Scriptures about God without insisting on understanding them in their fulness because it is by accepting, meditating on, and retaining a receptive mind and heart to these truths that God illuminates our understanding degree by degree or step by step. No one has ever entered into a full understanding of these in an instance as he does salvation instantaneously, but rather a more correct understanding comes by a fuller knowledge that one gains by constant study and meditation and by humble and submissive faith which is received only by a personal acceptance of and belief in what God's Word says. The believer and not the doubter, or the questioner, or the rationalizer is the one who comes in the clear, brighter and more satisfactory knowledge of God and God's Word.

No one except God Himself understands the Trinity for there is just simply nothing in the natural realm which adequately illustrates it. God is not to be understood by finite man but rather accepted, honored, hallowed, glorified and enjoyed. If our God were one who could be understood, explained, and controlled He would not meet the needs and demands of the human heart. Other gods may be thus represented but none of them ever met anyone's needs. This triune God which meets every human need from the greatest even to the smallest and He Himself promises to give us sufficient illumination to enable us to understand all we need to about Himself so as to assure us safety and an increasing understanding as we progress in the pathway of obedience. John 7:17a, "If any man will do his will, he shall know of the doctrine." See Psalm 119: 11, 105; Romans 11:30; Psalm 1:2.

## Candle-Dipping

A candle's but a simple thing,  
It starts with just a bit of string.  
Yet dipped and dipped with patient hand,  
It gathers wax upon the strand  
Until, complete and snowy white,  
It gives at last a lovely light.  
Life seems so like that bit of string;  
Each deed we do a simple thing.  
Yet day by day if on life's strand  
We work with patient heart and hand  
It gathers joy, makes dark days bright,  
And gives at last a lovely light.

—Clara B. Thurston,  
in The Watchman-Examiner.

"The deriving of vast sums for the revenue from the bitter sufferings and grinding pauperism of the people is a terrible offense. If Judas had received one thousand dollars instead of thirty pieces of silver, would that have justified his conduct?"—Canon Wilberforce.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"... power belongeth unto God" (Psalm 2:11).

God is almighty. All power belongs to Him. He can do every thing. "For with God all things are possible." With God nothing is impossible. God's power is never exhausted. It is an everlasting power. God's power is limited only by His own Will.

The Psalmist in the 11th and 12th verses of the 62nd Psalm is telling us of two things which belong to God: "... power belongeth unto

God.  
"Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

Just as God is the Origin of power, He is the Fountain of mercy. Here, then, are the two great truths of the revelation of God, declared unto us throughout His Word. He is the Almighty, and He is the most merciful. He will, by and by, judge the world, and will render to every man according to his works. For this reason we should trust in Him at all times and live in a constant dependence upon Him, for He is able to do all for us for which we trust Him.

Matthew Henry says, "If He were not a God of power, there are sinners that would be too great to be punished. And if He were not a God of mercy, there are services that would be too worthless to be rewarded." We have good reason to make God our confidence, because He is a God of infinite power, mercy, and righteousness.

The following on the subject, "The Power of the Word of God," based on our text is well worth our careful study:

The great reservoir of the power that belongs to God is His own Word—the Bible. If we wish to make it ours, we must go to that book. Yet people abound in the church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus said: "The seed is the Word of God" (Luke 11). They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said: "Is not my word like as a fire? ... and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). If we are to obtain fulness in life and service, we must feed upon the Word of God. There is no other food so strengthening. If we will not take time to study the Bible, we cannot have power, any more than we can have physical power if we will not take time to eat nutritious food.—R. A. Torrey.

"... power belongeth unto God.

"Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

## Exclusive Pew

A retired naval officer was regaling youngsters with anecdotes of the Spanish-American conflict, away back in the late nineties. One of the heroes of that war was Admiral Robley D. Evans, popularly known to and beloved by all patriotic Americans as "Fightin' Bob" Evans.

After the war he attended services in a fashionable New York church on Sunday morning. Few worshipers were present, and he seated himself at the end of an empty pew well up in front. Before long a well dressed gentleman came in and seated himself at the other end of the same pew. The man became restless and stared at Evans with manifest annoyance. At length he took a card, wrote upon

it, and requested an usher to deliver it to our hero. The card bore the name of one of New York's social celebrities, and this information: "I pay \$1,000 for the *exclusive* use of this pew." The word *exclusive* was doubly underlined.

"Fightin' Bob" drew out one of his own cards and sent it back by the usher, with this reply: "Sir, if you are a fair sample of the membership, you pay too much."—*Selected.*

Christianity is the only religion that throws nothing away. It says "Gather up the fragments . . . that nothing be lost." Christ redeems human souls, also the fragments that remain when life goes to pieces under the blows of suffering and sorrow.—H. K. Downie

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## UNITY IN CHRIST

### INTRODUCTION

The Ephesian letter has been called the "Alps of the New Testament." It was written during Paul's imprisonment in Rome and is considered the most spiritual of all his letters.

Here are revealed the purposes of grace for an age of grace. From the earth and out of the world there is to be a divine selection. The selected ones are those who have heeded the call of grace and are to be a part of the mystical body of Christ. This selection is not based on race, color, sex, or age. It is upon moral choice of salvation by grace through faith in the Son of God.

Here in Ephesians is revealed the mystery spoken of in Romans 16:25; hidden in God (3:9); kept from men (3:5); and made known to Paul (3:3).



# Florida Free Will Baptist Camp

MISS FAYE PEACOCK



THE Florida Free Will Baptist Camp is located five miles south of Cottdale, on highway 231. The two acres of land was given to the Free Will Baptists by Mr. Croom who lives just north of the camp. Piney Grove Church gave the trees for the lumber to build the tabernacle. There is also a three room block building which is used for a kitchen and dining room. We had four gas stoves given to the camp by Mr. Bill Parker of Chipley, Florida.

The camp was erected in memory of the late Rev. J. C. Eldridge who preached in the Free

Will Baptist churches for forty years.

Our first meeting was held in May which was a missionary conference. Rev. Raymond Riggs of Detroit, Michigan, secretary of our Foreign Mission Board, was present, together with Rev. J. B. Bloss of Columbia, Tennessee, secretary of our Home Mission Board. They both brought inspiring messages on the Word of God, and the needs on the missions fields, also the expanding of our denomination in every state and city, town and rural section.

We also had a youth meeting at the camp which began on June 8 and continued through June 19. There were classes each morning at 10:30. Rev. Damon C. Dodd of Nashville, Tennessee, and Rev. W. B. Hughes, pastor of Chipley Church, were the teachers. They brought lessons on Soul Winning, Doctrine, Christian Stewardship, and Sunday School

Teaching. Those who didn't attend these classes missed some real spiritual food.

At 7:00 o'clock in the evening we had prayer meeting in three different groups which was well attended. Then at 7:30, Mr. Dodd brought a message from God's Word. It was good to be there. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments" (Psalms 133:2).

A number of souls were saved and a number dedicated their lives for full-time service.

The last night of services there was given in pledges and money, \$1,450.00, to be paid to the camp by the first of November.

A third meeting was held during the week of July 13. This was also a meeting for the young people. Classes were taught each day in Soul Winning, Doctrines of our Denomination, Sunday School Teaching, and Christ Stewardship. This was under the direction of Rev. D. W. Poole of Dothan, Alabama. Those who assisted in this work were: Rev. T. B. Mellette, Miss Carol Brown, and Rev. Mike Pelt.

Every Free Will Baptist should support all the work of his denomination. Be sure to visit your camp next year without fail.

This chapter before us gives three things that God's children have in common: —

## I COMMON RECOVERY (Vv. 8-10)

- A. Origin is grace. "By grace are ye saved."
- B. Object is salvation.
- C. Operation is by faith.
- D. Obligation is "good works."

## II COMMON RECONCILIATION (Vv. 13-18)

- A. The Man of Peace (Vs. 14).
- B. The Maker of Peace (Vs. 15).
- C. The Message of Peace (Vs. 17).

## III COMMON RELATIONSHIPS (Vv. 19-22)

- A. Relationship of sainthood (Vs. 19).
- B. Relationship of strength (Vs. 20).
- C. Relationship of service (Vs. 22).

A minister recently sent a number of books to be rebound, among them a copy of the New Testament. There was not room for the whole title on the backbone, and so the bookbinder merely inscribed the initials. Imagine the minister's surprise on the return of his books to find on his New Testament in gilt letters, "T.N.T."

—Clipped.

## NEWS NOTES

(Continued from page seven)

- of Delegates; (2) Reading of Minutes; (3) Reading of Reports; (4) Appointment of Committees
- 10:45—Remarks by President, Mrs. Lester Jones
- 11:00—Report of State W. A. Convention, Mrs. A. L. Parker
- 11:10—"Advancing Missions in Youth Auxiliaries," Mrs. Irene Staggs
- 11:20—Singing
- 11:30—Solo, "The Love of God," Carlton Lambert
- 11:30—Convention Message, Dave Franks
- 12:00—Lunch

Afternoon Session

- 1:30—Devotional, Mrs. Lorena Isbell
- 1:40—Report of W. N. A. C., Mrs. A. J. Lambert
- 1:40—"Advancing through Home Missions," Mrs. J. B. Bloss
- 2:00—Playlet, "A Soul Winner Goes Visiting," East Florence Church
- 2:15—"Advancing through Foreign Missions," Mrs. Merle Dyer
- 2:25—Playlet, "Bifocals Needed," East Florence Church
- 2:40—Business Session
- 3:10—Dedication Prayer for New Officers
- 3:15—Announcements and Benediction
- 7:00—Progressive Association Begins

"The pleasing poison, the visage quite transforms of him that drinks, and the inglorious likeness of a beast fixes instead, un moulding reason's mintage characterized in the face."—John Milton.

While the world is at its worst, the church must be at its best.—P. W. Bemis

# Noles and Quotes



BY J. C. GRIFFIN

## THE DEITY OF JESUS CHRIST

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made him; and without him was not any thing that was made. In him was life; and the life was the light of men. And the light shined in darkness; and the darkness comprehended it not" (John 1:1-5). So the gospel given by John declares that Jesus Christ, the Living Word, "was in the beginning" and "all things were made by him."

Now may we get what the writer of Hebrews has to say about the deity of Jesus Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by his word, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:1-3).

We notice that the writer of Hebrews says, "the Son, by whom he (God) also made the worlds; who being the brightness of his (God's) glory," etc. While John says, "Christ was the light of the World," the writer of Hebrews says that "he was the brightness of God's glory." These facts assure us that Jesus Christ is God manifest in the flesh, thus being the Son of God.

## OD GAVE BELIEVERS POWER TO BECOME THE SONS OF GOD

He came unto him and his own received him not. But as many as received him, to them he gave power to become the sons of God, to them that believed on his name: which were born, not of blood, nor the will of flesh, nor of the will of man, but of God" (John 1:11-13). As Son of God, sins were forgiven and the believer became a light by fellowship with the great Light that shineth in darkness; thus Christ told the believer, "Ye are the light of the world." As the moon has its light within itself, so man is in total darkness within himself. The moon reflects the light of the sun, so the true believer reflects the light of Christ who is the brightness of God. Again it is written by the man of God, "her declaration showing the deity of Jesus Christ in which it is shown that his incarnation makes fellowship possible."

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our

hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth; But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:1-7). These Scriptures assure us that Jesus Christ was divine—Yes, the only begotten Son of God, equal with God.

Since Jesus Christ was God manifest in the flesh, he could forgive sins while on the earth, and assure the believer that all who would ask forgiveness of sin in his name should have forgiveness for all times. He said to the man who was sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee" (Matthew 9:2). Then following this event up, his critics began to criticize and say that "Jesus was a blasphemer." Then Jesus assured them that he had power to forgive sins and heal the sick by saying, "For whether it is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of palsy), Arise, take up thy bed, and go unto thine house. And he arose and departed to his house" (Matthew 9:5-7). The power which enable the sick man to go to his house has been given to those who believe the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Only God can forgive the sins of man and set man free from the guilt of sin, thus removing all condemnation.

## DIVINE NAMES GIVEN TO CHRIST

The Bible ascribes to Christ the titles of Saviour, Jehovah, Lord of Hosts, The First and The Last, God, True God, Great God, God Over All, Mighty God, the everlasting Father, and Emmanuel.

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins" (Matthew 1:21). Only a Saviour can save. Thus he is declared to be Saviour. Peter declares, "Neither is there salvation in any others: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"... Whose name alone is Jehovah . . ." (Psalms 83:18). "For the voice of him that crieth in the wilderness, (John the Baptist was the voice) prepare ye the way of the LORD (Jehovah), make straight in the desert a highway for our God" (Isaiah 40:3). "Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel . . ." (Isaiah 8:13, 14).

On the Isle of Patmos as the Lord spoke to John, he said, "I am Alpha and Omega, the be-

ginning and the ending (the first and the last), . . ." (Revelation 1:8).

In 1 John 5:20, he is called the "True God." In Titus 3:13, he is called the "Great God." In Romans 9:5, he is said to "Be Over All." From the Scriptures we learn that Jesus Christ was a perfect God. The Word that was in the Beginning. "And the Word was made flesh and dwelt among us, (And we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

In 1 John 5:1-7, we have a great consolation in that we are told, "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that is begat loveth him also that is begotten by him. But this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not be water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Thus we sing of the Holy Trinity.

A religion that denies the Trinity of the Godhead, is not biblical. Anything that is called religion that is not biblical is satanic. So we have many satanic religions in the world. Free Will Baptists, real Free Will Baptists, believe the whole Bible without man's interpretation. We believe that the Bible interprets itself. We are to preach it as it is written. It will stand on its divine revelation. Some religions add some man, some woman, angel or saint, but we take Jesus Christ, Saviour and keeper, equal with the Father and the Holy Ghost, the Third person of the Godhead bodily. Anything less is satanic.

The trouble with most people is that they think with their hopes or fears or wishes, rather than with their minds.—Walter Duranty

One thing I have always admired about my brother Cecil is his ability to bite off more than he can chew—and then chew it!—William C. DeMille

The only good luck many great men ever had was being born with the ability and determination to overcome bad luck.—Channing Pollock

One hour of life, crowded to the full with glorious action and filled with noble risks, is worth whole years of those mean observances of paltry decorum in which men steal through existence like sluggish waters through a marsh, without either honor for observation.—Sir Walter Scott



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Thoughts for Labor Day

SARAH SCHUSTER

**G**RAMP, where are we going to spend Labor Day?" asked John Kahle as the school vacation days were drawing near an end and actually becoming a little monotonous.

"Your daddy and mother are going to take both their Sunday School classes out to the Forest preserves for an end-of-vacation-picnic, and of course, John, you and I are invited."

Daddy always said that more than half of a picnic for young growing boys consisted in the food provided, and Mrs. Kahle wholeheartedly saw to it that plenty of food was at hand. In fact, Mrs. Kahle was an expert at out-of-door picnics. The day before Labor Day one, two, three, the German potato salad was packed into two huge bowls—and what a mass of salad it was! Baked beans, red hots, parkerhouse rolls galore, pickles, mustard with sugar, yum yum, cole slaw, pies, cakes, cookies, lemonade and hot coffee! Wheee! wheee! what eats! just everything a hungry boy's heart could desire.

There were to be fifteen boys—Mother's class of ten-year-olds, Daddy's of thirteen years, John, seven and Grandpa sixty-seven. All were renowned for their appetites and, to tell the truth, Grandpa did not lag far behind the boys in that respect. "I learned to eat the first day I was born," he laughingly said, "and I've never forgotten how."

"Now, Daddy, I'll take care of all the food preparation," Mother said just like the executive of a big business firm. "Except the hard candy which I must not forget to bring from town," Daddy added.

"Yes, Dear," said Mother, "and remember you and John will be responsible to have all the games planned, and be sure not to forget to take all the paraphernalia along. And Grandpa, you will please be so kind as to lead a conversation when the boys are tired with their baseball and give us some Labor Day thoughts."

Grandpa answered, "Yes, daughter." He was highly pleased to have such an important function at the young people's picnic and he knew he could handle that situation to perfection.

The evening before Uncle Ned Kahle brought over his car for, although he was heart and soul in any picnic for boys and gladly donated the use of his automobile, he felt he just had to rest on the last day of vacation. Uncle Ned was the superintendent of schools of the town.

Mother knew that gaily-decorated cars with streamers a-flying as the automobiles whizzed along was a sizable part of the picnic, too, and she had all kinds of red and white and blue streamers ready for Daddy to scotch-tape on the machines.

"It takes comparatively so little to make lads have the grandest time," she said to Daddy as not at all tired out they got ready for bed a bit earlier in order to be up bright and early for the picnic.

Pastor Fretheim often said to himself, and once in a while to Mr. and Mrs. Kahle, that if every minister had a few energetic, enthusiastic, joyful, sincere Christians like Daddy and Mrs. Kahle and Grandpa and John in his church, he could be mighty happy, and thoroughly thankful.

At nine in the morning the boys, not one missing, piled into the cars, Mother directing of course, and with all the streamers whizzing and whirling they got to their place which Mother had reserved, and in the shortest while they were eating. "Breakfast," Mother called it, for lunch was the big affair of the day.

O how the boys frolicked and danced around, playing one game right after the other.

"Let them get good and tired," Grandpa whispered to Mother. "Then they'll eat lunch the better (as if that were possible) and then I'll begin a conversation."

By two o'clock everything was packed away except what was reserved for a before-going-home snack. Mother always insisted that any picnickers which she had anything to do with would have to behave like Christians and leave the picnic grounds in good shape. "The boys around the place and the caretaker's family must see that we are Christians by our acts as well as by our songs and words. How otherwise would they want to ever come to our Sunday School?" said Mother in her business-like manner.

That was a very fine suggestion, wasn't it?

At last everything was ready and Grandpa sitting right on the grass in spite of a bit of rheumatism which sometimes showed up in his left leg, smilingly began with his Labor Day thoughts.

"What is Labor Day, Gramp?" asked one of the ten-year-olds.

"Well," said Grandpa slowly, "it is a day just as the vacation season ends and the work of the fall and winter begins, when we take one more day of rest and recreation in honor of labor."

"How do we honor labor, Gramp?" asked one of the older boys earnestly.

"I think," said Grandpa, "the chief point in honoring a man or a body of men, is to understand them. If you understand a man you

sympathize with him and immediately you appreciate him."

"A big business man, I know," said Grandpa, "has a picture of Christ hanging on the Cr right on his office desk. I once asked him w he kept that picture there before him, ev when millions of dollars of contracts we spread out before him and the desk seemed crowded. 'You know,' he said, 'I have ma decision to make which affect many workers the factories of this firm and, somehow, I to look at that picture of my Lord in I sacrifice before I make my final decisions.'

"The Bible was in the top drawer of desk, and every morning when he came in the office he had a quiet time with God bef he took up any work of the day. No tel phone message, no person, no business was i portant enough to disturb that morning tr with God."

If Grandpa had stopped right there the bo would have gotten the drift of Gramp thoughts. They caught on right away that a man or a group of men took up thei work and their decisions in the light of God's co tenance, things and questions would right thei selves. But Grandpa had a way of giving example from life which he said clinched t subject in a way better than his humble wor could do.

He went on, "Understanding, boys, is t great word in any situation and I'm going illustrate what I mean."

"A woman crippled and in constant pa with arthritis enjoyed being taken out to t porch of her home where she could wat some laborers going to their factories to wo. The men and women and the boys who pass by got accustomed to seeing her and fina everyone who passed by waved to her and s smiled encouragingly from her wheel cha. When she died four factories closed in ore that men who had been heartened and e couraged daily on their way to work had chance once more to look at the dear face."

"She understood, didn't she, Gramp?" a ed one of the boys hesitatingly.

"Yes, boys, they understood each other a understanding brought sympathy and adm tion."

Grandpa continued, "A young man comi to assist a minister appeared in the pulpit t first Sunday. The pastor of the church re a fine letter of glowing appreciation from t young man's home church. But as he fold the letter to put it away he said he would l to add a word of recommendation to the y man's character. 'This morning one of officers of this church saw Philip crossing o to the church long before time for Sund School to open. 'Why, Mr. S——' said t officer, 'why are you coming so very earl 'Oh,' answered the young fellow a little lo to explain, 'I thought I might be able to h the janitor a little!' And, boys, the chu was in the deep South and the janitor a color man."

"I'd like to hear that man preach," said Jo and the other boys nodded their he thoughtsfully.

There was quite a little more eating, i singing and laughing and playing, but Gra pa's stories, his Labor Day thoughts some crowned the day.—*Juvenile Pleasure.*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in postage stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Albert Morris

This is written in memory of Mr. Albert Morris who died September 22, 1952. He was 75 years old and had been a member of the Free Will Baptist church since he was a young man. He spent all of his life in Craven County, North Carolina, near Vanceboro.

Dear Brother mine, you have passed away, and though in person I don't see you today, I can still see the fruits of your having been here, in your calm, meek way each day you filled with cheer.

I miss you and the way your friendliness bloomed, that God knew best and called you home; to a home where worry and trouble cease, rest, dear Brother of mine, in peace.

Written by his sister,

MRS. MAMIE LAUGHINGHOUSE

### Mr. Jack Griffin

#### GOODBYE — GOOD NIGHT

What a vast difference there is between these two small words—one without hope and the other containing one of God's best gifts to His Children—Hope of Eternal Life.

Only last week many of us said "Good Night" to a very fine Christian friend, Jack Griffin, of Low Hill, North Carolina. We will miss his wonderful Christian testimony as well as the warm friendship he extended to everyone. It was a lovely thought to know that he was pressing for Christ in his place in God's plan and being a shining light to those in his community of the saving power of Christ. Though we cannot understand now why God led him home at this particular time we do know that we, who are Christians, can rejoice that he is now enjoying the beauties of heaven with our Saviour.

Hope contains courage to face the future without fear. You could find no real sorrow that home during the last few days. Real sorrow has no hope—nothing to learn upon. His splendid Christian family had a real, all, living hope of meeting their loved one as well as Christ to depend upon in their hour of need. Of course, they know the pain of parting for a short time from their husband and father, but they also know the comfort that he is with Christ in heaven and waiting for them to join him there.

The children have surrounded their mother with smiles of encouragement and words of comfort and concern as to her welfare. Instead of adding their sorrow to her grieving

## REV. G. C. VAUSE



In the afternoon of July 18, the Lord in His infinite wisdom and goodness deemed it best to call Rev. G. C. Vause, better known to many of us as Uncle George, to his reward.

Brother Vause finished school in the old seminary in Ayden, North Carolina, in June, 1903, and was married to his first wife in August of that same year. While living in North Carolina he pastored churches in Wilson, Pitt, Beaufort, and Pamlico Counties. He moved back to his home in South Carolina in 1914, and took the care of Horse Branch and Bethany churches which he served for the rest of his ministerial life. During this time he was also connected with the following churches: Bay Branch, Darlington, Beulah, Lebanon, New Town, Camp Branch, St. Paul, Mother, High Hill, Little Star, and Mt. Elon. One of his favorite Scripture texts is found in Hebrews 6:1, "Therefore leaving the principles

of the doctrine of Christ, let us go on unto perfection . . ." He was a strong contender for the "faith that was once delivered to the Saints." He was one out of few men that could reason Scripture with such accuracy and force that you could not dislodge him from his scriptural point of view. His contention being that in following Christ as our Saviour as we are admonished to do in the Scripture, we are to believe what He said, obey what He said, and trust what He said.

One of the high lights of the last years of his life was to go to church and observe his children working so faithfully in the cause for which he labored so long.

His first wife having been taken from him by death, he married his second wife in 1943, which is a very devout Christian woman. She was a faithful companion until his death. His funeral was conducted by four of his brother ministers, and his tired, weary body was laid to rest under a mound of beautiful flowers with many of his friends and relatives in and out of the state in attendance.

W. L. JERNIGAN

heart they rallied around her like protecting soldiers. They have not only consoled her with words and smiles, but with their willing cooperation to help complete harvesting the crop. Not many do you find rising at 4:30

(Continued on page fourteen)



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS, *Promotional Secretary-Treasurer*

242 VICTOR AVENUE

HIGHLAND PARK, MICHIGAN

## **Foreign Mission Board Moves into New HQ**

Well, here we are in Headquarters Building located at 3801 Richland Avenue, Nashville 5, Tennessee.

At the moment we are surrounded by gray walls with several cobwebs in corners and the place smelling just a little musty. We hope however, before too long, to change the appearance of things. This of course will take time and also finance.

The Foreign Mission Department was the first to occupy the building and we must confess we are anxious for the other departments to move in. There is just something about a big house that calls for company. We understand that the other departments expect to move in around September first.

The Foreign Mission office furniture arrived on Wednesday, August 6, and Mrs. Hubert Sloan, office secretary, began work immediately.

Registered mail from the Detroit office has been sent down by Brother Van Paschall, also some few have begun to address their mail to the present address. We hope others will do likewise and keep us busy writing receipts, sending out books and literature, and answering your letters.

Mrs. Sloan is taking dictation sitting on what could be a soap box and the present environment gives the appearance of missionary work proper.

We are only too glad to do the best we can with what we have and in comparison with the work of our missionaries on the field we certainly have no complaints.

As of this date less than \$2,000.00 has come in for the month of August and we want to remind our people that it will take at least \$6,000.00 per month to keep us operating in the black.

New applications for mission service are being processed. The challenge is great. We need your prayers and trust the Lord will supply every need.

It is necessary that we buy another office desk and chair, addressing machine, wrapping table and other items. Those desiring to contribute toward this expense may do so and it will certainly be appreciated.

Address all correspondence to Free Will Baptist Foreign Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.

REV. RAYMOND RIGGS  
*Promotional Sec'y.-Treas.*

"Greatness of any kind has no greater foe than a habit of drinking."—Sir Walter Scott.

## **From the Field**

August 8, 1953

Rev. Raymond Riggs  
242 Victor Avenue  
Highland Park 3, Michigan  
My Dear Brother Riggs:

Enclosed is our contribution for the month of August to Foreign Missions. As you perhaps know, this is the last for our fiscal year which is now ending. Our association meets next week at Erwin, Tennessee. I only wish it were convenient for you to attend this meeting with us. Your presence would do much to strengthen the mission work in our association. I am aware that the trip would be a long and costly one and that you are tremendously busy, therefore the whole thing is a prohibitive one.

It is ever a pleasure to be associated in a small way with you in this wonderful service for Christ. We are assured that at long last we are getting the results from our money that we have a right to expect. Everyone has been put at ease as to the way the money is being spent. Will you allow me to extend to you the gratitude of a few humble churchmen here in East Tennessee for your faithfulness in this capacity? May the Good Lord continue to bless you with strength to carry on in this capacity.

Please send me some more of the stickers for the penny depositories.

Thanks for the pleasantness of a long and pleasant association.

Yours for the Gospel's sake,

GEO. D. DUNBAR  
*Ex. Sec'y.*

August 3, 1953

Messilla Park  
New Mexico  
Rev. Raymond Riggs  
Highland Park, Michigan  
Dear Brother in Christ:

Enclosed you will find one ten dollar bill to be applied on Foreign Missions or where most needed. We are praying for the work. Hope all Free Will Baptists can pay in to keep the good work going on.

Your Sister in Christ,

VERNA G. EDSON  
Messilla Park, New Mexico  
Star Route A, Box 48

Johnsonville, S. C.  
August 3, 1953

Dear Brother Riggs:

It is with great joy that I write this letter. I read your plea (as most of the other leaguers) for a donation from the leaguers for the installation of an electric power line in Cuba. I brought this before our league tonight and the league voted to send \$25.00 for it. We realize that is far from \$2,500, but we know it will help. We praise the Lord that He

made it possible that we could send even that much. We will remember this also in prayer to God because we know "He is able to supply every need." We desire your prayers.

LITTLE BETHEL CHURCH LEAGUE  
Johnsonville, South Carolina  
MRS. FRANKLIN EADY  
*General Sec'y.*

July 30, 1953

Dear Sir:

Enclosed is \$6.00 for the Foreign Missions to be used as it is most needed.

It was made up by the Pleasant Hill Sunday School by each student giving one penny for each year he or she is old when their birthday arrives.

Sincerely yours,  
MRS. W. A. HALL  
Route 2,  
Pikeville, N. C.

## **On Being a Father**

(Continued from page four)

costs more not to have an adequate church than it will cost to have one. Our children belong to God. They are His trust to us, and it is our duty to consider them as such. The same Jesus who said: "Permit the little children to come unto me, and forbid them not, for of such is the Kingdom of God," also said: "I will build my church." And today Jesus is still building His church that children may be brought up "in the nurture and admonition of the Lord."

It is a sacred trust to be a parent, and with this trust is a solemn responsibility. This is how it feels to be "papa."

## **Mr. Jack Griffin**

(Continued from page thirteen)

a. m. of their own accord to start the long day's work.

My heart is stirred by such a beautiful example of a real Christian family where Christ is King. How marvelous it would be if there were more families like this one. It is a real privilege to visit this home to share their spirit of fellowship and love for Christ and each other.

Yes, it is "good night" now, but soon it will be "good morning" in heaven where we will all meet our loved ones. That time of greeting may be even earlier than we think and so we look forward to the joys of heaven and take comfort in the thought of what God has provided for His children there.

RACHEL E. WOOTEN

Think of it! Make just one person happy each day and in forty years you will have made 14,600 human beings happy—for a little time at least. Who says you can't be rich!

It is the biggest mistake to think you are working for someone else. Try to realize that someone else is paying you for working for yourself.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Stirring Admonitions to Timothy

(Lesson for September 13)

LESSON: 2 Timothy 1:1-14.

GOLDEN TEXT: 2 Timothy 1:7.

### THE HEART OF THE LESSON

The book of II Timothy is the last writing that came from the pen of the Apostle Paul. It was written much later than I Timothy. When Paul wrote I Timothy, he was a free man; but when he wrote II Timothy, he was in prison awaiting death.

Paul was proud of his heritage as a Jew. He did not look upon Judaism and Christianity as being two separate religions. Paul believed that one came out of the other. He felt that when Christ came and gave his life as the sacrifice for sin once and for all, then Judaism had fulfilled its mission and now the Jews should accept Christ and follow in His teachings. As a Jew, Paul had been taught the precepts of Judaism like all other young Jews. He was proud of his heritage of teaching and the Jews' faith in the one supreme God. However, the fact that the Jews refused to accept Christ brought great sorrow to the heart of the apostle.

In verse twelve, Paul gives Timothy the real reason for Christian courage, "For I know whom have believed . . ." Paul knows *whom* not *what* he believes. There is a vast difference between the two. Mere belief in a doctrine will not save anyone, but it is our belief in the person of the Lord Jesus Christ. Even though he is in prison awaiting death, Paul has no reason to doubt Christ or to be sorry that he has trusted in him. This Christ took him when he was a persecutor of Christians and made him a Christian saint. It is this confident belief in Christ that gave Paul the courage to face death without flinching. He recommends such a confident belief to Timothy and to us.—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. "Absence makes the heart grow fonder" is true of those whom we love with a sincere Christian love (Vs. 3, 4).

2. A greater heritage can no one gain than the genuine faith in the Word of God (V. 5).

3. Lest our zeal for Christ should smolder and die we shall have to rekindle God's gift of faith (Vs. 6, 7).

4. To share the suffering of persecuted saints and give us courage instead of shame (V. 8).

5. The eternal purpose of God through grace revealed to us in Christ by faith (Vs. 9, 10).

6. Those who are called to the service of Christ must also bear the cross for Him (Vs. 11, 12).

7. Through Spirit-guided preaching of Gospel truth we shall keep the precious faith He committed unto us (Vs. 13, 14).

8. The strength of grace by which Paul stood is requisite to those who would pass the Gospel on (2:1, 2).

9. If we would win the eternal crown, we must endure hardness and play the game fair (Vs. 3, 5).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL HINTS

1. "*The Spirit of a sound mind.*" Should intelligent life exist in some far-flung planet, and should come to this earth and stand by as a neutral observer watching how men spent their time and health and money, he could not help but exclaim, "Certainly this is a mad world." A form of insanity can be the only explanation for what is going on in the world today. Men and women will work hard all day in order to earn a few dollars which they will spend in a few minutes of pleasure at night. They will take tonics, vitamin capsules, bodily exercises and well regulated diets, only to dissipate their health and vitality in the night clubs, the taverns, the theaters, and on the dance floors. National governments will kill hogs, destroy mountains of potatoes, plow under valuable crops, burn hundreds of thousands of tons of coffee while thousands and hundreds of thousands are starving for lack of food. Nations spend billions of dollars to kill men of other nations and at the same time appeal for millions of dollars to save the lives of disaster victims. Oh, how men need God today, for God can give the spirit of a sound mind!—*The Bible Expositor*.

2. One must refer to II Timothy 3:14, 15 at this point and note that Timothy was trained in the knowledge of the Holy Scriptures. The Word of God was the Textbook, but in these days of twentieth century living among altogether too many believers, the Word of the Lord has been replaced by other things, many of which may be good in themselves, but not the best. Books on child training, child psychology, even boasting the name of Christian and dealing with some very important issues from the Christian viewpoint—these have replaced in many instances the plain, simple, unvarnished Word of God. Parents must remember that only the Word can make the child wise unto salvation; salvation results from a faith directed toward the Word of God (comp. Rom. 10:17).—*Selected*.

### Things to note in the study of this lesson:

1. Paul's noteworthy remembrance of young Timothy.
2. Timothy's gift for the excellency of the heavenly Father.
3. The place the Gospel has in the life of the believer.
4. The Holy Ghost and the Christian follower.

5. The place of faith and courage with the believer.

6. The believer's assurance through faith and works.

—*Advanced Quarterly* (F.W.B.)

## II. THE LESSON ILLUSTRATED

### A HEAVENLY CALLING

#### II Timothy 4:2

Dr. Bob Jones, the president of Bob Jones College, was on a speaking tour in Alabama. He had to drive to Birmingham to have his car overhauled, but on the morning of his departure, rain was falling in torrents. He started nevertheless, after prayer, on the muddy roads. Ten miles in the country the car slipped into a ditch. Dr. Jones had felt certain that God had led him to start. In the pouring rain and mud he walked to a small farmhouse. His knock was answered by a call "Come in."

There sat a man with a group of little children around him. He was trying to dress one little fellow. Dr. Jones asked if the man could get a mule and help pull his car out of the mud. The man looked up, tears running down his face. "I'll help," he said, "as soon as I can dress these children. I buried their mother yesterday." Dr. Jones took one little girl on his lap and put on her ragged stockings, helping with others, as he told the father of the Lord Jesus. "I ought to be a Christian," said the man. "My wife talked to me a lot about it, and I have these kiddies to raise." Putting his arm around him, Dr. Jones said, "We'll settle that right now!" He left the house, thanking God for the Heavenly calling that directed him in strange ways to this needy family, for he left them all rejoicing in the Lord. Is there any work more blessed than witnessing for Christ?—*Illustrations for Preachers and Speakers*.

### COURAGEOUS WITNESSING FOR CHRIST

When we were in Kano, Nigeria, this summer (1951), a young Mohammedan teacher came to us inquiring about Christianity. We finally questioned him, "Do you believe that Jesus Christ is the Son of God?" "Of course I do," he replied. What was our next step? An easy-going American beliefism would never meet his need. We warned him to sit down and count the cost. We told him to be prepared to eat ground glass or to drink poison. Mohammedans who turn to Christ are usually killed in some such manner.

A Nigerian native evangelist recently died of poison in spite of all the medical aid that Western doctors could offer. His wife wavered as the Mohammedans sought in subtlety to win her back into their fold. The missionary challenged her, "Cease wavering; choose Christ or Mohammed, but you cannot serve both." She forthwith came out with a bolder testimony than had her martyred husband. The brother of the martyr had often persecuted his brother, the evangelist. What would he now do? Behold and wonder and worship! This persecutor went to the market, the most public place in the tribe, and boldly declared, "I am ready to die for Jesus Christ." Thus the blood of the martyrs is the seed of the church.—*L. E. Maxwell in Prairie Overcomer*.



# TO STOCKHOLDERS

## and representatives of stock in the Free Will Baptist Press, Ayden, N. C.

Owners, and also representatives of Stock in the Free Will Baptist Press, Ayden, North Carolina, are asked to be present for the Annual Meeting of the Stockholders on the following date: *September 7, 1953.*

The meeting will be held in the Assembly Hall of the Press, beginning at ten o'clock a. m.

In the event that any stock owner, or any representative of stock for church, union meeting, conference, association, or any other church organization, will not be able to attend the said Stockholders Meeting, then we ask you to name your proxy, giving his full name and address as shown below:

### Proxy for Stockholders Meeting

September 7, 1953

I hereby name Mr. or Mrs. \_\_\_\_\_,

Address \_\_\_\_\_, as my proxy

for this Stockholders Meeting. The number of shares: \_\_\_\_\_

Representing person or church organization: \_\_\_\_\_

\_\_\_\_\_

Signed: \_\_\_\_\_

(Note: When you have filled out this, cut it from THE FREE WILL BAPTIST, and mail to Free Will Baptist Press, Box 158, Ayden, North Carolina.)

R. N. HINNANT, *President*

*The proxy at right is for your convenience. If you cannot attend, please appoint someone to represent your stock at the annual meeting.*

REL

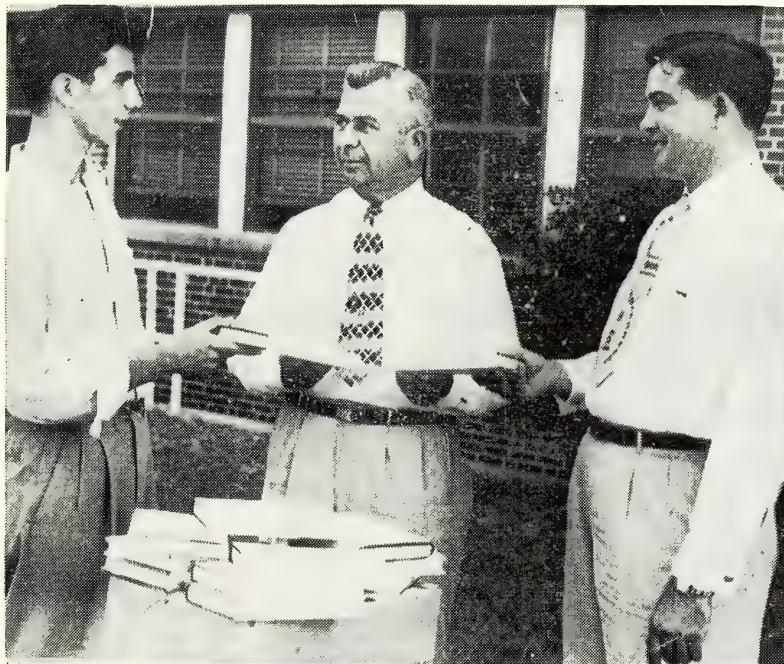
# THE FREE WILL BAPTIST

Library  
Duke University  
Com.

A National Weekly Religious Publication

SEP 11 1953  
Durham, N. C.

## HOSPITAL PRESENTED WITH BIBLES



Pitt County Memorial Hospital, Greenville, North Carolina, last week became the recipient of a gift of 120 King James Bibles, presented by the Free Will Baptist Church through its young people's organization. Shown above, center, is Hospital Administrative Director C. D. Ward, as he accepts the Bibles from Rev. Jerry Ballard of Ayden, president of the Free Will Baptist Second Union League of the Central Conference, and Rev. Frank Davenport, also of Ayden. Money for the Bibles was collected through offerings from the young people of the church. Ward expressed the hospital's appreciation for the gift, and thanked the donors on behalf of all patients.

N THIS  
ISSUE

CHRISTLIKE CHRISTIANS ----- R. S. Beal, D. D.  
THE IRREDUCIBLE CHRIST ----- Rev. J. Robert Dodson  
SOUND DOCTRINE ----- Rev. W. A. Carnett

AYDEN, N. C.  
SEPT. 9, 1953  
Vol. 68 No. 35



## A RIGHT VIEW OF CHRIST

Last March at the Bible Conference held at the Bible College, Rev. Charles Thigpen said in one of his messages, "As I have studied church history, I have been amazed to note that nearly all the errors that crept into the early church were errors concerning the person and work of Christ."

A true statement! Yet it applies not only to the early church, but to the church in all ages. Look at some of the modern cults and their views concerning the person and work of Christ.

Christian Science teaches that the virgin mother conceived this idea of God and gave to her ideal the name Jesus and that Jesus was the offspring of Mary's self-conscious communion with God. This, of course, is in line with their teaching concerning the non-existence of matter. According to this theory, Jesus is not God as he declared, but is a divine ideal.

Russelism teaches that Jesus was not divine and that he did not rise from the dead. This theory says of Jesus' Resurrection that we know nothing about what became of Jesus' body. In all their writings much is made of the work of Jesus. This is deceptive because it is taught that he was a perfect human being but was not God in the flesh.

Mormonism teaches that Christ was a descendant of David by plural wife Bathsheba, and if David had not been a polygamist there would have been no Redeemer. According to this group, Joseph Smith is a prophet of God and is, therefore, equal with Jesus Christ.

On down the line one could go. Every cult, every departure from fundamental Christianity has its origin in its view concerning Jesus Christ. Christ is Christianity; therefore, to have a right concept of Christianity one must have a right concept of Christ.

## LENGTH OF PASTORATE

Sometime ago a young pastor came into our office to discuss his work with us. In the course of the conversation, he asked this question: "How long should a pastor stay at the same church?"

Some say that a pastor should never stay long at one place—say two or three years. But others insist that the longer a pastor can stay at a place the more valuable he becomes. These two answers form the extremes, perhaps the best answer is between them.

This question should be considered both from the standpoint of the pastor and the church. Assuming that there is a fine spirit of fellowship and cooperation between pastor and people, that the pastor has been in the same place for a number of years and is strongly entrenched in the hearts of his people, and that the people know him, love him, and trust him, is there any justification for a change?

Some would say yes; it is better to move at high tide. But, to us, this does not seem reasonable. A baseball manager never breaks up a winning combination because it is a success. The business man doesn't fire an employee because he is making good. We are not saying that a pastor should remain at a place until his work proves unsuccessful, but neither are we saying that he should move because he is successful.

A pastor should not move just because the work is lagging. One can't expect to travel in high gear all time. Moreover, lagging interest on the part of people is often due to lagging interest on the part of the preacher. In this case, the move should be in the heart of the preacher and not from one church to another.

A pastor should not move just because he feels that he is not appreciated. Are pastors laboring for appreciation or for the glory of God and His cause? Certainly all want to be appreciated and we do better work when we think that we are. But what does appreciation, expressed or unexpressed, have to do with conviction and duty? If Jesus had let the lack of appreciation affect his mission to earth he would have resigned before the job was finished.

A pastor should not move just because there are problems in his pastorate. Some problems can be solved. These we should pray and work to solve. Some problems are unsolvable. These we must learn to live with. Running does no good. Problems are everywhere.

Before a church decides to change pastors or a pastor decides to change his pastorate much prayer and deliberation is in order. Each case must be settled on its own merits by those who are most vitally concerned. The three parties involved in the decision are the church, the pastor, and the Lord. Let us be sure that we do not leave the Lord out of the matter.

## The Mail Box

### A BETTER PUBLICATION

"I have been enjoying your publication, THE FREE WILL BAPTIST, for several years. It seems to me that with each passing year it becomes a better publication. May God's blessings continue to rest upon you and those whom you are serving."—Rev. Jack R. Dodson, Oklahoma City, Okla.

[•]

### SUGGESTION

"Could THE FREE WILL on the front of the paper be increased in size so as to be as conspicuous as BAPTIST?"—Wayne Hicks, Panama City, Fla.

(Editor's Note: Thank you for the suggestion. This will be done soon.—F.B.C.)

[•]

### CONGRATULATION ON IMPROVEMENT

"May I say that the change or transformation through which THE FREE WILL BAPTIST has come during the past two years is certainly worthy of commendation. Congratulations on the one-hundred percent improvement."—Louis H. Moulton, Savannah, Ga.

[•]

### ENJOYS THE PAPER

"I must say a few words about how much I appreciate THE FREE WILL BAPTIST. I take several religious magazines (monthly), but none are enjoyed as much as our paper. May God bless the work through you, and may our paper grow more and more."—Mrs. I. W. Swindle, Arapahoe, N. C.

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinant, Chm. L. B. Manning, C. J. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# We Need a Revival in Prayer

Rev. L. N. Day

SO much emphasis cannot be placed upon the exercise of prayer, which is so vital to the Christian life, and essential to the progress of the Kingdom of God. Without a revival of the spirit of humble prayer there can be little other revival among the people. The prayer of faith prompted by desire turns the key which unlocks the storehouse of God's grace, and places at our disposal the energies of God's Spirit, the merits of Jesus' sacrifice, and pours out upon us every needful blessing according to the promises of God.

The grace of God is held, or withheld, subject to the prayers of the church. All may be heard for the asking. God is on the giving hand.

The condition is "Ask-Seek-Knock"—yet how many are dumb before the throne of God?

The spirit of prayer is nevertheless slipping away from among us. The art of prayer is passing. In many homes the family altar has never been erected. Children would be frightened to hear their parents praying to God. The secret closet of prayer is vacant and neglected.

People are not praying as their forefathers prayed. The busy world, its swirl of gaiety and distraction, its riches and pleasures, its sins, has crowded out prayer from many homes and hearts.

We do not too freely appreciate the prayer meeting, and too few to participate in its service. The prayer of many is familiar to other gatherings, but the voice is never heard at the throne of grace. If we do not ask, it is not because we have no needs. As little children we are ever needy and dependent upon the Father.

The desire for spiritual verities is wanting. The child that will not ask for bread is not hungry. When prompted by hunger they do not need urging to ask.

Jesus said, "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Again He said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

With the passing of the spirit and power of prayer, we note with sorrow and alarm the loss of the spirit of revival seasons.

Souls are not found crying out, "Sirs, what wilt thou do for me?" because there are no Silases and Priscillas praying the spirit of conviction upon them.

Happy conversions and deepened religious experiences are less common than formerly, because the church has stifled the voice of the praying church.

The great revival climaxes in the life of the congregation are not aimed at, or reached, because the price is intercessory prayer.

The world is not made to feel its burden of sin, nor Christians to discern the remains of sin lurking in their hearts. These condi-

tions will only change when God's people again have a mind to pray.

When the skies above him were as brass, and the earth beneath his feet was parched with thirst, old Elijah bent low and prayed. Again and again he prayed, until assured that a cloud like a man's hand was rising out of the sea. He felt some responsibility for the drought's being, and much responsibility for its continuance. Because he prayed, the winds blew, the floods refreshed the streams that were dried up. The thirsty lands were drenched again and again. O for a revival of spiritual things, born of such prayer!



ODAY we have spread before us a Christian faith which is large and ample, going to the depths and reaching to the heights, and extending to the breadth of man's religious aspirations and needs.

Often God is restricted in his affiliations with man to the process of the natural order. Religion is often set forth as a useful function which is to be used only in the emergencies which develop in the lives of mankind.

There are many half way positions between Christianity and the self-made systems of man. And it is through these many systems that countless numbers of souls shall be eternally lost. The sort of coercion which is now being employed against the Christian faith is not the power of ecclesiastical authority with dungeon and rack, not the power of civil government enforcing conformity; it is rather the systems based upon a culture taking its rise in, and shaping its course in physical science. Therefore, the time has come for Christianity to lift its voice for its freedom of rights.

There is no conflict between Christianity and true science, however, the issues of discussion have often been labeled as scientific answers and yet the answers were not in any way connected with the scientific field of reasoning. Christianity welcomes every legitimate test. The only complaint is that it has been given exceptional treatment in which the facts in the background of its life are suppressed. The divine element in the gospels and in the life of Jesus is dealt with by many modern writers who never take the pains to find out the sort of problems they are dealing with. Some have shown the grossest ignorance of the nature of the written Word and the life of Christ.

What Christianity asks, therefore, is not an exceptional, but rather fair treatment. It cries out against dealing with the self-made systems which were formed to destroy the

Too often they are worked up, rather than prayed down. Many made revivals lack the spiritual emphasis and Divine manifestations, that of yore characterized the revival seasons.

When the early church tarried in prayer in the upper room for ten days, their pleadings were suddenly turned into praising God, who as a mighty rushing wind swept in upon them, and cloven tongues of fire sat upon their heads, and warmed their waiting hearts.

The early church was moved and stirred and multiplied. The modern church and sinful world again awaits the movings of the Holy Spirit in Pentecostal power.

But the prayer line connecting us with the power house is broken down, and must first be repaired.

Therefore we must conclude, that until we can have a wide sweeping revival of prayer the revival along spiritual lines is very improbable, if not wholly impossible.—The Evangelical-Messenger.

## The Irreducible Christ

REV. J. ROBERT DODSON

fundamental principles of Christianity and then having these base principles placed in a position where they have opportunity to attach themselves to the tender minds of the youth of our nation.

The Spirit of every Christian is one which has a noble devotion to facts. The passion for reality, the hatred for sham, the desire to know and to proclaim the truth at all times. Opinions shall always come and go, men shall continue to try to speak the language of Christianity who have never learned it. And in the wake of public opinion it appears that many are seeking a creed which appeals wholly to reason and not to faith. And never, until we go down to the deep currents of a man's spiritual life, shall we find the truly significant factors in the great issues now being threshed out.

The self-made systems of man have an ever-increasing tendency to reduce the reality of Christ to only a figment of the imagination of man and to destroy the elements in religion which make it a usable power. These base systems have a conception of God as a person who is to be regarded as powerless. They conceive of a person being capable of speaking to men, and then close his lips. They begin by regarding God as having capacity for answering prayer, then tie both his hands behind his back with the law of physical continuity.

The value of Christianity is its distinctiveness. It presents a contrast to all other forms of life and culture. Because of this contrast it serves to enrich and glorify human life. Too often have we spent valuable time endeavoring to bring Christ down to the level of humanity. The teachings of Christ and his life are on a fixed plane and if it is to be obtained by mankind we must ascend to the

(Continued on page fourteen)



# Christlike Christians

"But Jesus said unto him, Follow Me; and let the dead bury their dead" (MATTHEW 8:22).

When the Lord Jesus said, "Follow Me," he issued a great challenge. In this simple statement of two words He is calling men to give up the common pursuits and comforts of life. To the fishermen of Galilee, He said, "Follow Me, and I will make you fishers of men" (Matt. 4:19). To a tax gatherer by the name of Matthew, Jesus said, "... Follow Me. And he arose, and followed Him" (9:9). Later on the Saviour said, "And he that taketh not his cross, and followeth after Me, is not worthy of Me" (10:38). One cannot help but wonder how such an appeal as "follow Me" strikes those upon whose ears it falls today.

In a letter to the Philippians the Apostle Paul wrote, "If there be therefore any consolation in Christ..." (Phil. 2:1). Often in moments of physical weakness we need a stimulus so we call in the physician who after diagnosis, administers according to the need. Some foolishly turn to things which are harmful, but the child of God has the joy of turning to the Lord Jesus as his stimulus, "If there is therefore any stimulus in Christ." There is a real stimulus in His words, "Follow Me."

Many who profess to be Christians have never seriously attempted to follow the Saviour. They bear the sacred name, but do not manifest the holy character of their Lord. There can be no question but that nominal Christians, or carnal ones as Paul called them in his Corinthian Letter, have caused our Lord more heartaches than any other class of beings in His universe. So much has been committed to them, the Divine call has been so insistent and the needs are so overwhelming, to be indifferent to all of this, is to cause the Saviour deep concern.

I am not going to deal with Christlikeness in doctrine as important as this is, but rather Christlikeness in deportment. My appeal is not so much to belief as to behavior. Some weeks ago we had the privilege of escorting some friends through the Colossal Cave which some day may make our community famous because of what may be discovered upon further exploration. It is a subterranean passage which has been explored for thirty-nine miles with no sign of reaching the other terminal. Stalagmites and stalactites with thousands of other beautiful crystal formations are found in endless profusion, yet all remain in abject darkness until the light is turned upon them. The beauty is there but only when the light shines is it apparent to the visitor. This reminds us of ourselves as Christians who have within us the very nature of Christ Himself, and daily we are to so live that when the light of another's scrutiny is turned upon us, the Divine

characteristics will be apparent. No doubt we are a disappointment to many who come in contact with us for they expect much and find so little.

As we think of what it means to be like Christ let us consider first, being like Him.

## IN OBEDIENCE

Concerning Himself, He said, "And He that sent Me is with Me: the Father hath not let Me alone; for I do always those things that please Him" (John 8:29). This is an amazing witness which Jesus bore concerning Himself, a witness which no other human being can bear. The more we study the life of Christ and face every possible aspect of it, the more one comes to realize the truthfulness of His statement. He obeyed His Father in thought, word and deed to the extent there was not the slightest deviation from the Divine will. Looking down through the centuries to the appearance of Jesus, the Psalmist put these words upon His lips, "I delight to do Thy will, O my God: yea, Thy Law is within my heart" (Ps. 40:8). It was not drudgery for Him to obey His Father. To obey Him was the passion of His life for He found pleasure and delight in so doing.

It seems hard to get the people of God enthusiastic over doing the will of God. Crucifixion of the self-life is about the last thing many Christians are willing to attempt. The late Gypsy Smith used to say that you could not get a "hallelujah" out of some Christians if you squeezed them through a wringer. There is no fervency about them. Many of us are like poor old afflicted Job who at first thought only to vindicate himself, or we are like the fleeing Jonah hunting an excuse for his disobedience. One day passing down the street I saw a sign in a merchant's window which read, "We aim to please," but a great many people who did business with him felt that he ought to take a little time off for target practice.

Little do we realize the awful price of disobedience. It is disobedience that destroys the serenity of home life. It is disobedience which breaks the ranks of armies and courts defeat. It is disobedience to the Word of God which mars the possibility of becoming Christlike. Some think it is not necessary to be baptized, but I ask—what did Jesus do about it? Others think it is not necessary to identify themselves with the body of believers. Yet this is the very thing which our Lord did during His days upon earth. He not only gathered around Himself those whom He called disciples, but by His baptism identified Himself with the believing remnant of Israel. We meet on every side those who do not believe in missions and who feel that if they maintain the local work their obligation is met. They have closed their eyes to the example of the greatest of missionaries, even the One whom they ac-

knowledge as Saviour. They have turned a deaf ear to His command to go into all the world and preach the Gospel. All of us need to ask God to help us to obey His voice without question and for strength to refuse to compromise at any point.

A touching story comes from China about a group of precious Chinese Christian girls. Continually the Boxers said: "What is there in this Jesus Way to give weak women and children such courage? What is the secret? There lived a girlish native teacher in a school near the Great Wall. The American missionary was absent at the time when the Boxer outbreak was on in fury. Her relatives offered this Chinese teacher safe hiding, but she refused to leave the seventeen girls who could not reach their homes. They hid in the fields of tall grain, in caves, or wherever they could find shelter. But after long wanderings they were hunted down like wild beasts and captured. All the way to the place of execution the young teacher strengthened her little flock by exhortations to follow in the steps of the Lord Jesus even unto death. Enraged by the fearless calm the Boxer ruffians halted the procession by the wayside. Without flinching this beautiful maiden teacher offered her head to the sword. When put to the test a little later of bowing before the idol in the temple, not one of the seventeen pupils consented—every one quietly accepted death in the Name of the Master. They followed Him to the very end. This is the obedience that our Lord desires. It is Christlike in character.

Another aspect of Christlikeness is

## IN SEPARATION

We read of Jesus, "For such an high price became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). We could dwell with profit upon each one of these characteristics mentioned of Him, however we want to emphasize but one, "separate from sinners." Jesus walked a lonely path and not too many have walked that way since His day. His was the pathway of separation from the world. While He was in the world, He was not of it. He passed through it, but He did not partake of its affairs. Indeed in truth He was as a root growing in dry ground. While Jesus associated with men for the purpose of winning them, He did not partake of their evil ways, nor did He affiliate Himself with their ungodly organizations. Even though He held Himself aloof from others, He won men to Himself.

The Word of God is replete with illustrations of men of old who sought to be pleasing to God in the matter of separation from the world. Moses, brought up in all the culture of the royal court of Egypt, forsook it and lived with God in a desert place. Daniel and his com-

# by R. S. BEAL, D. D.

First Baptist Church, Tucson, Arizona

ions refused to defile themselves with the  
at from the king's table, and chose a simple  
e which they knew would be pleasing to the  
d whom they served. Joshua could say to  
about him that "... as for me and my house,  
will serve the Lord." The glitter and glare  
worldly things had no attraction for these  
en.

We wonder if Peter, Philip and Paul, whose  
names loom large in the pages of the Book of  
Acts, were to return as did Moses and Elijah  
to the Mount of Transfiguration, would they  
recognize the Church as they knew and under-  
stood it in their day? We speak of the Church  
as being an assembly of called-out ones, yet  
thrust into its bounds there is a strange mixture  
of the world, flesh and the devil, a sort of re-  
fined hodge-podge which is anything but  
Christlikeness.

I once saw a sign over a road which read,  
"Abandoned, travel at your own risk." God  
calls upon His people to turn aside from the  
bad way, a road which has been abandoned

to Him and walk the narrow way to glory in  
broken fellowship with Himself. It is whol-  
ly impossible to be like Christ and indulge  
in the things of the world, no matter how attrac-  
tive they may seem. "Love not the world,  
neither the things that are in the world. If  
any man love the world, the love of the Father  
is not in him" (I John 2:15). I would rather  
travel the narrow way at His risk than the  
broad way at my risk.

All Christians are called upon to be Christ-  
like.

## IN HUMILITY

In this our Lord set the example. "Let this  
man be in you, which was also in Christ Jesus:  
who, being in the form of God, thought it not  
robbery to be equal with God: but made Him-  
self of no reputation, and took upon Him the  
form of a servant, and was made in the like-  
ness of men; and being found in fashion as a  
man, He humbled Himself, and became obedi-  
ent unto death, even the death of the Cross"  
(Phil. 2:5-8). Paul reminds us that "He  
humbled Himself." How beautiful this is and  
how contrary to the sinful nature of men! In  
spiritual language the way up is down. Jesus  
made this plain in His earthly ministry when  
He said, "Whosoever therefore shall humble  
himself as this little child, the same is greatest  
in the Kingdom of Heaven" (Matt. 18:4). And  
further, "And whosoever shall exalt himself  
shall be abased; and he that shall humble him-  
self shall be exalted" (Matt. 23:12).

It is said that a young minister was preach-  
ing a sermon on Christ washing the disciples'  
feet, and in the midst of it he said, "Do you  
know, friends, we are all fighting for the top  
of the church, but there are few fighting for  
the towel." This was a crude way of saying  
that there are very few willing to be the last,

the lowest and the least in the Church of Jesus  
Christ. I am sure that when we are willing  
to take the towel and, as it were, wash the  
feet of the disciples, we shall hear Him say,  
"Well done, good and faithful servant..."

I am sure of this, self-indulgence always  
ends in loss, whereas self-denial always results  
in gain. It has been well said that when we  
lend our achievement to another as a footstool  
for him to stand upon we gain immeasurably  
and another is lifted higher. Whenever we  
imagine we are too big for the smallest job in  
the service of Christ, then we are too small for  
Divine usefulness. Truly it is possible for men  
to be too big for God to use but never too  
small.

The moment we begin to boast about our  
humility, that moment it flees. "... God  
resisteth the proud, and giveth grace to the  
humble. Humble yourselves therefore under  
the mighty hand of God, that He may exalt  
you in due time" (I Peter 5:5, 6). We know  
that "... the ornament of a meek and quiet  
spirit ... is in the sight of God of great price"  
(3:4). We are sure that "the meek also shall  
increase their joy in the Lord..." (Is. 29:19).  
But the pity is we are tempted still to vaunt  
ourselves and to be puffed up! The world says,  
"Let him take that hath the power, and let him  
keep who can." But our blessed Saviour said,  
"Blessed are the meek; for they shall inherit  
the earth" (Matt. 5:5). Let us pray that God  
will enable us to take these glorious truths to  
heart and manifest them in daily living to the  
blessing of those who come in contact with  
us.

Another grave responsibility which rests up-  
on all who name the wondrous Name of Christ  
is to be like Him

## IN FORGIVENESS

Here is one of the hardest grades to make in  
the pathway of Christian experience. At the  
hands of our Lord we have received a full  
and free forgiveness. There are no degrees  
in the forgiveness which He has provided for  
us. Divine forgiveness is either full, complete  
and permanent or it is not forgiveness. This is  
the appeal made by Paul when he wrote, "And  
be ye kind one to another, tenderhearted, for-  
giving one another, even as God for Christ's  
sake hath forgiven you" (Eph. 4:32). As we  
have needed forgiveness, so we ought to for-  
give.

This question of forgiveness bothered Peter  
so he came to the Saviour with a question,  
"Then came Peter to Him, and said, Lord, how  
oft shall my brother sin against me, and I for-  
give him? till seven times? Jesus saith unto him,  
I say not unto thee, Until seven times:  
but, Until seventy times seven" (Matt. 18:21,  
22). We believe the significance behind this  
number centers in the completion of the pur-  
pose of God. It was a number familiar to the

ears of those who knew the Book of Daniel.  
Through His great prophet of old, God had  
given the Jewish nation a cycle of four hun-  
dred and ninety years in which to make an end  
of sin and to bring in everlasting righteousness.  
It is only after this period of time comes to an  
end that Israel will pray the imprecatory pray-  
ers as recorded in the book of Psalms. The  
"seventy times seven" period was no doubt in  
the mind of the Saviour when He used it in  
His answer to Peter as to the number of times  
forgiveness should be forthcoming. We are to  
forgive until the day of judgment when God  
takes over and deals with the sinner.

Every Christian is enjoined to love his en-  
emies and to do good to those who spitefully  
use him. If he feels this is impossible, then he  
needs to seek that grace which will enable him  
to be Christlike in this respect. There is noth-  
ing which so mars the image of Christ in us as  
the spirit of unforgiveness. It breathes of the  
flesh, pleases the devil and injures our testi-  
mony.

We are further enjoined to imitate Christ

## IN LOVE

Paul wrote to the Romans about the love of  
God being shed abroad in our hearts by the  
Holy Spirit. It is a love beyond that which is  
human, a love which enables us to love those  
who are unlovely, a love which stoops to the  
lowest depths to lift others. This is the love  
which filled the heart of our Saviour and  
which carried Him to the Cross for our redem-  
ption. While we love our schools and honor  
education, it takes more than a college degree  
to make us Christlike in this respect. Only by  
the power of God's Holy Spirit can we be  
brought into conformity to the image of Christ.  
Moody was not an educated man, yet he had a  
heart which was filled with the love of God,  
and he moved the American continent as no  
other preacher has ever stirred it.

We read so often of our Lord that He was  
"moved with compassion." His love knew no  
barriers. It leaped over all the fences of racial  
prejudice so that when He hung a bleeding  
victim upon the Cross, it was for the sins of  
all the world. It is said there was a sign in  
front of a London church which read, "Jesus  
Only," and indeed it was a very good motto  
to suspend in front of a church building.  
Everything about the building and about the  
membership within it should point to "Jesus  
only." But one night a severe wind blew down  
the first three letters of the sign so that it  
read, "us Only." When a church exists for it-  
self alone it is because it is devoid of the love  
of God, the love which makes us Christlike.

There is nothing greater in this world for  
the child of God than to be Christlike. No  
matter what else he may try to be or do, if he  
is not seeking to be like the crucified and risen  
Saviour, he is falling short of the will of God.



# NEWS NOTES

## ADDRESS CHANGES

Rev. S. R. Kennedy, 408 Greenview Drive, Greenville, North Carolina.

[/]

Rev. J. B. Narron, 1109 Mordecai Drive, Raleigh, North Carolina.

[/]

Rev. R. B. Crawford, 303 Meade Street, Greenville, North Carolina.

[/]

Rev. Rashie Kennedy, 557 Evans Street, Greenville, North Carolina.

\* \* \*

## YOUTH RALLY CONFERENCE

The District Youth Rally of the Third Union of the Eastern Conference of North Carolina will meet with Dailey's Chapel Church, Saturday night, September 19. The principal speaker will be Miss Zaline Lloyd, missionary from India, and a very interesting worker with our youths. Ralph Summers, president, invites all to come with a prayer for the rally.

\* \* \*

## WINS FIRST PLACE IN SWORD DRILL

Miss Judy Eagleton, a member of the Intermediate league of the First Free Will Baptist Church, Ft. Worth, Texas, represented the West Fork Association in a sword drill at the Texas State League Convention held at Woodlake, Texas. She won first place and represented the state of Texas in the sword drill at the National Association.

Others who attended from leagues of the First Church of Ft. Worth were: Marjorie Ann White, Sharon McMicken, Amanda Hendricks, Bobby and Joe Goynne, Rev. Kenneth Eagleton, Mr. and Mrs. Raymond Guthrie, and the pastor, Rev. C. B. Thompson.

\* \* \*

## EASTERN DISTRICT LEAGUE RALLY

The Eastern District League Rally met Saturday night, August 29, with Mosley's Creek Church, Dover, North Carolina. The program opened with the singing of the league song led by Rev. J. C. Griffin, followed with prayer by Mr. Griffin. Mrs. Marie Newell of the local church conducted the devotion. The offering for the evening amounted to \$4.96.

Following the business session Moseley's Creek presented a program, "The Way." Mr. Griffin said a few words concerning league rallies and included that the next rally would convene at Lowland Church. The congregation sang "Give of Your Best to the Master," then the league motto and benediction were repeated.

Since the rally was composed largely of the local church, all of the officers were not elected. Those elected were as follows: President, Bill Daugherty, Mosley's Creek; Vice Presi-

dent, Mr. Perry, Ruth's Chapel; Secretary, Barbara Bell, Ruth's Chapel; Treasurer and Assistant Secretary, Emma Sue Ormond, Mosley's Creek. All of the other officers are to be elected before the next rally by a committee.

\* \* \*

## WARDEN'S GROVE HOME-COMING

Warden's Grove Church, Lowland, North Carolina, Pamlico County, will observe its home-coming day the second Sunday in September. A special program has been arranged. All former pastors, members and friends are invited to attend this service.

\* \* \*

## PINEY GROVE REVIVAL

The Piney Grove Church, Kenly, North Carolina, and its pastor, Rev. Gideon Stevens, invites everyone to attend their revival which will begin September 13 and continue through September 27. Rev. W. A. Martin of the Cape Fear Conference will be the guest speaker each evening. Services will begin each evening at 7:30 o'clock.

\* \* \*

## REVIVAL AT STONY HILL

Revival services will begin at Stony Hill Church near Middlesex, North Carolina, September 20, and continue for one week. The Rev. J. B. Ferrell, a former pastor, will be the guest speaker. Song services and special music will be under the direction of the pastor, Rev. A. B. Bryan.

\* \* \*

## ALABAMA REVIVAL

The Sulphur Springs Church, Samantha, Alabama, had a very successful revival from August 9 through August 23. Services were held each morning and evening. Rev. Lester Jones of Cordova, Alabama, was the visiting evangelist.

The church was greatly blessed and revived with seventeen precious souls being saved. One young man from Northport Church dedicated his life to full-time Christian service and accepted his call to the ministry. Rev. G. W. Franks, Cordova, Alabama, is the pastor.

\* \* \*

## SIDNEY CHURCH HOME-COMING

The annual home-coming of the Sidney Church, Ransomville, North Carolina, together with a dedication service in which the new church building will be dedicated to the service

## COMING EVENTS

Sept. 16 & 17—North Carolina State Convention

Sept. 27 - Oct. 4—National Sunday School Week.

October 1-31—Protestant Press Month

October 30-31—Florida State Association

of the Lord with all debts paid, will convene on Sunday, September 20. Services will begin with the 11 o'clock service, and lunch will be spread picnic style on the church lawn noon.

On Monday night, September 21, a series of meetings will begin at the church and continue through Wednesday night, September 30. Rev. Ronald Creech will be the evangelist to speak each evening. Rev. Ralph Osborne, pastor of the local church, will direct the singing. Everyone is extended a very cordial invitation to worship in these services.

\* \* \*

## WATERY BRANCH HOME-COMING

Watery Branch Church near Stantonburg, North Carolina, Wayne County, will observe its annual home-coming day Sunday, September 13. All former pastors, members and visitors are invited to attend this service. The afternoon service will consist of singing. All singers are invited to help in this song service. Rev. Danny Jenkins of Sneads Ferry, North Carolina, is pastor.

\* \* \*

## MT. TABOR HOME-COMING

The Mt. Tabor Church near Creswell, North Carolina, will observe its annual home-coming Sunday, September 13, 1953. A program has been arranged with a picnic lunch being served at the noon hour. All members are invited to attend this service also any visitor is welcome.

\* \* \*

## MT. ALLEN TO OPEN

Mt. Allen Junior College will open September 21 in the Beulaville, North Carolina Church building. This is a temporary location for the college. Negotiations are being made for the purchase of a permanent location in Mt. Olive, North Carolina.

Both Bible and commercial courses will be offered this year. Interested students may obtain information from Rev. Lloyd Vernon Richlands, North Carolina.

\* \* \*

## SCHOOL TRAINS FUTURE WIVES FOR MINISTERS

Because the minister's wife has many peculiar problems, Boston University is now offering a course to young women who seek some background in subjects that will better fit them for this role.

The course was established to give them a background of theology and some knowledge of the problems their husbands will face. Other women often assume that the minister's wife shares her husband's knowledge of religion and call on her for answers.

\* \* \*

## GRAHAM REACHES 513,000 IN DALLAS

Evangelist Billy Graham closed the twenty-first major evangelism campaign of his career by addressing a crowd of 75,349 in the Cotton Bowl in Dallas, Texas. The big attendance smashed Graham's previous single-audience record of 60,000—set in Houston's Rice Stadium on June 1, 1952. The evangelist called the Cotton Bowl meeting the largest single evangelist audience in church history. In his four weeks in Dallas, Graham preached to an estimated 513,000 persons. This set a record for any Graham campaign. The previous high was a total attendance of 384,000 in St. Louis, Missouri, in May.

At the Cotton Bowl service each person, on entrance to the stadium, was given a packet containing a match. During the service the evangelist asked that all stadium lights be extinguished. "I am going to strike a match, which is only a small gleam of light," he said. "Then all of you strike your matches, the light will become stronger, like the light of faith. Let us remember our boys in Korea and pray for the flame of freedom will burn forever throughout the world." The darkened bowl burst into a sea of gleaming lights as the thousands of matches were ignited.

Earlier, at the morning service of the First Baptist Church, Graham became a member of a congregation. With a dozen others, he walked down the aisle of the big church, which has more than 9,000 members and is said to be the largest white Baptist congregation in the world. He shook hands with Dr. W. A. Criswell, pastor, and the two men embraced. Overcome by emotion, it was several minutes before Dr. Criswell could regain composure enough to speak. Both wept openly. Graham said he was transferring his membership from the Curtis Baptist church in Augusta, Georgia, because he rarely visits there. He decided that he often stops in Dallas while traveling to Hollywood to make religious films. The evangelist has been ordered by his doctor to take a five-week rest because of a nervous condition.—*Christian Newsette*.

\* \* \*

#### R. BROOKS CONDUCTS OTTER'S CREEK REVIVAL

Dr. J. J. Brooks, Kannapolis, North Carolina, will begin a revival meeting at Otter's Creek church, Sunday night, September 13. The church is located on highway 258, three miles north of Fountain, North Carolina. Services will begin each evening at 7:45 o'clock.

Also on Sunday, September 20, the annual home-coming service of the church will be served. A special program has been arranged. All former pastors, friends, and the public are invited to attend these services.

\* \* \*

#### "SPEAK UP," SAYS EISENHOWER

The clergy should say what they have to say without timidity, President Dwight Eisenhower advised 250 Washington pastors. "I see too few militant preachers and chaplains," he stated.

"I so firmly believe that all free government must be soundly based on a religious faith that it seems to me no one who is teaching moral or spiritual values has any right to be apologetically," said the president. He sometimes quarreled with army chaplains, the president admitted, and "it was always because they were too diffident in their preaching, think they should have been a little more intelligent."

\* \* \*

#### "WHAT SHALL IT PROFIT?"

When 22-year-old Jeanette Altwegg won the Swiss fancy skating championship recently, she was offered the equivalent of \$20,000 to become the star of an international ice revue. Jeanette firmly but politely turned her back on the offers. Instead, she took a post as housemother in the Pestalozzi Children's Village, in Trogen, Switzerland, earning \$120 a month, less than average European factory pay.

Her reason, the best in the world: "I can serve Him better as a housemother than as a skating star!"—*The Lutheran*.

\* \* \*

#### HALES HOME-COMING SPEAKER

Rev. W. A. Hales, Norfolk, Virginia, was the guest speaker at the annual home-coming services, Sunday, August 30, Hickory Chapel Church, Ahoskie, North Carolina. Besides Mr. Hales, there were four other visiting ministers: Revs. D. W. Alexander and A. B. Chandler, former pastors, and Revs. D. W. Cherry and Walter Reynolds. Mr. Reynolds is the incoming pastor for the church, replacing Rev. Ronald Creech.

Lunch was spread on the church grounds at the noon hour with everyone enjoying a delightful meal and fellowship together.

Special music for this service was furnished by the Portsmouth, Virginia, Quartet.

At present, Rev. Louis H. Moulton, Richmond, Virginia, is conducting a revival in the Hickory Chapel Church. Everyone is invited to attend this meeting.

## Paragraphs

If you are saved by grace, live graciously.  
—Rev. Charles Fuller

•

When we lose God, life itself goes to pieces. The arches crash for there is no keystone to hold them together.—H. K. Downie

•

Never with the Bible in our hands can we deny rights to another, which under the same circumstances, we would claim for ourselves.  
—Spring

•

I pray Thee to increase my power to suffer in silence that I may not add to the woes of others, and do help me to smile and carry a cheerful voice that I may add a few more rays of sunshine to the brightness of the day.—Boyhood Life.

## The Preacher's Life

Mrs. J. D. (Nellie Lee) White

My daddy is a preacher, has been over forty years;

He has shared many, many joys, and shed innumerable tears.

He preaches Jesus in the old-fashioned way;

Hews it to the line and lets the chips fall where they may.

He never has been wealthy in this world's goods, not by any means;

As for the modernistic trend, he ever farther leans

Back to the Cross of Calvary—warning of their sin;

He tells the same old sweet story to every class of men.

First he rode a mule who loped with him many a mile,

Now in his new Chevrolet; he can think back with a smile

To that first new Model T he was so proud to own;

He bumped over roads that looked like they were to be sown.

And that reminds me too of "that old fashioned pay";

They'd say, "Bro. George, bring a truck and get a few bales of hay."

Perhaps some corn and molasses—and butter and eggs too;

They do much better by him now; but life was by no means blue.

He has married many a couple and buried scores of dead,

And baptized many hundreds who to the Christ he'd led.

He not only preached the Word, he prayed and led the songs too.

He'd often go early, to sweep the floor and dust the pew.

I have seen him get some wood to build a fire in the old heater,

While waiting for the folks to come to learn of Paul and Peter.

They came in wagon and on foot, and never seemed to care

If they weren't out by twelve o'clock—they had the time to spare.

Without rushing to and fro as we do in this modern day,

With all our time-saving devices, we hardly take time to pray.

I owe so much to this good man and his companion too,

Who has been faithful through the years and often had to do

Without many things to make her life easy like many another.

So, thank you God for giving me a preacher dad and a saintly,

Christian mother.

— — —  
Dedicated to my parents, Rev. and Mrs. G. C. Lee, Sr., of Calhoun City, Mississippi, who are still active in the service of our Lord.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Why is it that there is nothing said in the Bible during the Jewish era about the Gentiles' salvation and no account given of a Gentile being saved?*

—Mrs. F. Morris, Fremont, N. C.

**ANSWER:** This is by no means true of the Bible for even though in some passages a particular class or nation is God's special object of concern there has never been a time when the invitation to return to God for salvation was not extended to the whole lost world.

The purpose in the call of Abraham, the father of the chosen nation, was that he be a blessing to all the people of the world. Gen. 12:12b, "And I will bless thee, and make thy name great; and thou shalt be a blessing," Verse 3b, "And in thee shall all families of the earth be blessed." Even though Lot was of Semitic ancestry he did not belong to the chosen race who were of the seed of Abraham. He was saved from the destruction of Sodom and Gomorrah through the intercession of Abraham. See Genesis 18:18, 23-32; also 19:13-26; again see Gen. 14:13-24 where Lot got into trouble being identified with Sodom and Gomorrah when he was taken captive by four Mesopotamian kings that overthrew the kings of Sodom and Gomorrah with three other kings

of the plain and carried all captive. Abraham called on the Lord and the Lord heard him and allowed him to take his three hundred and eighteen soldier-servants and go rescue Lot and all the people of these nations and take them back home. Then again when God tried to show Pharaoh and his servants His power and majesty through twelve signs they refused to hear and obey. Of these twelve signs ten were plagues, the last one being the death of the firstborn. This allowed all who desired to join the Israelites; to follow them into the wilderness and then into the promised land. Read Exodus 12:38 and Numbers 11:4-6. God provided them a place to worship with the Jews. This place in the temple was known as the Gentile court.

Gentile servants who were circumcised and belonged to Jews were allowed to participate in the passover in the same manner as the Jewish servants. Exodus 12:44 and 48, "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof."

## SUBSCRIPTION HONOR ROLL

Mrs. J. J. Blizzard, Deep Run, N. C.	104
Mrs. Lester Mills, Greenville, N. C.	43
J. C. Griffin, New Bern, N. C.	42
E. C. Morris, Tifton, Ga.	37
Louis H. Moulton, Richmond, Va.	36
Mrs. John R. Murphy, Snow Hill, N. C.	36
Mrs. Guy Deans, Sims, N. C.	31
Jimmie Tyndall, Pink Hill, N. C.	29
W. C. Sutton, Cove City, N. C.	29
Oma Owens, Chipley, Fla.	28
D. W. Alexander, Bethel, N. C.	25
Mrs. Franklin Eaddy, Johnsonville, S. C.	24
Ray Doc Gay, Walstonburg, N. C.	24
R. H. Jackson, Davis, N. C.	23
Mrs. Martha M. Braxton, Winterville, N. C.	22
Mrs. Lloyd M. Edwards, Kenly, N. C.	22
Wm. Webster, Pinetown, N. C.	21
M. B. Hutchinson, McArthur, Ohio	21
C. R. Houston, Colquitt, Ga.	21
Mrs. Alton Suggs, Kinston, N. C.	21
Mrs. J. C. Edmundson, Pikeville, N. C.	20
J. R. Bennett, Bridgeton, N. C.	20
Mrs. B. H. Matthews, Spring Hope, N. C.	19
Mrs. Raymond Hancock, Timmonsville, S. C.	18
Mrs. J. R. Clayton, Aurora, N. C.	18
Mrs. Alice Lupton, New Bern, N. C.	18
Wilton H. Dail, Norfolk, Va.	18
Mrs. Elton Harper, Deep Run, N. C.	18

Mrs. F. A. Edwards, Chocowinity, N. C.	18
Mrs. J. S. Hardison, Grifton, N. C.	17
Mrs. C. F. Heath, Cove City, N. C.	17
W. C. Hill, Mt. Olive, N. C.	17
Miss Mattie Mae Beacham, Arapahoe, N. C.	16
Mrs. J. G. Kirkman, Morehead City, N. C.	16
Owen Thomas, Four Oaks, N. C.	15
R. N. Hinnant, Micro, N. C.	15
I. J. Blackwelder, Alma, Ga.	15
Mrs. B. G. Hardy, Merrimon, N. C.	14
J. D. Vernelson, Washington, N. C.	14
Mrs. Henry Barefield, Pikeville, N. C.	14
Mrs. Grace Corbett, Kenly, N. C.	14
Mrs. J. J. Carroll, Greenville, N. C.	14
Mrs. O. M. Hilburn, Darlington, S. C.	13
John Kornegay, Seven Springs, N. C.	13
C. J. Harris, Greenville, N. C.	13
Mrs. S. B. Strickland, Middlesex, N. C.	13
Mrs. Cecil W. Holland, Pikeville, N. C.	12
Mrs. Jack Flowers, Hymans, S. C.	12
Mrs. J. C. Hudson, Jakin, Ga.	12
James S. Boyd, Plymouth, N. C.	12
C. J. Harvey, Camilla, Ga.	12
Mrs. C. T. Brock, Kenansville, N. C.	12
Mrs. Mae Rouse, Dudley, N. C.	12
Mrs. J. L. Nobles, Winterville, N. C.	12
Mrs. J. B. Bloss, Columbia, Tenn.	12
Mrs. G. F. Head, Guthrie, Ky.	11
Mrs. Glenn Pope, Fremont, N. C.	11
E. G. Dennis, Coward, S. C.	11
Mrs. Alice Wetherington, Clark, N. C.	11
Mrs. G. C. Carter, Sr., Baxley, Ga.	11

Mrs. Millard Watson, Lucama, N. C.	11
Mrs. Edd Taylor, Smithfield, N. C.	11
R. W. Allman, Saratoga, N. C.	11
J. H. Holland, Rocky Mount, N. C.	11
Mrs. Carl Barrow, Snow Hill, N. C.	11
H. L. Catrett, Colquitt, Ga.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	10
Mrs. Leslie Kennedy, Beaulaville, N. C.	10
Mrs. O. R. Blizzard, Kenansville, N. C.	10
J. N. Barnes, Blakely, Ga.	10
Mrs. Ada Holley, Blountstown, Fla.	10
Mrs. Evelyn Edwards, New Bern, N. C.	10
Mrs. Bessie M. Deull, Newport News, Va.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
Mrs. J. K. Aldridge, La Grange, N. C.	10
Mrs. Donald Dukes, Lake Butler, Fla.	10
Mrs. George Frazier, Catlettsburg, Ky.	10
Geo. P. Warren, Flint, Mich.	10
Mrs. Bettie Dawson, Dunn, N. C.	10
Mrs. R. B. Moore, Walstonburg, N. C.	10
W. L. Moretz, Swannanoa, N. C.	10
N. P. Gates, Detroit, Mich.	9
W. H. Calvert, N. Belmont, N. C.	9
Mrs. Woodrow Daugherty, Cove City, N. C.	9
Mrs. E. C. McPherson, Cladbourne, N. C.	9
M. S. M. Whaley, Richland, N. C.	9
C. M. Cowan, Robersonville, N. C.	9
Mary Lou Dilday, Ahoskie, N. C.	9
Anna Belle Read, Nashville, Tenn.	9
Chester Huckleby, Chipley, Fla.	9
Mrs. Charlie Humbles, Ayden, N. C.	9
Mrs. H. S. Swain, Columbia, N. C.	9
Mrs. Mark Coombs, Dover, N. C.	8
Mrs. J. W. Overman, New Bern, N. C.	8
L. S. Anthony, Thomaston, Ga.	8
Mrs. J. T. Paramore, Enfield, N. C.	8
Mrs. Wm. Bailey, Saratoga, N. C.	8
Lois Coward Windham, Coward, S. C.	8
Mrs. Eldridge Pittman, Kenly, N. C.	8
Mrs. M. F. Jackson, Dunn, N. C.	8
G. W. Nobles, Cottonwood, Ala.	8
Mrs. Clement Sullivan, Pikeville, N. C.	8
Charles B. Craddock, Ayden, N. C.	8
Winston Sweeney, Bristol, Tenn.	8
Mrs. Lee W. Griffin, Bridgeton, N. C.	6
T. F. Davenport, Creswell, N. C.	6
Milford Hales, Wilson, N. C.	6
Mrs. Bertha Ange, Durham, N. C.	7
Mrs. Kenneth Tyndall, New Bern, N. C.	7
Mrs. Marion Lee, Darlington, S. C.	7
J. D. Coffman, Hector, Ark.	7
Mrs. M. H. Mellette, Turberville, S. C.	7
Mrs. George Broadway, Pocomantas, Ark.	7
Mrs. Eula Mae Morris, Vanceboro, N. C.	7
Rufus Hyman, Slocumb, Ala.	7
Claude Pinkston, Ypsilanti, Mich.	7
Ralph Staten, Wewoka, Okla.	6
James H. Owens, Pikeville, Ky.	6
Billie R. Yawn, Lowell, N. C.	6
Duffie M. Lynch, Coward, S. C.	6
Mrs. E. L. Mazingo, Kenly, N. C.	6
Mrs. Agatha Brown, Timmonsville, S. C.	6
Mrs. Wade H. Moore, Smithfield, N. C.	6
Mrs. Thomas McLamb, Clinton, N. C.	6
Mrs. Percy Floyd, Grifton, N. C.	6
Mrs. Leroy Howell, Goldsboro, N. C.	6
Mrs. Willis Parker, Jacksonville, N. C.	6
Curtis R. Houston, Albany, Ga.	6
Mrs. Charles Sublett, Nashville, Tenn.	6
Hubert Burreas, Saratoga, N. C.	6
Mrs. Marvin Walker, Joelton, Tenn.	6
C. B. Thompson, Ft. Worth, Texas	6
Mrs. Alton Cook, Walstonburg, N. C.	6
Mrs. Floyd Parsons, Wilson, N. C.	5
Mrs. Minnie Summerlin, Mt. Olive, N. C.	5
O. H. Doss, Kerman, Calif.	5
Mrs. W. H. Alexander, Merritt, N. C.	5
Mrs. Myrtle Corbett, Selma, N. C.	5
Mrs. Julius Kibbey, Walstonburg, N. C.	5
Mrs. C. G. Pittman, Pine Level, N. C.	5
Mrs. R. R. Griswold, Selma, N. C.	5
Mrs. Marie B. Horton, Kinston, N. C.	5
R. C. Kennedy, Beaulaville, N. C.	5
Mrs. C. H. Briley, Robersonville, N. C.	5
Mrs. Thomas Brown, Johnsonville, S. C.	5
J. T. Quick, Richton, Miss.	5
Jenning Williams, Clayton, N. C.	5
Mrs. Roy Davis, Wilson, N. C.	5
Mrs. Nathan Bassight, Columbia, N. C.	5
Mrs. D. R. House, Greenville, N. C.	5
Mrs. Carl Cobb, Walstonburg, N. C.	5
Mrs. Dorothy N. Harris, Jacksonville, Fla.	5
L. H. Boykin, Kenly, N. C.	5
Mrs. W. H. Kirk, Beaufort, N. C.	5

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"And Jesus answering saith unto them, Have faith in God" (Mark 11:22).

Faith is the chief link between God and man. In the Bible it is often referred to as one of the greatest of human attributes. "Faith," says Brooks, "makes invisible things visible, absent things present, things that are very far off to be very near the soul." And some one else has rightly expressed it in these words, "Faith is not a sense, nor sight, nor reason, but a taking God at His Word."

The greatest need of Christendom today is a real working faith in God. The writer of the book of Hebrews says, "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Many times Jesus complained about the lack of faith on the part of the people. "O ye of little faith" is a familiar phrase used by Christ. As He looks to us today to carry on His work does He find faith in us that is pleasing to Him, and that will enable us to carry on that work in a way that is acceptable to Him? "Without faith it is impossible to please him."

Faith is trust. We should place our lives trustingly in God's hands. Trusting Him to direct all our ways for His glory. Faith is also confidence. Confidence in God's rule of the world and of our lives. We in the hand of a loving heavenly Father can do mighty things unlimited things,—because the power of God is unlimited. Unlimited in His people, for, Jesus said unto him, if thou canst believe, all things are possible to him that believeth" (Mark 9:23).

Faith is obedience to the will of God. Faith in God is determined by our obedience to His commands for our daily living. Christ, who as our perfect example of faithfulness to God His Father, said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34).

One day two blind men were following Jesus and crying for Him to have mercy on them, but before He opened their eyes He asked them a very important question, "Believe ye that I am able to do this?" When they answered Him in the affirmative, assuring Him of their faith in Him, "Then touched He their eyes, saying, According to your faith be it unto you" (Matt. 9:29). Spiritual eyes are blinded because of the lack of faith. There is spiritual weakness because of weak faith. Too many lives are failures in God's sight because of the lack of faith. All the spiritual laxness we are experiencing in this age can be attributed to a lack of faith in God. But for that condition, too, we find the answer. In Ephesians 3:11, 12 we read, "According to the

## "I Pity the Man Who Knows All the Bible"

**M**R. MOODY once said: "I am glad there is a depth in the Bible I know nothing about; that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say, if I should live for ages on the earth I would only have touched its surface. I pity the man who

eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him."

(Continued next week)

knows all the Bible, for it is a pretty good sign he doesn't know himself.

"A man came to me with what he thought was a very difficult passage, and he said, 'Mr. Moody, how do you explain it?' I said, 'I don't explain it.' 'But how do you interpret it?' 'I don't interpret it.' 'Well, how do you understand it?' 'I don't understand it.' 'But what do you do with it?' 'I don't do anything with it.' 'You don't believe it?' 'Yes, I believe it. There are lots of things that I believe that I do not understand. In the third chapter of John, Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand Heavenly things?'"—Sabbath Reading.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.*

## PRAYER

We give the following illustrations on prayer with the hope that they may be useful and helpful.

**What has not prayer done!** Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels from heaven.

Prayer has bridled and changed the raging passions of man and destroyed vast armies of proud, daring, blustering atheists.

Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven.

What has not prayer done!—Christian Digest.

**Look Up!** Back in the days of sailing ships an inexperienced seaman was sent aloft in a storm to disentangle a length of broken rigging from the mainmast. His body lashed by the raging wind, the youngster climbed up swiftly and did the job. As he started down again, he



## Six Cents for One

"Give me a cent, and you may pitch one of the rings, and if it catches over a nail I'll give you six cents," said a man.

That seemed fair enough, so the boy handed him a cent and took a ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails that was fastened on a board.

"Will you take six rings to pitch again or six cents?"

"Six cents," was the answer, and three two-cent pieces were put into his hand. He stepped off well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now before he had time to look about and rejoin his companions, laid

his hand on his shoulder.

"My lad, this is your first lesson in gambling!"

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken the first step in the path. That man has gone through it, and you can see the end. Now, I advise you to go and give the six cents back and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head, but raised it quickly, and his bright, open look as he said, "I'll do it!" will not be forgotten.

happened to look below at the angry sea and the rolling deck.

"I'm falling," he shouted as his grip weakened.

"Don't look down, boy, look up!" the mate called from the deck below.

The boy forced himself to turn his head and look above him. Calm and reassured, he made his way back to the deck.

If in a panic we decide that we cannot maintain the high level we have achieved, all we need to do is look up to God with trust and humility.—Selected.

**Power Through Prayer.** Now the God who created electricity did not forget to create a power that will do the same thing for a life. And the channel through which that power flows is what we call prayer. The disciples once said to Christ, "Lord, teach us to pray." It is the only thing they ever asked Him to teach them. They knew that, once they had learned to pray, the power of God was at their disposal.—Clipped.

**How They Prayed.** George Whitefield, the famous English evangelist, said: "O Lord, give me souls, or take my soul!"

Dwight L. Moody implored: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed thus on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed thus when as a young missionary candidate he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth."

## OF RUSSIA AND HER SATELLITES

### What the Scriptures Say

By E. J. McKAY

Near twenty centuries have passed  
Since John on Patmos wrote  
The Revelation of the Christ,  
Or The Apocalypse.

Foretold therein are things to come  
About the Roman World;  
Beyond its bounds is nothing said  
Of nations mighty, strong?

Conditions at this age's end  
The Book above describes;  
Are nations mighty overlooked  
Beyond the Roman World?

Are Russia and her satellites  
All overlooked by God—  
Nations to play so great a part  
During the Day of God?

Ezekiel has prophesied  
Of Russia we believe  
In thirty-eighth and thirty-ninth;  
These are to be fulfilled.

And what about "the eastern kings,"  
Allies of Russia great (Rev. 16:12)?  
Obstructions are to be removed,  
Then they will play their part.

One-fourth the landed area  
Of earth they occupy;  
One-third the people of the world  
These nations now control.

These nations now are enemies  
Of Christianity;  
When all obstructions are removed,  
They'll come to fight the Lord.

Not only these, but nations all  
At last will fight the Lord;  
For spirits foul will come to them  
And gather them for war (Rev. 16:13).

These spirits are the Dragon Great,  
The Beast and Prophet False;  
The doom of them you now may read  
In the Apocalypse (Ch. 19).

Consider now the 'seven verse  
Of chapter seventeen;  
Read it and then the stanza last,  
Which ends this poem short.

The seventh head is seventh king,  
The empire of the Beast;  
He is of it and also rules  
The eighth or Russian head (Rev. 17:11)

REV. 17:11:

And the beast that was, and is not, is  
Moreover himself eighth, and is of the  
Seven, and is on his way to destruction.

—Revised Rheims Test.

# Notes and Quotes



BY J. C. GRIFFIN

## A COMPLETE SALVATION



THE Apostle Paul gave us, by inspiration, a gospel of complete salvation as recorded in Romans 1:16 which he said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." These are wonderful words; words that affirm the truth of the Lord Jesus when he said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). So faith in the Son of God means that we believe the gospel that he presented to the holy apostles and which has been written for our learning. Thus Paul was not ashamed of the gospel. Really Paul was saying in substance, "I can depend on the gospel of Christ for complete salvation."

In the completeness of our salvation we have very informative declaration in Colossians 2:9-10 which says, "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of principality and power." So our completeness is in Christ Jesus exclusively. No angel, saint, or vest, nor any mortal man is needed for the salvation of a soul. All that is necessary for salvation is for man to realize that he is a sinner lost under the power of Satan and doomed for eternal hell and to have a desire for a liberation from the bondage of sin and death; then under this conviction confess his sins to the Lord Jesus Christ. This is true repentance and faith on the Lord Jesus Christ as a Saviour from the guilt of sin and death. When we confess the same, truthfully and faithfully in keeping with God's Word, that very moment that sin is confessed and faith exercised, complete salvation is realized and we know that we have passed from death unto life.

Now Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:8-9). There are many gospels which man has dug up from the mines of pollution. Some of these are void of almost everything that satisfies the hungry soul. These gospels are found in many heathen religions. After the heathen has offered even his own blood and life to his heathen god, he leaves the scene with a hungering for soul satisfaction, according to information received from missionaries who have worked in foreign lands.

Then there are gospels that have many good qualities, but are powerless when it comes to

salvation. However, the devil enables millions to accept and settle down with a satisfied mind that they are right, when they are doped to believe a doctrine that will lead to eternal damnation.

"If you do the best you know" is what some people are basing their salvation on, but the best that you know will not satisfy the soul when that soul stands before the judgment of Almighty God. The Apostle Paul, under the name of Saul of Tarsus, was doing the best that he knew when he was persecuting to saints of God. He had as much religion before he was saved as he had after he was saved, but had he died under the cloak of religion he would have been eternally lost.

Sincerity is held to by many, but we say again that Saul of Tarsus was as sincere before his conversion as after the scales fell from his eyes down at Damascus. His sincerity made him zealous to the extent that he wanted to kill all the Christians, and did his best to carry out his selfish desires and hellish plans to exterminate every Christian possible.

Then we have the gospel of "Good Works." These people try to be saved by doing good deeds. Many of these try to mix Law and Grace. We find many of this type who claim the name Christian. They are so staunch in their belief that they brand everyone who disagrees with them as be hell-bound. They try to justify their claims by certain Scriptures that set forth the work of saved people; work that Christians do because they are saved and not to be saved.

Then there is a gospel known as the "Social Service Gospel." This gospel has many good qualities regarding the social welfare of human beings, but there is no salvation connected with it. Real Christianity will produce a certain degree of social service to all mankind, but real Christians do not make this service a part of salvation.

There are a great many other gospels that people have concocted by the leadership of Satan which are contrary to the teachings of the Bible. Perhaps you have learned that Communism has become a religion. Communism, Godless in reality, is looked upon as a means of salvation by millions. A false religion grows faster than any other. The devil and his agents push false doctrines and every means possible is used by the cults to lead people from the true faith in the Lord Jesus Christ. Many are swallowed up in the doctrine of these cults only to wake up at the last and realize they are lost eternally.

There is only one gospel that saves man, that is the gospel of the Lord Jesus Christ. What does this gospel demand of sinful men? First, repentance toward God. Repentance means contrition. Contrition means sorrow for sins, not sorrow that comes from being caught. There are thousands and thousands that are in deep sorrow this very moment due to their sins, but their sorrow is due to being caught. That sorrow that we are talking about and that which the Bible teaches is a Godly sorrow that turns man against sin. This turning about produces in the life of the penitent hatred for sin. Sin becomes exceedingly sinful. Sin is ugly to the real Christian; so repentance leads to conversion. Only the person who repents can be converted. God does the converting when man has repented. This

is called regeneration. Regeneration is in reality being born again. While here on earth Jesus said, "Verily, verily, except a man be born again, he cannot see the kingdom of God" (John 3:3). This new birth brings an experience. A gospel that does not produce a new experience in the life of the individual is not the gospel that Paul preached and is under the curse of the law of God. The devil likes gospels that preach part of the Bible, but he is against the gospel that preaches salvation by faith in Jesus and his shed blood.

The social service gospel, the gospel of the universal fatherhood of God and the brotherhood of man, the gospel of works for salvation, and Communism are all in the same class because not one of them depends on Calvary. Everyone of them substitutes the idea of man for the work of Calvary. "Without the shedding of blood there is no remission for sin" (Hebrew 8:22). When the poet wrote "There Is Power In the Blood," he was writing in keeping with the teaching of God's Word. When the poet wrote "Build Me a Cabin in the Corner of Glory Land," he was writing after the imagination of man.

Regeneration, or the new birth takes the want to sin out of the human soul. It is the love of sin that damns. . . . If any man love the world the love of the Father is not in him" (1 John 2:15). When people love to follow after the flesh they cannot love God. No man can love God until he has been born again. Man is an alien to God until he is made a child of God. Unconverted men, men with no knowledge of the new birth, are afraid of God unless they have gone across the line to the extent that their damnation is eternally fixed. Their conscience seared with an hot iron that is every vesture of reason burned out and they have blasphemed the Holy Spirit by their wilful and spiteful rejection of the Lord Jesus as a personal Saviour. Sear means to brand, to scorch, to cook; and I believe that there are people who have burned their conscience to the degree that they have no reason, and they are branded for hell. I have been to the bedside of two men in my life, one who said, "It is no use to pray, I am doomed for hell. I have sinned away my day of grace." The other one said, "No! anything but prayer." These men had rejected the Lord Jesus Christ, but they had religion. Their religion was after a man-made gospel. Paul said, "If an angel preached any other gospel than that which I have preached, let him be accursed." These men were at the end of this life under the curse of a man-made gospel.

If, perhaps an unsaved person should come across these lines, not many want to read such doctrine, I will admit, but my unsaved friend, I beg you to stop right where you are and repent of every sin and turn away from sin and let the Lord Jesus Christ into your heart which will make you a new creature or a new creation and fit you for the fellowship of the Father, the Lord Jesus Christ, and the Holy Ghost. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one" (1 John 5:7). These three make the Holy Trinity.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### BEST FRIENDS

Dorothea Goodrich Boyd

**S**HIRLEY lived in a big, brick house on the hill. Cathy lived in a yellow house at the bottom of the hill.

Shirley and Cathy were best friends. They always walked to school together and they played games together.

Then, one day, Shirley and Cathy quarreled.

"You're mean, Shirley Cook!" said Cathy.

"You're mean, too, Cathy Trent, and I won't play with you any more!"

Shirley gave a quick toss to her brown curls. She ran up the hill to the big, brick house where she lived.

She was all choked up inside and felt like crying. But she would not. She was angry with that mean old Cathy and would never speak to her again as long as she lived!

But the more Shirley thought about hating Cathy, the more choked up she felt inside. And the more she felt like crying.

Something inside Shirley kept whispering, "You called Cathy a meanie, too. You helped start the quarrel."

Shirley shook her brown curls and her eyes snapped. "No, I didn't! She started it."

Something inside whispered, "You lost your temper."

Shirley stamped her foot. "No, I didn't! Cathy lost hers."

But the Voice went on. "It's wrong to quarrel and fight, Shirley. **Love one another.**"

"I didn't fight, I didn't!" said Shirley.

"You shouldn't be blaming it all on Cathy when it was just as much your fault. **Love one another, as I (Christ) have loved you.**"

Then Shirley fell down on her bed and sobbed and cried. "Oh, it wasn't Cathy's fault and I don't hate Cathy! I was just as much to blame."

Shirley got down on her knees and prayed, "Dear Jesus, I'm sorry that I quarreled with Cathy. And it was just as much my fault as hers." Then Shirley felt a little better. But she decided that she would not have to admit that she was wrong.

But the next day, Cathy did not say she was sorry. In fact, Cathy lifted her nose high in the air and would not even speak to Shirley.

"That Cathy is a snub," said Shirley to herself. "I'm glad now that I didn't rush up and tell her I was sorry."

The next day Shirley found a pencil box on the walk and on it was printed Cathy's name.

At first Shirley felt like throwing the pen-

cil box into the big clump of bushes nearby. Then Cathy would not be able to find it. "Or maybe I could keep it myself," said Shirley. "No, that would be stealing." And the first thought of destroying it had been just as bad. A Christian did not destroy what belonged to others—even to their enemies.

Shirley thought some more. "Maybe I'll just leave it here and pretend I never saw it." She started to walk on toward home, but turned back. No, it might get damaged in the rain or stepped on. She would have to take it.

Shirley picked up the pencil box. Maybe she could just keep it at home until Cathy inquired about it. Or she could take it to the teacher and have her give it back to Cathy. Or she could—no, that was too hard to do. Especially when she and Cathy were not speaking.

Shirley tucked the box into her school bag and walked on toward home. Of course, she had to go right by Cathy's house. The white, picket gate to the yellow house was standing open. She could go in and give it to Cathy. No, she wouldn't!

Shirley walked on by the white picket gate and trudged up the hill. With every step the school bag got heavier and heavier. And the lump inside Shirley kept getting bigger and bigger. And something inside Shirley kept yelling, "Meanie! Meanie!"

"No, I'm not," said Shirley as she brushed away a tear.

"It's a mean girl who would walk right by Cathy's house with her pencil box and never give it to her!"

"Maybe she's not home," suggested Shirley.

"You didn't stop to see," said the Voice.

"I could at least have knocked," said Shirley.

"Yes, you could have knocked," said the Voice.

Shirley turned back down the hill. "I'll knock and then drop the pencil box and run," thought Shirley.

Shirley turned in at the picket gate and took the pencil box out of her bag. Then she knocked at the door.

"Now I'll run," said Shirley.

"Coward," whispered the Voice.

"No, I'm not," said Shirley.

"Afraid of Cathy!" went on the Voice.

Two big tears rolled down Shirley's cheeks. "No, I'm not!"

The door opened and there stood Cathy. Shirley held out the pencil box.

"I found it, Cathy," she said. "It's yours."

Cathy took the box and started to cry. "Oh, Shirley! she cried.

And Shirley dropped her school bag and threw her arms around Cathy. And Cathy

threw her arms around Shirley. And both of them said together, "I'm sorry!"

Then they both laughed.

"I can't even remember what we quarreled about," said Cathy as she dried her eyes with a clean hanky.

"Neither can I," said Shirley. "Last night I read a verse in the Bible and it said, 'Thou art the God that doest wonders' (Ps. 77:14). And so I said that verse to God and then asked Him to help us make up."

"God can do everything, can't He," said Cathy. "I wish He would help me like that."

"He would if you were His child," said Shirley. "When you belong to Him, God helps you when you ask."

"I'd like to belong to Him," said Cathy.

So the two girls knelt down and prayed, and Cathy asked Jesus to forgive her and to come into her heart.

When they finished, Shirley put her arm around Cathy and hugged her. "Now we're not just best friends," she whispered. "We're even better than that—we're sisters in Christ."—Juvenile Pleasure.

### How They Were Found

**J**OHNNY and Mary went for a walk one afternoon. Mother had told them not to go far from the house. They said they would not, and they did not intend to. But they watched the birds in the trees, and the toads and bugs in the grass. They played chase in the field for a while, and when they stopped running, they did not know where they were. Everything about them was strange to their eyes.

They went a little farther, and soon they found themselves standing under a big tree beside the river. This seemed more strange than ever, for they did not remember that there was a river near their home. They had never been allowed to go near it before, so they had never seen it.

Johnny took hold of Mary's hand, and said, "Mary, we are lost! What shall we do? I don't know which way to go home. Mother said if we ever got lost we should go the opposite way from the one we thought to be right. But I don't even know which way that is."

Mary held Johnny's hand, and shook it to get him to listen, as she said, "Johnny, listen. Didn't Mother tell us, too, that if we ever got into any trouble at all we should pray to God about it?"

"That's right—I had not thought of that. Let's do it." Still holding each other's hand they knelt right under the tree by the river, and Mary prayed, "Dear Lord, we're lost, and we don't know how to get home. Please find us and take us home. For Jesus' sake. Amen."

They arose to their feet and turned away from the river, just in time to hear in the distance the sound of Towser's barking, coming nearer and nearer. "Now we are found!" said Mary, for Towser's bark meant that their father was on his way to get them.

"My—I'm glad I prayed!" said Mary. "It's just as Mother says—God answers prayer."—Selected.

## SOUND DOCTRINE

The Second Coming, The Great Judgment AND THE End of the World

**T**HE SECOND COMING. The doctrine that Christ will return to earth again is very conclusively stated in the Word of God. Two glistening messengers from heaven diverted the upward gaze of the apostles from their ascended Lord to announce that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The epistles abound in similar testimony to the fact that Christ will come again. His return will be in sharp contrast with the humility of His first coming. He will be clothed in dazzling light and accompanied with myriads of angels. A select angel will sound a shrill resonant trumpet blast that will wake the dead and the sovereign of the universe will triumphantly burst upon the world. From His presence none can hide. Every knee will bow in answer to the summons from the skies, Rom. 14:10, 11.

**THE COURSE OF THE WORLD.** The declaration of prophecy corroborated by the dismal record of history is that this world will not get better. "Evil men and seducers shall wax worse, deceiving and being deceived" (2 Tim. 3:13). Christ said His return would be characterized by spiritual conditions similar to the time of Noah and of Lot, Luke 17:27-32. Moral apostasy, materialistic ambitions, gross injustice accompanied by violence, and spiritual indifference sum up the conditions which prevail at these times. Concerning the appalling spiritual decline Jesus asked a question which only He can answer, "Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18:8). The implied answer is, "Very little." Peter adds that men will be asking, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:4). Thus mankind as a whole will scoff at the government of God and pursue their own downward course to destruction and ruin.

**THE JUDGMENT OF MANKIND.** There are so many references to future retribution in the Bible that it is not easy to deal with the subject in a short treatise. The words of Christ in Matt. 13:37-50 graphically portray the sequence of events. In this passage He says, "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world" (vv. 39, 40). This entire passage should be read and carefully compared with Matt. 25:31-46. It is impossible to escape the conclusion that when Christ returns with all His holy angels, He will return as the Judge of mankind.

The sequence of events so unmistakably set forth by Christ is harmoniously confirmed by Paul in 2 Thess. 1:5-10. From verse 7 we read, "... When the Lord Jesus shall be re-

vealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." There is nothing ambiguous or obscure about this statement. The coming of Christ will visit retribution on the wicked and eternal glory on the redeemed, just as Christ declared in the passages already referred to. An appeal to the epistle of Peter further substantiates this order of things to come. Peter reiterates the words of Christ that the spiritual condition of the world preceding the judgment will be like it was before the flood, and then continues, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). And further, that we now "Looking for and hasting unto the day of God, wherein the heavens being on fire . . ." (v. 12). The testimony of three unimpeachable and inspired authorities, therefore, reveal that the second coming of Christ will usher in the judgment of all mankind and the end of the world.

**REWARDS, PUNISHMENT AND IMPOSIBILITY OF FUTURE SALVATION.** The problem of judging the world is one that only an omniscient and omnipotent God could do. No human mind could determine a man's degree of guilt, in the light of influence, mental comprehension, capability and accountability and consider other factors such as the motives, the thoughts and intents, of the heart. Abraham recognized the inerrancy of God's judgment in discriminating between the righteous and the wicked as we read in Gen. 18:25, "That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee; shall not the Judge of all the earth do right?" The judgment of Sodom and Gomorrah is frequently alluded to as a comparison to that which takes place at the end of the world. Christ tells us that some believers will receive a greater reward than others, and likewise some evil sinners will receive greater punishment. The parable of the pounds in Luke 19:12-26 reveals how faithfulness is rewarded according to the degree of diligence that characterizes each servant. On the other hand we read in Luke 12:47, 48 as follows: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Our ability is the measure of our responsibility. Guilt,

at least to a large extent, is determined by the unwillingness of an individual to submit to the revealed will of God. Unbelief in any form effectively bars the entrance of the soul from heaven and incurs the judgment of God.

There is no appeal from the judgment of God. When He speaks, men will keep silent. There is not a shred of hope in the Bible that people can get saved at a future time or in more congenial circumstances. Death seals forever the opportunity of grace, 2 Cor. 6:2. We must beware of any suggestion that men can get saved some other time or some other way, even though such a doctrine may be attributed to an angel, Gal. 1:8. Christ is God's last overture of mercy to man. His terms are absolute and unconditional surrender. The fate in store for this erring planet is total disintegration wherein even the elements shall melt with inconceivable heat. Recent discovery of the atom bomb demonstrates the possibility of this coming to pass, but the Bible prophecy will be fulfilled regardless of any discoveries of man. Eventually its place will be taken by a new heaven and a new earth wherein dwelleth righteousness, 2 Peter 3:11-13.

## Just a Little

Little by little, some folks are growing a little careless. On Sunday mornings they sleep a little late, and come to church a little tardy. Some chew gum a little, talk a little, laugh a little, sing a little, give a little, and listen a little to the sermon. After dismissal, they argue a little, gossip a little, go home and forget what little they heard and act a little as if they care little for the greatest, grandest, holiest and most precious privilege on earth—that of worshiping and serving the Lord Jesus Christ.

I may have exaggerated a little, but very little, and in some things I may have omitted a little. "O ye of little faith" (Matt. 6:30; 8:26; 16:8). "Thou hast been faithful in a very little" (Luke 19:17). "Yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37).

Little by little we can improve a little by putting forth a little effort in seeking to overcome the little evils which by the very fact that they are little, deceive us into believing that they are of little importance. Little evils do not remain little, so a little thought given to little things may produce a little improvement in even a little time.—*Selected.*

"Drink makes men hungry or it makes them lie."—George Wilkins, in *The Miseries of Enforced Marriage.*



# Woman's Auxiliary Department

Editor

MRS. ALICE E. LUPTON

801 Pollock Street  
NEW BERN, N. C.

## Greenwood Auxiliary Meets

The Woman's Auxiliary of Greenwood Church, Mitchell County, Georgia, met with Mrs. C. J. Harvey for its regular monthly meeting in August.

After singing the theme song, "The Haven of Rest," the president, Mrs. G. T. Harvey, gave the Scripture reading and announced the subject for discussion, "The Light of Truth Shines on Consecrated Youth." Mrs. C. J. Harvey offered the evening prayer. The business meeting consisted of the roll call, reading of the minutes of the last meeting, and the reports of each chairman. Each chairman gave a good report of their activities during the month.

The program chairman gave the introduction followed by the program presented by the following ladies: Mrs. G. W. Wishum, Miss Sue Wishum, Miss Wilma Harvey, and Miss Pearl Kearns. We had a splendid group of ladies present and three visitors.

After the program, Miss Sue Wishum and Miss Wilma Harvey served refreshments, a chocolate cake made by Miss Jeanette Harvey and ice cold coca-colas. A very enjoyable hour was enjoyed by all.

We meet with Miss Pearl Kearns for our September meeting, the program to be arranged by Mrs. K. V. Shutes.

MRS. C. J. HARVEY, Program Chairman

## Tulsa, Okla., Auxiliary Organized

The ladies of Trinity Temple Church, Tulsa, Oklahoma, organized a Woman's Auxiliary Tuesday, August 18, with sixteen charter members. Mrs. Ed Mayfield was elected president. All members enjoyed the meeting and earnestly request your prayers.

MRS. PAUL INBODY, Correspondent Sec.

## South Carolina Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Eastern District of South Carolina will meet with the New Prospect Church, Hyman, South Carolina, Saturday, September 12, 1953. The theme for the day is "The Light of Truth Shines." The following program has been arranged:

### MORNING SESSION

10:00—Registration

—Song by Congregation, "The Haven of Rest"

—Scripture Lesson, Mrs. Sam Jones

—Prayer, Mrs. Lee Poston, President

—Welcome, Mrs. Josey Poston

—Response, Mrs. Elsie Williams

10:20—Roll Call and Reading of Minutes, Mrs. Clarence Poston, Secretary

—President's Message, "The Light of Truth Shines Through Free Will Baptist Auxiliary Activities"

10:35—Special Program, Local Y.P.A.

11:00—Sermon, "The Light of Truth Shines Universally," Rev. Seldon Bullard

12:00—Lunch

### AFTERNOON SESSION

1:00—Song, Choir

—Talk, "The Light of Truth Shines Through Our Youth," Mrs. J. C. Williams

—Program, Go Tell Auxiliary of William's Hill

—Talk, "The Light of Truth Shines Through the Roads to Missions," Mrs. H. C. Simmons

—Talk, "The Light of Truth Shines on Education," Mrs. Eula Wise

—Comments, Mrs. Seldon Bullard

—Unfinished Business

—New Business

2:30—Adjournment

MRS. H. C. SIMMONS

Program Committee

## Auxiliary Convention of Eastern Conference of North Carolina

The Woman's Auxiliary Convention of the Eastern Conference of North Carolina will convene with Holly Springs Church, Carteret County, near Newport, September 24, 1953. The following program has been arranged:

THEME: "The Wisdom of Soul Winning"

SCRIPTURE TEXT: "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

### THURSDAY MORNING

10:00—"Making Melody unto the Lord," led by Mrs. Walter Rhodes

—Scripture, Mrs. John Stilly

—Prayer

—Hymn, "Take Time to be Holy"

10:20—The President in Charge

—Welcome, Mrs. Joe Hill

—Response, Mrs. J. W. Alford

—Remarks, President

—Reading Minutes of Executive Session

—Recognition of Officers

—"Introduction of New Plans for State Auxiliary," Mrs. L. E. Ballard

—"The Great Need of Personal Evangelism," Rev. J. C. Griffin

11:00—"How We May Enlarge our Soul Winning Efforts Through our Orphanage," Mrs. S. A. Smith

—Hymn

—Offering for the Orphanage

—Prayer

—"News from National Auxiliary Convention," Mrs. J. R. Davidson

11:30—Program, Local Church

—Appointment of Committees (Resolutions, Petitions, Nominations, Finance, etc.)

12:00—Recess for Lunch and Recreation

### THURSDAY AFTERNOON

1:00—"In Memoriam," Mrs. Maggie Overman

1:15—Hymn

—"Our Mission, an Unfinished Task," Mrs. Ethel Whaley

—"Youth Speaks," Miss Emma Ruth Bennett

—Prayer

—"Flashes from Cragmont," Mrs. J. C. Moye

2:15—Problem Time

2:45—Report of Committees

—Treasurer's Report

—Miscellaneous Business

3:00—Installation of Officers, Mrs. Bagley Morris

—Adjournment

## The Irreducible Christ

(Continued from page three)

realms of christendom through the all sufficient sacrifice which was made on Calvary. Christianity has its own test and criteria of truth and reality, but it formulates its own claims and brings with it its own credentials; these must be accepted upon the terms of God's written Word, and be given their rightful place in the hearts of men. Then will the Son of man be lifted up and his glory will be made to shine forth upon the faces of all men.

In the flowers that wreath the sparkling bowl,  
Fell adds his hiss, and poisonous serpents roll  
—Prior.

"All the crimes on earth do not destroy so many of the human race nor alienate so much property, as drunkenness."—Francis Bacon.

This heavy-headed revel, east and west,  
Makes us traduced and taxed of other nations.  
—Hamlet, Act I, Sc. 4.

"Temperance is a bridle of gold."—Burton  
in the Anatomy of Melancholy.

Be such a man, and live such a life, that if every man were such as you, and every life a life like yours, this earth would be God's Paradise.—Phillips Brooks.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Counsel for Christians

(Lesson for September 20, 1953)

Lesson: Titus 2:7-8; 3:1-11.

Golden Text: Titus 3:14.

### I. THE HEART OF THE LESSON

The Island of Crete had a bad reputation. The people had become known as "liars and mischievous brutes and idle gluttons." Paul knew them well. He had preached in Crete. Paul writes to Titus advising him on his difficult task of ministering there.

Titus was a young man and his field was difficult. From his years of experience and his knowledge of the Cretans, Paul tells Titus that he might as well not expect to win these people by preaching alone, but he is to be an example to them. Paul knows that an ounce of example is worth a pound of preaching. He knew that what one does has a great deal more influence than what he says. So he tells young Titus that he is to be an example to the people.

Paul is careful to warn Titus that there will be those in the church who will come with foolish questions and doctrines designed to stir strife. He advises Titus to avoid these. The preacher of the gospel need not feel compelled to answer every question that arises. There are some things in the Christian religion that are beyond the grasp of man's mind. The preacher who undertakes to give an explanation of these is in for trouble.—The Bible Student (F.W.B.)

### HELPFUL HINTS

1. The faith that saves is a common faith; all who partake of God's saving grace (1:4).
2. Consistent Christian living is a most effective way of teaching Gospel truth and righteousness (2:7, 8).
3. Christians should be first to obey the law and to help in every work that is lawful and good (3:1).
4. The spirit of Christ is evident in those who are kind in word and gentle in deed (3:2).
5. Our standing with God is clearly expressed by the past or the present tense of sin (3:3).
6. The washing of regeneration is the only thing that will make a sinner clean in the sight of God (3:4-7).
7. Right conduct is an urgent need to be reached from the pulpit and practiced from the pew (3:8).
8. Religious arguments should be shunned by all as things that are foolish, useless, and vain (3:9).
9. There is no greater threat to the life of

the church than those who depart its character and faith (3:10, 11).

—The Bible Teacher (F.W.B.)

### ADDITIONAL TRUTHS

1. In all things shewing thyself a pattern of good works (Titus 2:7). Titus was not merely to preach to others; he was to practice as well. In Canada I became acquainted with a pastor whose son was serving his internship in the city's hospital; the father was the minister and the son the physician. Meeting them both one day in the hospital corridor, the father, facetiously introduced himself as the Mr. \_\_\_\_\_ who preaches, and said, "And this is the Mr. \_\_\_\_\_ who practices." Those who preach and teach, those who instruct others and those in the place of spiritual leadership must practice as well. Preaching and practice go together.

2. To speak evil of no man (Titus 3:2). Here is the word for blasphemy—the idea is "to blaspheme no man." It has been rendered "calumniate no one." The basic meaning is that the child of God is not to defame or revile "no man." The Christian is not to utter anything about any person that is false. He is not to destroy character, vilify men, whether believers or unbelievers. This does not eliminate proper criticism, but it does eliminate criticism for the sake of criticism. Better to say absolutely nothing than to be wrong. On the other hand the child of God, the Christian church, the organization should never, never overlook and wink at evil in the life of any member of its constituency.—The Bible Expositor.

3. If all God's people would immediately check evil speaking when it comes to their ears the evil would be halted. What inconsistency blessing God and cursing men is! And yet that is what some of God's people are repeatedly guilty of doing. A saint of God has said, "Some people should have signs hanging over their ears reading, 'dirt may be dumped here.'" Another has aptly retorted, "Others could hang a sign over their lips, 'garbage issued from this source.'" Many saints have suffered and are suffering greatly from sharp tongues of jealous gossip and envious slander. Let each one who reads this ask himself, Are my words good or evil? Is my speech gracious and wholesome or nasty and harmful? Are my words acceptable in the sight of the Lord? May the Lord help us, in the Spirit's power, to control our tongues, by filling our hearts with grace and love.—Selected.

4. A man that is an heretic after the first and second administration reject; knowing that he that is such is subverted, and sinneth, being condemned of himself, verses 10, 11. A heretic is a person who promotes dissensions and divisions. Paul knew that it was better for people to leave such persons alone than to try to argue with them. One Commentator

says, "As for a man who is factious, after admonishing him once or twice, have nothing more to do with him." Paul knew it was best to have as little dealings as possible with such people. The presence of a heretic in a church is a stumbling block to Christians and to the people. Leave them alone if you cannot do them any good, for they will do you and the church harm.—Advanced Quarterly (F.W.B.)

### II. THE LESSON ILLUSTRATED

#### Money too Tightly Held

In Algeria when a peasant wants to catch a monkey he attaches a gourd to a tree. Having made an opening large enough for the monkey's hand, some nuts or rice are placed inside. In the night the monkey goes to the gourd, thrusts in his hand and grabs the delicacy, but cannot withdraw his clenched hand. As he will not let go his booty, he remains until captured.—Publisher Unknown.

#### Better Than Criticism

D. L. Moody told of a woman who came into the office of a mission in New York and said that she would like to distribute some tracts. Though she did not think she would be able to do much active work for the Lord, she had a loving heart and was willing to do what she could.

One day this woman saw a policeman taking to jail a poor drunken woman who was ragged and dirty and with disheveled hair. Her heart went out in sympathy toward her. She found the woman after she came out of jail and went and put her arms around her and kissed her. The poor woman exclaimed "My God! What did you do that for?" The Christian lady replied, "I think Jesus sent me to do it." The forlorn creature said, "Nobody has kissed me since my mother died."

That kiss, and the love that prompted it, brought the woman to the feet of the Saviour; and at the time Moody related this incident she had been living a godly, Christian life for several years.

#### "The Sinner's Parade"

Two young men were sitting in an early Monday morning train. They were speaking of how tired they were. They were more tired than on Saturday night. One told of having driven to the seashore in his new car. He then said, "Never again for me!" "Have trouble?" the other asked. "No, but you know what that road is like on Sunday. At the height of the home-coming traffic, there is a line of cars, end to end, mile after mile, all the way across the state to the ferries. It is called, 'The Sinner's Parade.' That phrase stuck in my mind. Of course, they were not all sinners. No doubt, there were preachers, church workers, and doctors on their various errands. Let's be charitable. But I can't get away from the thought of the noise, the dust, the un-Sabbathlike gaiety and worldliness of the crowds. There were many disabled cars, and one accident in which many were seriously hurt. Don't think I am a coward. Don't think that I am afraid of getting hurt physically. I can take my chances with the rest. But I am afraid of hurts that go deeper. I'm afraid to parade with the sinners, when I ought to be in church with the saints!"—Sel-



# Christmas Cards

FOR RESALE BY AUXILIARIES AND OTHER ORGANIZATIONS

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

Ayden, North Carolina

the  
*Free Will Baptist*

AYDEN, NORTH CAROLINA, SEPTEMBER 16, 1953



"There's Music in the Air"



## THE NEW LOOK

How do you like our new masthead? We like it, and we are anxious to know your reactions.

We believe this will satisfy many of our readers who have suggested that the words "Free Will" be as large as the word, "Baptist."

This masthead was drawn by Miss Joy Paul, a Free Will Baptist from Georgia. Miss Paul is a graduate of the Atlanta, Georgia, Art School.

## AN EPITAPH

Most editors keep a notebook so that if they happen to run across something that looks like it might help somebody, they jot it down. The strangest sort of things get into these notebooks. Some of them are never used. In fact, often the editor even forgets why he wrote them down in the first place.

Now what would you do with a thing like this? Yet this editor found it in his notebook. For months, we have looked for a good place to use it, but so far we haven't found the place. It is an epitaph and here it is: "Beneath these two stones doth lie, side by side, my wife and I. When that last great trump the air doth fill, if she gets up, then—I'll lie still." Not knowing the man, and especially not knowing his wife, we've never been able to get the point.

## THE COST OF WAR

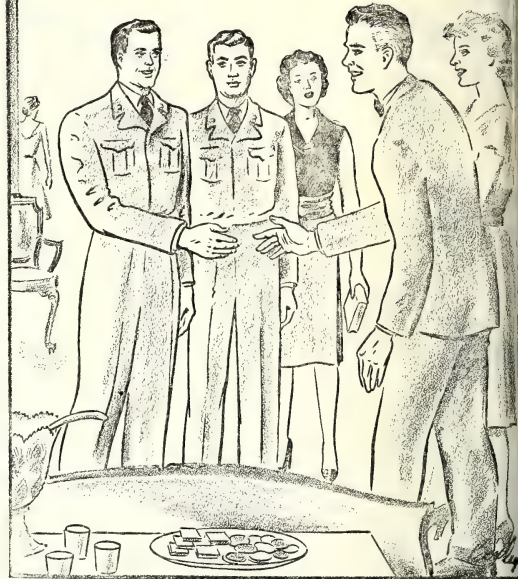
Many daily newspapers throughout the country recently carried a NEA feature entitled, "Cost of War—In Terms of Peace." This article compared the cost of various implements of war with needed commodities in our civilization. For instance, the article showed that the cost of one modern heavy bomber is equal to the cost of a modern school.

This was a good article and NEA is to be commended for it. The cost of war should be kept constantly before the American people. However, the article did not tell the complete story. There are many costs of war that are not material and cannot be measured by material things.

Think of the cost of war in terms of lost opportunities. Many of our finest young men have been taken away from the influence of the home, the school, and the church at that time when they needed it most. Many opportunities for advanced education have been lost or at least postponed. Opportunities for a successful home and a happy marriage have been thwarted in many instances. Youth cannot be kept on cold storage. There are certain opportunities that are youth opportunities and they must be taken in youth or not at all. Many a young man has lost these opportunities because of war.

Think of the cost of war in terms of blighted hopes. Thousands of young men who were looking expectantly toward the future have been sent away to war only to come home weary and discouraged. Many, to be sure, soon recuperate and regain their hope in the future; but many of them never do.

## Provide A Home Away From Home



## The Mail Box

### LIKES NOTES AND QUOTES

"I think your paper is wonderful and look forward to it each week. Most of all I like Rev. J. C. Griffin's *Notes and Quotes*. My children like the stories. I read it to them each week. It's nice to have a Christian paper to come into our home each week."—Carol Letchworth, N. C.

[•]

### PASTORAL CHANGE

Rashie Kennedy resigned the Greenville Free Will Baptist Church and is now pastor of the Free Will Baptist Mission, 557 Evans Street in Greenville, North Carolina. His home address has changed from 30 Meade Street to 557 Evans Street. Address all mail to Rashie Kennedy Post Office Box 913, Greenville, North Carolina.

[•]

### THANKS

To my many friends and auxiliary members I want to extend my appreciation and thanks for the many cards and donations that I have received for my birthday. May God richly bless every one of you in my prayer.—Rev. W. A. Dail, Winterville, N. C.

VOLUME 68

NUMBER 30

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., L. B. Manning, C. I. Harris, D. W. Hansley, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The DOCTRINE of the CHURCH

REV. W. H. WILLIS  
Kinston, N. C.

For other foundation can no man lay than  
is laid, which is Jesus Christ (I CORIN-  
THIANS 3:11).

**T**HE church is a unique institution  
in that it is unlike all earthly associa-  
tions. Earthly associations are found-  
ed upon natural similarities such as taste,  
color, race, sex, nationality or dignity of  
rank. But in the church none of these have  
been recognized because—"There is neither  
Jew nor Greek, there is neither bond nor free,  
male or female—all are one and free in Christ  
Jesus" (Galatians 3:28).

The church was not known in the Old Testa-  
ment days. It was there in evidence that God  
spoke through certain ways. He spoke  
through chosen families, certain kingdoms and  
certain nations. All down through the Old  
Testament dispensations God spoke but not  
through the church, yet the evidence was there.

One day when Jesus came upon the coast  
of Samaria, He asked His disciples, "Whom  
do men say that I, the Son of Man, am?" You  
may remember the answer they gave Him. Some  
said it was John the Baptist, some said, Esaias,  
then Peter said, "Thou art Christ, the Son  
of the living God." Jesus at once said to Peter,  
"Thou art Peter, and upon this rock I will build  
My church, and the gates of hell shall not  
prevail against it."

This absolutely does not mean that the  
church was founded upon the disciple Peter  
because He said, "... I will build my church,"  
the word will is future. There are those  
who say that this verse is the foundation of the  
church and that Peter was its first Pope,  
drawing their convictions upon this Scripture  
saying of Christ. But, my friends, the  
church of God was founded upon the death of  
Jesus Christ, as I shall endeavor to teach you  
in this message.

In Paul's Epistle to the Ephesians, the Holy  
Spirit reveals the mystery to Paul which was  
secret since the world began but now is  
made known to men by the Holy Spirit. Ignor-  
ance concerning the church is the secret of  
man's indifference toward it. Many of the  
features of the church can be traced to man's  
ignorance to understand its nature. And all those  
who have come to understand the church's  
meaning prize highly their membership  
calling in it and have a strong passion to  
maintain it.

## The New Testament Usage of the Term, Church

In the later portion of the 19th chapter of  
Acts we see an assembly of people. Some were  
true believers, some in name only, and some  
flatly against the cause of the church, but in  
this assembly the term "church" is used as a  
secular term. Secular means "Pertaining to  
the present world or to things not sacred." All  
right, then as now, there are those that are in  
the church in name only. They do not under-  
stand the true meaning of the church. I have  
asked many, why they are members of certain  
churches and the answers are amazing: "I am  
a member of the \_\_\_\_\_ Church because  
my parents were." Or "I am a member of the  
\_\_\_\_\_ Church because it is good for my  
business." Some say, social standing, etc.

In Romans 16 we see an assembly of local  
believers who have laid down their all for the  
cause of the church.

In Acts 12 we see a body of professing be-  
lievers but even in these groups there are  
those that have not had an experience with  
God.

But in Ephesians 1 there we see the in-  
visible church. Those that have been called  
out from among all nations. Those that have  
had an experience with God. The word  
"Church" as it is used in Ephesians 1:22 means  
to "Call out from among." The true church  
of God then are those that have been called out  
from among all nations, fused, or melted into  
the body of Christ by the Holy Spirit. Every-  
time a sinner accepts the call of the Holy Spirit  
and is fused into the body of Christ, that ex-  
perience is truly adding to the church, the  
body of Christ, making it nearer to its com-  
pletion; "... unto the stature of the fullness  
of Christ (Ephesians 4:13).

## The Origin of the Church (Ephesians 1:3-6)

The plan of the church originated in the  
mind of God, before the foundation of the  
world and in doing so God had as His purpose  
of the church to display His grace. Oh, what  
a comforting thought for every true member of  
the body of Christ to know that God thought  
of him from eternity. It is a great privilege  
and honor to belong and work in the church.

That which Christ prophetically announced  
in Matthew 16:18 began to be fulfilled at  
Pentecost. In Acts 2:2-4 we see the disciples  
gathered together in one place with one accord.  
Suddenly there was a mighty rushing wind and  
cloven tongues of fire sat upon each of the

disciples. They began to speak in tongues as  
the Spirit gave them utterance as they were  
filled with the Holy Spirit. Peter rose to his  
feet and above the noise of those seeking near  
and looking on preached that powerful sermon  
that won three thousand souls to Christ. Was  
it the prophetic announcement in Matthew  
16:18? No—Was it the doctrine of the law of  
Moses? NO—IT WAS THE DOCTRINE OF  
THE DEATH OF JESUS CHRIST AS THE  
SON OF GOD. Read it yourself. Read how  
Peter preached unto them Jesus Christ and  
the cross of Calvary is not preached, and be-  
lieved. Along with the doctrine of the death  
of Christ must go the second element of the  
gospel, the resurrection of Christ. I thank  
God that we are not believers of a dead Christ  
but one that died, rose again, and ascended  
into Heaven, and now my High Priest into the  
Holy presence of God as my advocate. Christ  
is the Head of all things by creation and He  
became the Head of the church by His death  
and resurrection and the fulfillment that began  
on the day of Pentecost has been developing  
ever since. The Lord is adding such as those  
that will be saved. "For other foundation can  
no man lay than that is laid, which is Jesus  
Christ" (I Corinthians 3:11).

The Father's work in the formation of the  
church is to select its members, predestinating  
those members to Sonship and making us (the  
members) acceptable in Christ. Now about  
this word, 'predestination.' The writer is not  
saying that one is predestined for hell or  
Heaven. I am like Moody which said, "The  
whosoever wills are those of the elect and the  
whosoever won'ts are those going to hell." God  
has given us a mind of our own to choose or  
reject—but to get back to my message.

The work of Jesus Christ was to redeem by  
His blood on the Cross of Calvary those mem-  
bers selected by the Father, revealing to them  
the mystery of the Divine will of God, uniting  
the whole universe thereby inheriting us. It  
is the will of God that all should be saved and  
come to repentance. When Christ redeems us  
we see Him as the sacrifice offered on the  
altar into the Holiest of Holies once and for  
all for man's sins (Leviticus 16).

The Holy Spirit regenerates the believer and  
then places upon him the seal of the Holy  
Spirit that we are His and He is ours. This  
seal my dear reader, is the indwelling of the  
Spirit. As the blood of human life quickens  
life and is life so does the blood of Christ  
quickens those that are dead in trespasses and  
sin those that are without hope and without  
God. The doctrine of the church is the death  
of Christ shedding his blood that we may have  
life.

## The Nature of the Church

Often what a thing is can be clearly appre-  
hended by seeing what it is not. Negatively  
the church is not the Kingdom of God but the  
church is included in that Kingdom. The  
church is not the Kingdom of Heaven but is  
related to that Kingdom.

Positively considered, the church is the body  
of Christ (I Corinthians 12:12-13), the church  
is here represented by the figure of a human  
(continued on page ten)



## THE STORY OF

# "Jesus, Lover of My Soul"



HIS hymn, one of the noblest songs of modern times, was a special favorite with both Dr. Lyman Beecher, and his still more famous son, Henry Ward Beecher, who once declared, "I would rather have written 'Jesus, Lover of My Soul,' than to have the fame of all the kings that ever sat on the earth."

Its author, the Rev. Charles Wesley, was the younger brother of John Wesley, known to us as the founder of Methodism.

John Wesley wrote numerous hymns; but his brother Charles wrote over six thousand; some five hundred of which are still known and used to a greater or less extent. These talented men were the sons of the Rev. Samuel Wesley, an English clergyman, who was also the author of many hymns.

"Jesus, Lover of My Soul" was first published in the *Wesley Hymns and Sacred Poems* in 1740, but was at first entitled "In Temptation."

Different accounts are given as to the composing of the verses. The most trustworthy account seems to be that at one time Charles Wesley was preaching in the fields of the parish of Killelee, County Down, Ireland, when he was attacked by a crowd of men who bitterly resented his doctrines.

He sought safety at a farm house close by, where the farmer's kindhearted wife, Jane Lowrie Moore, told him to hide in the milk house, down in the garden. Later on, when the mob came, and demanded the fugitive, she made a little delay, by telling them she would give them refreshments. Then she slipped quietly down to the milk house, telling Mr. Wesley to climb through a back window and conceal himself under a hedge that skirted the little brook. This he made haste to do; and there, hiding in danger of his life, with the angry shouts of his pursuers all around him, he was inspired to write that immortal hymn.

To many of the compilers of hymn-books, those two lines which read,

*"While the nearer waters roll,  
While the tempest still is high,"*

have been a puzzle and a stumbling-block. They thought he must have made a mistake, when he wrote them; and so these well-meaning persons proceeded to alter the words to suit their own ideas.

But Charles Wesley knew perfectly well what he was about, when he wrote the stanza. It is said that he once had a narrow escape

C. A. BROWNE

from death in a violent storm on the Atlantic Ocean, and no doubt he was thoroughly familiar with a singular fact of nature, of which his critics were supremely ignorant.

In a vast expanse of waters, a far distant part is occasionally lashed to a fury by a passing storm, while in another quarter, the calm may be perfect, and a ship sail, in all safety. Then again, the conditions may so reverse the case, that it is "the nearer waters" that are turbulent, though the far-off sea is sleeping in the still air.

As one sensible writer points out—storms are local in human life, just the same as they are in nature. While one ship is dashed hither and yon by the frenzy of the "nearer waters," another vessel rides gently upon the bosom of a throbless sea. And it stands to reason, that men cry out for help, not against distant, undefined dangers, but out of the depths of their bitter and immediate trouble.

There is an especial interest for us in knowing that an American wrote the best musical setting yet found for this hymn. Those were the days when it was a difficult thing to obtain a good education. And Simeon B. Marsh, born in New York State, in 1798, found his opportunities for learning to be very limited. But he had a remarkable passion for music. Even as a young man he taught singingschools in the villages and hamlets near his home.

One autumn morning in 1834 he had started out as usual on this weekly errand. As he rode along, a pleasing melody suggested itself, and,

dismounting, he left his horse to graze, seated himself beneath one of a group of noble elms amid the then charming scenery. There he drew forth a piece of paper which he fortunately chanced to have about him, and wrote down the notes of the tune we now call "Martyn."

Many years later, his friend, Dr. Hasting found that the tune was beautifully adapted to the words of "Jesus, Lover of My Soul."

Mr. Marsh died in 1877, nine years past his "three score and ten," having lived to hear a melody performed by Gilmore's famous band during the "World's Jubilee" in Boston, Mr. Gilmore having selected "Martyn" as a representative American tune.

In his tales of the Labrador coast, Dr. Greffell relates a story told to him by the captain of a wrecked schooner, whose personal escape had been little short of miraculous. In the pitchy darkness, the heavily laden vessel had crashed into those adamantine rocks. Thick blinding snow added to the terrors of the night as the ship was overwhelmed by high seas while mountainous breakers poured over her doomed bulwarks from all sides at once.

Think of that long winter night, with men clinging to the sorry remnant of a vessel in the boiling surf of a reef far out in the ocean.

They were buried in snow and darkness, with death looming ahead, at any moment. Yet in spite of the war of surf and tempest, they were calmly singing the old familiar strain of "Rock of Ages, cleft for me, let me hide myself in Thee."

And when that had died away—

*"Jesus, Lover of my soul,  
Let me to Thy bosom fly;  
While the nearer waters roll,  
While the tempest still is high."*

—Selected

## Knowing One's Self

Surely a man comes to know himself only when he has found the best that is in him, and has satisfied his heart with the highest achievement he is fit for. It is only then that he knows of what he is capable and what his heart demands. And, assuredly, no thoughtful man ever came to the end of his life, and had time and a little space of calm from which to look back upon it, who did not know and acknowledge that it was what he had done unselfishly and for others, and nothing else, that satisfied

him in the retrospect, and made him feel that he had played the man. And so men grow in having responsibility laid upon them, the burden of other people's business. Their powers are put out at interest, and they get usury in kind. They are like men multiplied. Each counts manifold. Men who live with an eye only upon what is their own are dwarfed beside them—seen fractions while they are integers. The trustworthiness of men trusted seems often to grow with the trust.—Woodrow Wilson.

After Thirty-six Years in Pulpit

# Minister Realizes Dream

Trinity Temple F.W.B. Church  
766 North Lewis  
Tulsa, Oklahoma

Free Will Baptist Press  
Reno, North Carolina

Dear Free Will Baptist Readers:

Thirty-eight years ago at the age of four-  
teen a small boy was gloriously saved in a  
corn field in which he was working on his  
father's farm in Missouri.

Two years later at the age of sixteen, Roy  
Melvin Bingham, a young boy destined to fol-  
low in his father's footsteps, started preaching  
with his father. He had to get to church the  
best way he could—horseback, donkey, many  
miles of walking, but the good Lord al-  
ways got him there.

Reverend Bingham held his first pastorate at  
the New Home Free Will Baptist Church at  
Berryhill. He then went on to the First Free  
Will Baptist Church in Tulsa. He retained  
the pastorate there for sixteen years.

From there he held the pastorate at the  
Central River Church in Flat River, Missouri, af-  
ter which he organized the Fellowship Church  
in Flat River.

On October 7, 1946, he went to the Central  
Avenue Church in Oklahoma City, Oklahoma,  
where he was minister for three years.

In 1949 Reverend Bingham came home to  
the church that he and his beloved father  
founded twenty-six years ago; the New Home  
Church in Berryhill.

On September 6, 1949, he accepted the  
pastorate to the Lewis Avenue Church in  
Tulsa and remained there for four years.

These are only the highlights of Reverend  
Bingham's story to now, not mentioning his  
faithful service in the field of Evangelism, his  
missions to our mission fields in Cuba and his  
part in the founding of the First Mission As-  
sociation of Oklahoma. Another point in his  
story that must not go unmentioned is the fact  
that he was a member of the Board of Educa-  
tion prior to the founding of the Bible College  
in Nashville, Tennessee, and since has been  
trustee for the College.

And now after thirty-six years in the pulpit  
he is at last realizing a dream come true—  
Trinity Temple Free Will Baptist Church; a  
church full of the Spirit of God, a church  
that will glorify God and sing praises to His  
only Name, a church that will give credit  
where credit is due—to God.

Trinity Temple, so called because it em-

braces the Godhead; the Father, the Son,  
and the Holy Spirit.

Our first meetings together were truly glo-  
rious ones. In the front yard of Brother and  
Sister Leonard Collins, we had thirty-nine pres-  
ent for our first prayer meeting. On the fol-  
lowing Sunday, we held our first Sun-  
day services in the back yard of Brother and  
Sister Elbert Mayfield's home under a large  
shade tree. We held meetings under this big  
shade tree for several Sundays. What won-  
derful meetings they were. I don't know  
when we have felt the Spirit so close to us,  
or when we have felt so very close to one  
another.

Our congregation finally obtained a build-  
ing at 766 North Lewis in Tulsa for use as a  
sanctuary and educational building and we  
settled down temporarily waiting for work to  
begin on the new Trinity Temple.

We organized Wednesday evening, August  
12, with forty members. Our wonderful pas-  
tor was elected to be with us as our minister  
indefinitely. Reverend Bingham's sister, Leona  
Mayfield, was elected associate pastor for an  
indefinite period of time.

Other officers elected were Sunday School  
superintendent and assistant, secretary and  
assistant, clerk, treasurer, three deacons, five  
trustees, choir director and assistant, organist,  
pianist, reporter, and a flower committee.

The door of the church was opened and be-  
fore the evening was over Trinity Temple had  
two more members making us an organization  
of forty-two members. Our Lord was most

certainly present at this glorious meeting.  
Tears stained the eyes of the congregation and  
upon leaving our blessed little church we had  
a heart-warming, old fashioned handshake with  
our two new members and we sang "God Be  
With You Till We Meet Again."

On Sunday afternoon, August 23, we held  
our first baptismal service in a little creek in  
Owasso, Oklahoma. Four were baptized and  
when we went to our homes we felt another  
glorious service was well done for the Lord.

And now I would like to close this letter by  
telling you, the readers, of our dream come  
true. On August 12, 1953, Reverend Melvin  
Bingham went before the Planning Board and  
Board of Adjustments of the city of Tulsa.  
The building of Trinity Temple Free Will  
Baptist Church was wholeheartedly approved  
and without any opposition whatsoever. We  
have four beautiful lots adjacent to the develop-  
ment of new homes in one of the newest dis-  
tricts in the city of Tulsa. We plan to build  
an educational building first and then our  
sanctuary at the approximate cost of \$100,-  
000.00.

The good Lord be willing we will be writing  
again soon telling of the beginning of the con-  
struction of Trinity Temple.

In closing I say God richly bless you one  
and all, and we ask your prayers for us at  
Trinity Temple.

Yours in Christ,

TRINITY TEMPLE CONGREGATION

Mary Lou Bingham  
Correspondent

## Tribute

I love you not only for what you are, but  
for what I am when I am with you. I love you  
not only for what you have made of yourself,  
but for what you are making of me. I love  
you for the part of me that you bring out.

I love you for putting your hand into my  
heaped-up heart, and passing over all the  
foolish and frivolous and weak things which  
you cannot help dimly seeing there, and for  
drawing out into the light all the beautiful,  
radiant belongings, that no one else had look-  
ed quite far enough to find.

I love you for ignoring the possibilities of  
the fool and weakening in me, and for laying  
firm hold on the possibilities of good in me.  
I love you for closing your eyes to the dis-

cords in me, and for adding to the music in me  
by worshipful listening.

I love you because you are helping me to  
make of the lumber of my life not a tavern but  
a Temple, and of the words of my every day  
not a reproach but a song.

I love you because you have done more  
than any creed could have done to make me  
good, and more than any fate could have done  
to make me happy. You have done it just by  
being yourself. Perhaps that is what being a  
friend means after all.—Selected.



# NEWS NOTES

## SUPERANNUATION REPORT

The following is the report of the Chairman-Treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for August 1953.

RECEIPTS	
On Hand August 1, 1953	\$520.33
Regular Receipts for August	144.48
Interest Income	239.09
Total to Account for	\$903.90
DISBURSEMENTS	
Paid to Superannuated Ministers	\$217.50
Operating Expense	2.83
National Board	14.17
Transferred to "Reserve Fund"	239.09
Total Disbursements	\$473.59
Balance on Hand Sept. 1, 1953	\$430.31
REGULAR RECEIPTS BY CONFERENCES	
Albemarle	\$ 2.68
Cape Fear	1.00
Central	31.95
Eastern	18.55
French Broad	84.30
Piedmont	5.00
Western	1.00
Total	\$144.48

## GIDEONS

A "growing need for increased distribution" of Bibles and Testaments in lands outside the United States was stressed at the 54th annual convention of Gideons International in Seattle, Washington, by the organization's new and outgoing presidents. Raymond R. Lindsey, Little Rock, Arkansas, insurance broker, the new president, told more than 1,400 delegates at the convention that "the world is hungry for and awaiting the Word of God and it is our task to see that His Word is delivered." D. J. DePree of Zeeland, Michigan, the retiring president, said that the necessity for stepping up Scripture distribution throughout the world is greater than ever. "The greatest challenge is in the foreign field," he said, adding that "in Japan, where 100,000 books already have been placed, there is an immediate need for at least 200,000 more." Mr. DePree also said that, although more than 25,000,000 Bibles and New Testaments had been distributed in various parts of the world by the Gideons, the organization's goal "should be double this number."

## BIBLE COLLEGE ADDS NEW FACULTY MEMBERS

Rev. Wendell Babcock of Flint, Michigan, will teach piano, organ, and some Bible courses at the Free Will Baptist Bible College, Nashville, Tennessee, this coming year. Mr. Babcock comes to the College from Timmonsville, South Carolina, where he has been pastor of

the Bay Branch Free Will Baptist Church for the past two years.

He has attended Sioux Falls College, Sioux Falls, South Dakota; Grand Rapids School of Bible and Music, Grand Rapids, Michigan; and Bob Jones University, Greenville, South Carolina. He has taught private piano and has traveled with a Youth for Christ organization and quartets in the northern states and Canada.

Also Rev. Eskle Baker of Sparta, Tennessee, has been added to the faculty this year. He will head the English department and will also teach psychology and sociology.

Mr. Baker is a Free Will Baptist minister and has been doing pastoral and home mission work the past fourteen years. He has attended William Jennings Bryan University and the University of Chattanooga. He received his B. S. degree from Tennessee Polytechnic Institute and his M. A. degree from George Peabody College. He has taught for three years.

Mrs. Baker, who holds her B. S. degree, will also be on the staff as College dietitian.

## ORMONDSVILLE CHURCH OBSERVES HOME-COMING

The Ormondsville, North Carolina, Church will observe its annual home-coming, Sunday, September 27. The day's activities will begin with Sunday school at 10 a. m., followed by the regular morning worship at 11 o'clock; Rev. R. N. Hinnant, pastor, bring the morning message. A memorial service in memory of the members who have passed away since the last home-coming will be held during the morning service.

A picnic lunch will be served on the church grounds at the noon hour.

The afternoon service will consist mostly of singing by the church choir. All former pastors, members, and friends are invited to attend this service and join in the fellowship together.

## PELT LEAVES MIAMI

Rev. Michael Pelt has resigned as pastor of the church in Miami, Florida, to attend Seminary at Duke University.

## NEW CHURCH ORGANIZED

On Sunday afternoon, September 6, a new church was organized in Tarboro, North Carolina, with 40 charter members. This church is the result of a mission conducted by the Mission Board of the Central Conference. Rev. Frank Davenport has been called as full-time

## COMING EVENTS

Sept. 27 - Oct. 4—National Sunday School Week.

October 1-31—Protestant Press Month

October 30-31—Florida State Association

pastor. At the present time the church conducting services in a Jewish Synagogue.

## HOME-COMING

The first home-coming day will be held Little Rock Church, Lucama, N. C., on Th Sunday in September. This will be the first home-coming day in the 82 years of the church.

Rev. N. Bruce Barrow will be in charge the program and Rev. W. A. Hales of Norfolk will preach at the morning service.

Lunch will be served at noon and a sh program is scheduled for the afternoon.

All former members, former pastors, and their families are cordially invited.

## SHILOH YEARLY REVIVAL

The Shiloh Church near Pinetown, North Carolina, will begin its yearly revival Sunday, September 20, and continue through October 3. Rev. N. D. Beaman, Snow Hill, North Carolina, will be the guest speaker. Everyone is cordially invited to these services.

## DUBLIN GROVE HOME-COMING

Dublin Grove Church, Beaufort County, North Carolina, will observe its annual home-coming Sunday, September 20, with the pastor Rev. N. D. Wiggs, Jr., bringing the morning message. At the noon hour a picnic lunch will be served on the church grounds. All former pastors, members, and friends are invited to attend this service.

## DAVIDSON RESIGNS NEW BERN

Rev. J. R. Davidson resigned as pastor of St. Mary's Church, New Bern, North Carolina, on Sunday, September 13. Mr. Davidson had accepted the church at Goldsboro, North Carolina.

## SAPP GOES TO TEXAS

Rev. Charles Sapp, Nashville, Tennessee, has accepted the church in Bryan, Texas. Mr. Sapp is a graduate of Free Will Baptist Bible College.

## MELVIN TO RICHMOND

Rev. Billy Melvin has resigned the church at Newport, Tennessee, and has accepted the church at Richmond, Virginia. Mr. Melvin will be a student at Union Seminary in Richmond.

## CHANGE OF ADDRESS

Rev. Frank Davenport, pastor of the newly organized church at Tarboro, North Carolina, has moved in the church parsonage there. His new address is 410 Johnston Street, Tarboro, North Carolina. Telephone 3500.

## GUM SWAMP REVIVAL

Dr. L. C. Johnson, president of Free Will Baptist Bible College, will begin revival services at Gum Swamp Church, Pitt County, North Carolina, Sunday, September 20. Rev. D. W. Alexander is the pastor.

## FREE UNION REVIVAL

Rev. D. W. Alexander recently conducted revival services at Free Union Church, Greenville County, North Carolina. There were eleven additions to the Church. Rev. C. L. Patrick is the pastor.

## The McAdams Write

par Co-Workers:

Greetings in the name of our wonderful Christ.

It has been some time since we have reported and we feel we should be letting our friends hear from us.

We are at this time in Northeast Missouri, sitting churches and attending associations. The first of August we went to Houston, Texas, and were invited there to conduct meetings for Brother B. F. Rogers.

They were to have a week's Vacation Bible school and revival services each night. We found Brother Rogers with a good live church and a working one, too. Victory started from the first service. We were there a week and had 49 conversions; 24 added to church and 9 for baptism.

Brother Rogers has done a wonderful work in the short time he has been there. He has been there less than 3 years yet a church added and a nice new parsonage.

We feel that Brother and Sister Rogers both deserve credit for such a work in so short a time. We pray God's blessings on them.

Then we were invited to Brother Everett Ellard's where work on a new church building was going on. He is going to have fine church soon. He also deserves credit for adding his people in such a wonderful building program. Our work is growing in Houston and God bless them.

Then we returned to Huntsville for a few days and got ready to take this trip. We left Huntsville the 13th of August. We visited Brother W. T. Smith's church near Henderson, Texas, and had a sweet service with their church. We had one married lady converted and a rejoicing time.

We visited Brother Reiford Wilson, but he was gone. We saw Sister Wilson and they have a nice new parsonage. We were only there a few minutes.

Our next stop was in Fredericktown, Missouri. Here we visited Brother Lester Ferguson at Mill Creek, a village out from town and he had a nice new church with full basement. We also visited Brother Newsome and his people. He is a new pastor from Michigan. They like him very much.

The next stop was Flat River. We just had time to visit The First Church and Desloge. These churches we pastored three years and they are still very dear to us.

The First Church was expecting Brother Kirby from South Carolina, and Brother Long, pastor of Desloge, and is doing a wonderful work. He and his wife both were converted at one of our tent meetings several years ago. We then came on to the Southside Free Will Baptist Church of St. Louis, where Brother Franklin is pastor and there we attended the early meeting. It was indeed a spiritual feast to our souls and now we are here to attend the State Association.

We are told that Brother Dodd, assisted by Brother Rolla Smith of Flat River will begin tent meeting in Kirksville right after the state meeting.

For fear this will be too long we will write

## Religion in the Passive Voice

Most readers will remember (some with just a trace of nostalgia) his or her early struggles to learn the difference between the active and the passive voice in English grammar, and how it finally dawned that in the active voice the subject *performs an act*; in the passive voice the subject *is acted upon*. Thus, "I love" is active, and "I am loved" is passive.

A good example of this distinction is to be found at the nearest mortuary. There the undertaker is active and the dead are passive. One acts while the others receive the action.

Now what is normal in a mortuary may be, and in this instance is, altogether abnormal in a church. Yet we have somehow gotten ourselves into a state where almost all church religion is passive. A limited number of professionals act, and the mass of religious persons are content to receive the action. The minister, like the undertaker, performs his professional service while the members of the congregation relax and passively "enjoy" the service.

One reason for this condition is the failure of the clergy to grasp the true purpose of preaching. There is a feeling that the work of the preacher is to instruct merely, whereas the real work of the preacher is to instruct *with an end to securing moral action from the hearers*. As long as there has been no moral response to the instruction the hearers are passive merely and might as well be dead. Indeed, in one sense they are dead already.

We would make a clear distinction here between moral action and mere religious activity. In truth there is already too much of that popular type of activity which does little more than agitate the surface of religion. Its never-ending squirrel-cage motion gives the impression that much is being done, when actually nothing really important is happening and no genuine spiritual progress is being made. From such we must turn away.

By moral action we mean a voluntary response to the Christian message: not merely the acceptance of Christ as our personal Saviour, but a submission to the obligation implicit in the doctrine of the Lordship of Jesus. We must free ourselves from the inadequate concept of the gospel as being only "good news," and accept the total meaning of the Christian message centering in the cross of Christ. We must restore again to the Church the idea that the offer of salvation by faith in Christ carries with it the condition that there must be also a surrender of the life to God in complete obedience.

Anything less than this puts the whole thing in the passive voice. A lifetime of passive listening to the truth without responding to it paralyzes the will and causes a fatty degeneration of the heart. The purpose of Bible teaching is to secure a moral and spiritual change in the whole life. Failing this the whole thing may be wasted.—*Alliance Weekly*.

more next time. God bless the Free Will Baptist "kin folks" everywhere.

Yours for Jesus,

H. M. AND LIZZIE McADAMS

## Let's Watch Our Conversation

Most Christians, I find, help each other very little in ordinary conversation, and often do each other much harm. There are few who can talk for any length of time without descending to speech that is not only unprofitable but positively harmful.

That is a flaw in our lives which should be dealt with seriously. It often happens that all the good effect of a service will be destroyed by light and unworthy conversation after the meeting. This is a sad fault, for the ministry of any church should be no more than a public expression of the pure spirituality which is the regular day by day life of such as are a part of it.

The minister himself should simply carry into the pulpit on Sunday the same spirit which has characterized him all week long. He should not need to adopt another voice nor speak in a different tone. The subject matter would necessarily differ from that of his ordinary conversation, but the mood and attitude expressed in his sermons should be identical with his daily living.

Harmful or vain speech blocks revival and grieves the Spirit more than we are likely to realize. It destroys the accumulative effect of spiritual impressions and makes it necessary each Sunday to recapture the devotional mood which has been lost during the week. Thus we are compelled constantly to do over again the work of last week and to retake ground lost by unprofitable conversation.

It is not desirable that we form the habit of constant religious chatter when we meet with our friends. There is no surer proof of our basic levity of character than the careless way religion is often discussed among us. I do not plead here for more religious talk. Religious shop talk can be as dull and boring as any other shop talk; and what is worse, it may become insincere and meaningless.

The ideal to aim at is a chaste, natural and love-washed conversation at all times whether we are discussing things on earth or things in heaven.—*Alliance Weekly*.

## The Way You Look at It

A man driving in the country one day saw an old man sitting on a fence rail watching the automobiles go by. Stopping to pass the time of day, the traveler said to him:

"I never could stand living out here. You don't see anything. You don't travel like I do. I'm going all the time."

The old man on the fence looked down at the stranger slowly and then he drawled:

"I can't see much difference in what I'm doing and what you're doing. I set on the fence and watch the autos go by, and you set in your auto and watch the fences go by. It's just the way you look at things."—*The Lookout*.

Reach up as far as you can, and God will reach down all the rest of the way.—*Sel*.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** Explain Judges 11:30-40. When Jephthah vowed that he would offer a burnt offering of the first thing that came from the doors of his home to meet him if he gained the victory over Ammon and it was his only daughter why did she wait two months upon the mountain? Explain bewailed her virginity, and why? —Jane Adams, Ala.

**ANSWER:** This is considered by the best of orthodox scholars one of the most difficult passages of all the Scriptures to understand. In the first place these days of the judges which covered a period of about 330 years, the time from the death of Joshua and the other elders until a king was anointed in Israel, were exceedingly difficult. See Judges 2:7, 17. Judges 17:6, "In those days there was no king in Israel, but every man did that which was right in his own eyes."

Jephthah the eighth judge of this period was regarded by his brethren as an irregular person for the leadership of Israel because of his being an illegitimate child, but providence worked in his favor so definitely and distinctly that he was regarded as the fit man and the sent of God to deliver Israel from the oppression of the Ammonites. It was when he anticipated this victory over the Ammonites that he vowed the vow that led to his trouble. Scholars agree that it was his piety that led him to make such a foolish vow. The vow was no doubt made without God's leadership or sanction and perhaps from a heart that lacked much in being perfectly in harmony with God's will. I often hear professing Christians make rash vows of this kind in the form of a heathen oath. I heard a Christian layman say that he would eat a certain mule if his neighbor gained a certain end that he was striving for, the end was gained but the mule uneaten. I also heard the late Billy Sunday say that if Governor Alfred Smith were elected to the presidency of the United States that he would ride across the Atlantic Ocean on a grind stone. Mr. Smith was not elected so Mr. Sunday was safe in his assertion, but no one absolutely knew who was to be our next president. The following quotations throw some light on this question:

In Dr. James M. Gray's *Synthetic Bible Studies*, page 70, he says, "Opinions about Jephthah's act have always differed, and always will, and the circumstance only affords an-

other illustration of the wisdom of concentrating attention upon more profitable things. On the face of it, the record gives justification to the belief that he actually sacrificed his daughter, 'impelled by the dictates of a pious but unenlightened conscience,' and so many commentators believe. And yet, happily, there is another view to be taken, which without serious violence to the text, puts all concerned in a very different light, and supposes that the fulfillment of the vow consisted in the consignment of the maiden to a life of perpetual maidenhood. Those who have access to Lange's commentary, or the *Schaff-Herzog Encyclopedia* (article 'Jephthah'), will find in either a very satisfactory treatment of the case. Perhaps the wish is father to the thought, but so far as the opinion of the writer is worth anything, it seems inclined towards this latter view."

On page 1587 of the *International Standard Bible Encyclopedia* are found the following words, "That the sacrifice was made seems certain from the narrative, although some critics choose to substitute for the actual death of the maiden the setting the girl apart for a life of perpetual virginity. The Israelitish laws concerning sacrifices and the language used in 11:39 are the chief arguments for the latter interpretation. The entire narrative, however, will hardly bear this construction (11:34-40)."

Jamieson, Fausset & Brown commentary, v. 2, page 105, says, "Dropping, therefore, the alternative part of the vow, and accepting the first part of it as that which Jephthah performed—viz., that whatsoever came forth of the doors of his house to meet him, when he returned in peace from the children of Ammon, should surely be the Lord's—we believe that his daughter was consecrated for life to the service of the sanctuary. This view is strengthened both by the significant clause, 'she knew no man,' being doomed to live unmarried—a disappointment particularly severe to a Hebrew damsel—and by the annual custom, which was thenceforth adopted by her female associates, of celebrating her deed of public devotion, 'it was a custom in Israel, 40. That the daughters of Israel went yearly to lament, &c. . . . to rehearse (v. 11) her doings; i.e., to praise her for the religious life she led. It might be that this anniversary was observed only during the lifetime of Jephthah's daughter, and chiefly by the women of the Gileadite district who were acquainted with her, or cognizant of the circumstances connected with her pious self-sacrifice. This view of Jephthah's vow, which

has occasioned perplexity in every subsequent age of the church, seems in perfect accordance with Scripture, and possesses the merit of rescuing from the reproach of a dark and malignant superstition the character of judge of Israel, whom the Spirit of God has enrolled amongst the worthies of the ancient Church."

Personally, I can see no other alternative than that Jephthah offered his only daughter as a burnt sacrifice even though this was contrary to what God through Moses had taught and what was practiced by the Levites. It might be that Jephthah was more heathen than is said in the Scriptures and that like many heathen vowed to sacrifice their first born son and did it if a certain accomplishment were achieved; Jephthah did that upon a heathen altar. Or it could be that he thought since Abraham was called on to offer Isaac on Moriah and then restrained from the actual act of putting him to death that God would do the same if he volunteered to offer his daughter. There you can see, are many ways a speculative mind may approach this. Again, Jamieson, Fausset & Brown may be right though I cannot see such a view from reading the Scriptures.

Now as to the reason for this maiden virgin asking for two months in which to mourn her virginity, that was in keeping with the customs of the day. This was because she had known nothing of the experience of being married but must be kept free from such family relations and therefore from being a mother, which was the duty of every Hebrew virgin. In fact, every virgin hoped that she might be the mother of the Messiah (Christ), and if not this lofty one of whom the prophets from Moses all the way down had written concerning; certainly she must be the mother of as many sons as possible that these sons might help to fulfill the Abrahamic covenant in filling Palestine with a most copious population even to the extent that there would be difficulty as great in numbering them as there would be in counting the sands of the seashore or in numbering the stars of heaven. An old maid and a barren married woman were the two most unpopular specimens of humanity to be found in the Holy Land of these days. Jephthah's daughter joins her friends and goes to the mountains, perhaps, sacred mountains, to mourn the sad predicament of a barren woman's end.

## Do Not Scold

The Korean children are not allowed to scold each other, but must scold out their quarrels to the corner of the room.

An equally interesting custom prevails among the Eskimos. This people have no words for scolding. How do you think they settle their differences? It is said that any one who has a difference, or quarrel, composes a song about it, and sends word to the one with whom he has the quarrel that he will sing to him about it at a certain time.—Selected.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Have faith in God." Are these words of Christ a command, or are they an invitation, or both? If they are a command, then faith becomes a necessity only to our Christian existence and experience. If they are an invitation, then faith becomes a privilege only. But, on the other hand, if they are both a command and an invitation, then faith is both necessary for the Christian in an unfriendly, sinful world, and a privilege to accept from God great and needed gift. Faith is the first gift of the New Covenant. To believe is to repose entirely on the infallibility and faithfulness of God.

Faith is absolutely necessary, first of all, to salvation. "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God" (Eph. 2:8). Salvation is the gift of God as a result of one's faith in and acceptance of Christ as Saviour. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36).

Faith is necessary, too, to stand true to God and our profession in times of temptation and persecution. "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). Your enemy, who is God's enemy, is instantly striving to destroy the usefulness of your Christian life, and your immortal soul. Therefore, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith" (I Peter 5:8, 9). Faith is absolutely necessary for resistance. Above all," said Paul to the Ephesian Christians, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

"Faith is a sword to defend us, a guide to direct us, a staff to support us, a friend to comfort us, and a golden key to open heaven unto us. Faith, of all graces, is the most useful to the soul of man. *Without faith it is impossible to please God.* And there is something very stimulating and encouraging in the thought that we can do that which shall actually please God. It throws a light and glory upon all duty."—Brooks.

Faith is God's gift, and it is a gift He gives for us to feel our need of and to ask Him for. We must have faith in order to overcome evil. Matthew Henry gives us the following beautiful thoughts on the necessity of faith:

"It is by faith that the world is conquered, Satan's fiery darts are quenched, a soul is sanctified with Christ, and yet lives; by faith we set the Lord always before us, and see Him that is invisible, and have Him present to our minds; and this is effectual to remove

## Sermons

A sermon is too often like Hodge's horse. It is over done with brasses and bells, harness and harmony, but there is no real strength in it, no life and vigor. It is fine, but not forcible. Now, it strikes everybody that the trappings of a poor old half-starved horse look like mockery. You cannot plow fields with ribbons and bells; you want muscle and sinew; and so there is no moving men's hearts with pretty phrases and musical nothings. What

mountains, for at the presence of the Lord, at the presence of the God of Jacob, the mountains were not only moved, but removed. Ps. 114:4-7."

is needed is thought, truth, and sound doctrine, and the Spirit of God. Young men are apt to think less of what to say than of how to say it; but our advice is, think of both in due proportion. Set the matter before the manner; get the horse first, and get a good one, and then harness him. Give the people the grand old Gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed, and divine truth should be fitly spoken; the mischief is that some appear to think that the harness makes the horse, and that a fine style is the main thing in a sermon. Churches and chapels would not so often be empty if ministers would take heed what they preach as well as how they preach. —Charles H. Spurgeon.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

## THE CROSS OF CHRIST

We give the following illustrations on the Cross of Christ with the hope that they may be useful and helpful.

**A Startling Bit of Information.** There is a startling bit of information which we would like to pass on to those who make so much of the symbol of the Cross. Actually, the Lord Jesus was not crucified on the Cross as we have it designed today. Two pieces of wood laid crosswise is not the scriptural picture of the Cross. One piece of wood as an upright, and another acting as a crossbar on which the arms of Jesus were stretched is the artist's conception. In fact, there are three conceptions of the shape of the Cross. One is termed generally as St. Andrew's Cross in the shape of an X. Another is in the shape of the letter T and the third, with which we are familiar is like a dagger. The Greek word that is translated Cross is "stauros," which only means stake. It was an upright pale or pole. Peter and the other Apostles called the Cross a tree (xulon), Acts 5:30; I Peter 2:24.



## Where are the Catholics?

In an editorial entitled "Where Are The 30 Million Catholics In America?" which appeared in the September issue of *The Converted Catholic Magazine*, Editor Walter M. Montano challenged the Roman Catholic Church to back up their 1953 census figures.

According to the *Official Catholic Directory* for 1953, there are now 30,425,015 Catholics in the United States, Alaska and the Hawaiian Islands. States Dr. Montano, "The statistics of the *Official Directory* are half fact and half wishful thinking, and no one knows it so well as the hierarchy."

As the basis for his assertion that Roman Catholic census figures are highly overestimated, Dr. Montano cites six of the techniques

employed by the church in taking its census:

1. Every child baptized in the Roman Catholic Church is counted, no matter what his subsequent life or convictions may be. "Even the still-born infants, if baptized, figure on the rolls."

2. All the heretics are counted. Every ex-priest or Catholic layman converted to the evangelical faith remains on the rolls unless they are formally ex-communicated.

3. Also included on the rosters of Rome are the millions of "indifferent" Catholics who rarely, if ever, go to Mass, who send their children to public schools, and who disagree with or are ignorant of many church teachings.

4. A Catholic who moves from one parish to another is enrolled in the new parish without a letter of transfer; so that he is also counted on the parish roll back home.

5. Parties to mixed marriages are usually included in the statistical report. The Catholic party remains on the rolls regardless of his or her change of religious affiliation and sometimes the non-Catholic party who has signed the mixed marriage contract is added to the church roster.

6. Former Catholics who neglect to get buried by a Catholic priest are not technically "dead"—they are still on the rolls of the church!

Dr. Montano states that the purposes behind the publication of such exaggerated census statistics by the Roman Catholic Church are these:

1. to impress the public and to attract the interest of those who like to "follow the crowd;"

2. to strengthen the confidence in the church of the millions of "touchy" Catholics who are ready at the drop of a hat to desert the fold;

3. to impress the Vatican with the numerical strength of American Catholicism;

4. to insure the respect of politicians who want to win elections.

Dr. Montano concludes:

"Where are the 30 million Catholics in America? We challenge the Roman Catholic Church to produce them. It can't be done!"

## The Doctrine Of The Church

(continued from page three)

form. As an organization with we, the members as the body and Christ as the Head. The church is a building and the two-fold purpose of that building is that it is a Holy Temple, a place of worship and the church is a Divine dwelling place, the habitation of God. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (1 Corinthians 3:16). The church is the Bride of Christ. In the figure we see Christ as the prospective Bridegroom away preparing a place for His bride. Oh, for the day that the bride will be united with her bridegroom at the great feast of the lamb. Will it be that you sinner friend, will have to hang your head in shame and say unto Him, "I have not been a faithful lover. I have not been true. I have not kept my promise"? But think of the young blushing bride that has been true. That has been faithful. That has been looking for her lover. "Behold I come quickly—even so comes the Lord Jesus."

With these truths and teaching in mind, they will do two things. Jealousy and envy will be removed and there will be a filling with contentment. Won't you now listen to what the Holy Spirit says. After you have listened, then do what He tells you to do. "Believe on Jesus Christ and thou shall be saved."

The church is not a gallery for the exhibition of eminent Christians but a school for the education of imperfect ones, a nursery for the care of weak ones, a hospital for the healing of those who need assiduous care.—Beecher

Neither of these words can be fashioned into a Cross. Let us put it another way: we get our word, Cross, from the Latin word, "crux," and Cross is the translation for the Greek word "stauros." Now a "stauros" and a "crux" are no more the same thing than are "stick" and "crutch" the same thing. The early church never used the symbol of the Cross as we understand it today; they only used it in a veiled and hesitating manner.—J. Vernon McGee.

**The Cross Offensive.** Dr. G. Campbell Morgan said that when he first came to this country, a lady came up to him and said, "Dr. Morgan, you know that the Cross is offensive to me. I don't like to hear a preacher talk about it because it is ugly and unsightly, and I don't like to hear that sort of thing."

Dr. Morgan in his characteristic manner said, "Madam, I thoroughly agree with you. It is an offense. It is an ugly thing. But the only ugly thing in that Cross is your sin and my sin."

**The Cross and Burdens.** In Bunyan's "Pilgrim's Progress," Pilgrim was making his way from the City of Destruction to the City Celestial, with a heavy burden on his back. Finally he came to a hill called Calvary. He climbed the hill and humbly knelt at the foot of the Cross. As he knelt, his burden rolled away and was buried in a sepulcher.

# Notes and Quotes



BY J. C. GRIFFIN

## THE COMING JUDGMENT

Free Will Baptists believe that there is a day of judgment when man will be called to give an account for the life that he has lived here on earth. The twelfth chapter of Ecclesiastes, verse seven, after stating the fact that man must die, "Then shall the dust return to the earth as it was: and the spirit unto God who gave it." So the spirit does not go into the grave only the body goes back to the dust. But the real man of the spirit goes to God. There is no dodging the fact that our life must be met before God. Let us hear the summing up: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12: 13, 14). Right in the presence of God we will meet every thing whether it be good or bad. Yes, every idle word, every sinful act, every lie, every smutty yarn, every slanderous rumor, every thing that is bad will stand there before our eyes. Brother, what will the ending be? It has got to be something. Jesus said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12: 36). Can you remember all the foolish, vain, useless, sinful words and acts? No, not now, but the time will come when everything will get to moving before your eyes. Abraham said to the rich man in hell, "Son, remember." This soul in hell had the faculty of senses. He could remember his life as spent on earth and his brethren. He never forgot that poor man who was laid at his gate full of sores. So Jesus says, and I believe what Jesus said about it.

## THE DAY APPOINTED

The day of judgment is appointed. It will come in on scheduled time. God never comes in late. Man fails to get to work on time often. Christians fail to get to the house of worship on time, sometimes due to over crowded duties, sometimes due to the fact that their time piece has lost time, and for various reasons or causes we fail to get to the post of duty on time. But God works on precision. "In the fulness of time God sent forth his Son made of a woman," declares the Word. Right when the time was full and the world was ready, Jesus Christ came to perform his work on earth. Just so when the appointed hour shall come, Jesus Christ will come to judge the quick and the dead. Yes, there is coming a day of judgment. The day of his coming belongs to God. The things that should con-

cern us, Are we ready for that day to come? Whether we are ready or not it is coming; and brother, it will be too late to get ready when that day comes. Let us see what Paul says about that day in his Mars Hill sermon when he reminded us that we are the offspring of God. That is we came from God and we must go back to him. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:29, 30). May we notice that now, not after death, not in the spirit world, but "now" right here on this earth while we have the mind that is capable of work. Yes, he says by the inspired Word, "Today is the day of salvation." Right here on this earth man must repent and get right for the coming day of judgment. If not now eternity will fill our cup with torments. No angel, no saint, no being on earth nor in heaven, not even God himself can change our relationship after death. Just as we die, so will we meet our rewards in the day of judgment. Yes, God at one time winked at ignorance, but no more letting down. It is a settled fact that whatsoever a man soweth, that shall he reap in the final act of God's settlement.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath raised assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31). Yes, the day is appointed and we have an appointment there that we must meet; we cannot get away from it. It will be an awful day to the man that goes into judgment with no repentance for sin and an unfeigned faith in Jesus Christ. No wonder John said, "They will cry for the rocks and mountains to fall on them to hide them from the face of the lamb" (Revelation 6:16). This is a great warning. Get your Bible and read these verses right now. When the time comes for the wrath of God to be manifested, it will not be withheld. It will be poured out.

God's love and mercy abounds today, but when the end comes, his wrath will be heaped upon the sinful Christ rejecting men of all ages. No dodging, we must meet ourselves just as we have lived.

We are warned not to judge, God will do the judging. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall confess to God" (Romans 14:10-12).

## WHY MUST WE GIVE AN ACCOUNT?

Because we are responsible beings (God made us so) we are beings created in the image and likeness of God. However, we lost all our perfection and righteousness, but even after sin entered and man was separated from God, man was indwelt with powers of reason and will and a degree of judgment. Because we are capable of reasoning, God says, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be

white as snow; though they be red like scimion, they shall be a wool" (Isaiah 1:18). If man had no power of reason, God would not have invited us to a conference of reasoning. Brother, you had better reason these things out with God. You had better sit down at the table with God and talk these things over and get a definite understanding that you must meet God and reason now or meet God and hear him say, "... Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). If we were not responsible beings coming from the hand of God we would not have to give an account unto God.

## WHAT AM I?

Let us answer the question: I am a being created in the image of God and the likeness of God. But in Adam I lost my perfection and Godlike righteousness, but I have desires, a will, and possess a limited degree of judgment. I was created with faculties to worship and to give God glory. These faculties were left in man at the time of sin and transgression. The matter of choice is in man to stay. Since we have the ability to worship God by accepting Jesus Christ as our personal Saviour, God will hold us accountable to this end. "He that believeth on the Son hath life, and he that believeth not the Son shall not see life." Our standing now and in the day of judgment depends on the acceptance and the rejecting of Christ as God's Son and our Saviour. If our life is hid with Christ in God, we need not fear the judgment now nor ever. If Christ is not our Saviour, if we have not been saved by faith in Christ, then we are already damned. We are under the curse of sin and death, and the judgment declares that we are unfit for the association of God and his Christ and heavenly things. Thus we will be found at the judgment to be only fit for the association of the devil and his angels.

## WHAT IS MAN'S DESTINY?

It is either heaven or hell. No sinner who rejects Jesus Christ as God's Son can go to heaven. It would be a miserable place for the unsaved. The fellow that cannot stand an hour worship service in a prayer meeting here on earth (he gets miserable that is the reason he is conspicuous by his absence at the hour of prayer), he would be miserable in heaven, with all the adorations, the hallelujahs, the singing and the praising of God, that unregenerated, sinsoaked souls would be in torment.

My destiny is in my own hands. I make it what I will. God does not send men to hell. Men go to hell for rejecting Jesus Christ. "He that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16:16). If a man will not believe Christ, the only thing that God can do is to let him go to hell. He chose to follow Satan on earth, so he is fit for the association of the devil and his angels.

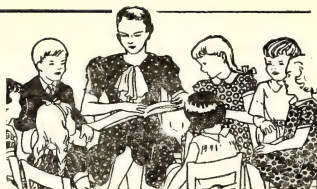
"God is not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "A Change of Heart"

VELMA B. MCCONNELL

**T**ED tripped over the skate that had been left on the steps of the Club House and went sprawling down the step and onto the grass. A chorus of laughs went up from the other boys.

Ted jumped up, clenched his fists and scowled, "I'd like to—"

"Punch you in the nose!" Bill shouted gleefully. "Say, fellows, I'll give you a riddle! What is Ted's favorite and most used expression?"

Another laugh went up and the boys recited in chorus, "I'd like to punch you in the nose!"

Ted scowled even more darkly, turned and walked away. He wouldn't listen to Bill's voice calling, "Aw, come on, Ted, be a good sport! We were just teasing you!"

He walked on down the street toward home, kicking little pebbles in front of him. He did not want to admit it to himself that the boys were right, but he felt that they were. What was wrong with him, anyway? Somehow he was always out of sorts lately. He never used to be so easily offended or touchy. But ever since—ever since he had been at the Summer Bible Camp two months before, he had felt unhappy.

Ted turned down the little path that led to the creek. That Camp had been lots of fun, at first. He had enjoyed the hikes, the Campfire services at night and the classes. He thought of those Campfire programs again. The big silvery moon making shimmering reflections on the lake, the flames leaping up from the campfire, the soft strumming of the musical instruments as the boys and counsellors sang the old favorite hymns and the new little choruses. He thought of the quiet, earnest voice of Rev. Duncan as he brought the meditation message each evening. At first Ted had enjoyed those messages, but later he began to get a queer feeling every time Rev. Duncan spoke. He could not tell why, but he felt very uncomfortable.

Ted had always gone to Sunday School and had thought that he was just as good as anyone else but according to the minister, something was all wrong with him! He had stopped enjoying the evening Campfire services and had it not been compulsory to attend, Ted would have skipped the last ones. Finally, the last evening, Rev. Duncan had been very serious. He had asked if there might be any boy there who had never confessed his sins

and been born again. Ted felt a strong urge within himself and wanted desperately to stand to his feet, but something seemed to hold him chained. Finally, the last service had been over, and the boys had gone to bed. Ted had stayed awake a long time that night. He wished with all his heart that he had had the courage to tell Rev. Duncan that he wanted to be saved.

Now, since coming home, he had tried to forget the Camp and the way he had felt there, but somehow, the thoughts of the last service kept coming into his mind.

Ted stood beside the creek for a long time, skipping stones into the water. Since beginning to think of the services, he felt the same longing he had felt at Camp. "I—I wish that Rev. Duncan was here right now!" he burst out, throwing a stone with such force that it skipped clear across the creek.

"Who wants to see Rev. Duncan?" an amused voice broke in on the quietness. Ted whirled around.

"Jim! Jim Brown! Where did you come from?" There was delight on Ted's face as he faced the young counsellor from the cabin he had occupied at the Camp.

"I decided to come a-fishing!" Jim Brown grinned. "I hope to catch at least one fish! I was driving through your town, Ted, and since I have lots of time, decided to stop and see you. Your mother directed me to your Club House, and a bunch of young fellows playing ball behind it directed me here."

Ted eyed Jim uncertainly. He wondered if the gang had said anything about his ill humor, but if they had, Jim's face did not reveal the fact.

"Think you can catch fish without a fishin' rod?" he asked scornfully, noticing Jim's empty hands.

"Perhaps I can," Jim nodded. "But seems to me I heard you wishing that you could see Rev. Duncan, Ted. Anything that I could help you with? I couldn't take his place, but I might make a fair understudy!"

Ted squirmed. Here was his chance to talk things over and although he felt that same queer urge within him, he felt as if his lips were locked.

Jim dropped onto the ground and began to toss little pebbles into the water. Ted slowly seated himself beside the young man. For awhile there was silence, which Jim finally broke.

"You know, Ted, seeing a creek like this always takes me back to when I was a young sprout something like yourself. I was raised on a farm and since my parents had four girls and one boy, I had to help my father quite a bit in the fields. How I did hate to spend long hot days in the garden or fields when

there was a cool creek right behind the pasture! I used to wish I could throw my hat across the field and make a running leap for the old creek!" He stopped, lost in thought for a moment, then went on.

"One very hot afternoon, what I considered a very bright thought came to me. I was hoeing away, in the cornfield, the sweat running down my face. Suddenly I pushed my old ragged straw hat back off my forehead, and said, 'Paw, I feel awful sick!'"

"My father looked at me, pretty much concerned, and said, 'The sun is pretty hot, Jim, you had better go back to the house and lie down. Your mother will know what to do for you!'"

"But I knew that my mother was not home. I had seen her going down the road to an old neighbor's, with a loaf of fresh bread wrapped in a towel. I walked slowly down to the house and into the kitchen. Then I went out the side door just as fast as I could, and ran across the pasture, pulling off my shirt as I ran. It didn't take me more than a couple seconds to undress and leap into that old creek!"

Ted eyed Jim in astonishment. Somehow he had never thought of Jim as anything but a young man who seemed to "have religion" and to enjoy it very much.

There was another silence. Ted pulled a long blade of grass and handed it to Jim to chew, then took another for himself. Finally Jim went on with his story.

"I didn't enjoy that swim nearly as much as I had thought I would. The water didn't refresh me and the sun seemed to beat down stronger than ever. Besides, there was such a heavy weight inside me that I thought it would actually pull me down. Finally, I climbed out, put my clothes on and went back to the house and laid down on the old couch in the kitchen."

"Did your father find out, and what did he do?" Ted was interested.

"We were having revival meetings at our church, and no matter how tired we were, nobody ever thought of staying home, least of all my father. So as soon as the supper work was finished, we all got ready. I never said another word about being sick, although my mother fussed over me and wanted to give me some medicine. We had a real, old-time sermon with Holy Ghost power behind it. I began to feel so miserable that I would have gotten up and walked out if I dared. Do you know what was wrong, Ted?" The young man looked straight at the boy.

Ted shook his head. "N-no, I don't, Jim but—but I felt the same way when we were having Campfire. I would have liked to run away when Rev. Duncan was talking to us!"

"The Holy Spirit was talking to your heart. Ted. He was showing you that you were a sinner and that you needed to come to the Saviour for forgiveness and for cleansing. That is what He was showing me that night. When the preacher gave the invitation to come forward for prayer, I thought that I was glued to my seat. I wanted to go up and kneel at the front, but the old devil was just a-holding on to me with might and main!"

"Is that what was happening to me, too Jim?" Ted looked surprised.

The other nodded. "Most likely, Ted. You

now that old Satan isn't going to lose one of his customers if he can possibly help it! But God is stronger than the devil, and the Holy Spirit kept gently drawing me until I couldn't resist Him any longer.

"Finally I did get enough courage to resist Satan, and went forward. The good folks there began to pray for me, but you know, I couldn't seem to pray for myself at all. Do you know what kept coming in front of my eyes, Ted?"

"No, I don't, Jim, what was it?"

Jim picked up another pebble and skipped across the water before replying, "Well, Ted, the old swimming hole kept jumping in front of me! And a Voice kept saying to me, 'You old a lie! You told a lie!'"

"Would that keep you from being saved, Jim?" Ted was very earnest.

"The sins would not have kept me from being saved, Ted, for Jesus died to save me from my sins and to forgive them when I came to Him. But I had to confess my sins, first to God, and then to those whom I had wronged. The weight of that swimming got heavier and heavier, and finally I turned to my father, who was kneeling on one side of me, and said, desperately, 'Father, I told you a lie this afternoon—I wasn't sick, I just wanted to go swimming!'"

"My father understood what was happening and told me immediately that he forgave me and that Mother would forgive me too. Then, Ted, the blessing of the Lord just fell on me, and God spoke peace to my heart. I knew that I was saved, even if I was just a boy!"

Again there was silence, then Ted finally said in a low voice. "I need to be saved, too, Jim. God—His Holy Spirit has been talking

to my heart ever since I went to the Camp. I have done lots of things I shouldn't do. If—if God will forgive me, I'll make them right too!"

"The Lord bless you, Ted, of course, He will forgive you! He has been calling you, hasn't He? Let's kneel here under this tree and talk to Him about your sins now!"

The young man and the boy knelt beside the creek, under the old tree. Ted began, in a halting voice, to tell the Lord that he knew he was a sinner and needed to have the Blood applied to his heart. It was much easier than he had thought, confessing the sins of his young life, which although not many, still separated him from God. It was not long until Ted, too, had the witness of the Spirit that he had been accepted by Jesus. When he rose from his knees, his face was shining, in spite of a black, tear smudge across his eyes.

"I'll have to go to see the fellows, Jim! I—I want to—"

"To punch them in the nose?" Jim had a little quirk of a smile in his eyes, though he kept his face sober.

Ted laughed, in a shamefaced way but met Jim's eyes. "No, I want to tell them that I have been saved! But," he added seriously, "I'll tell them that I have been pretty mean lately, and ask them to forgive me! Do you know what, Jim?"

"What?" asked the young counsellor, smilingly.

"I sure wish I could go back to that Bible Camp right now and go to a Campfire program! I'd like to hear Rev. Duncan talk to us and I'd like to tell everybody what Jesus has done for me!"—*Juvenile Pleasure.*

plan to continue our giving in this manner until God permits us to do better.

Please place this in the Hanna fund.

Yours in Christ,

H. REEDY SAVERANCE

Springfield, Oregon  
August 17, 1953

Dear Bro. Riggs:

Inclosed find a check for \$3.00. Please send me Sister Barnard book "His Name Among All Nations," and Bro. Woolsey's book, "A Modern Jonah."

Our work here is growing slowly but surely. We have just voted to tithe all our offerings. I know you will be happy to know that a certain per cent of all the Lord has prospered our church will be sent to our Foreign Missions. Pray that God will bless our effort in a mighty way that we will see souls saved and spiritual growth among our people.

Even though this is Home Mission work, we still feel the need of our Foreign work.

Yours in His Name,

REV. ERNEST PEARSON  
1025 West N St.  
Springfield, Oregon

## "A Penny A Meal"

MAUD (REYNOLDS) DEAN

A penny a meal for foreign missions

Surely isn't too much to give;

It will help spread the Gospel in foreign lands

And will teach other nations how to live.

The meals you eat, three times a day,

Cost more than just one cent;

That penny for missions, three times a day

You'd never realize was spent.

It may be that some poor missionary,

Might fail to eat one meal each day;

Because their so-called F.W.B. friends

Are eating and drinking, and too tight to pay.

Now just hunt up a little old jar,

And paste the sticker outside;

Drop a "penny a meal" in the slot at the top,

And you'll feel better satisfied.

Well, you may think that's too much some times,

Trust God, He'll see you through;

If you'll help spread His Gospel, all over the world,

He'll make the way for you.

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN

242 VICTOR AVENUE

## From the Field

Hector, Arkansas

August 12, 1953

Dear Bro. Riggs:

We have just closed a daily vacation Bible school at the Welcome Home Free Will Baptist Church with an average of sixty attending each day. I am sending the daily offerings to you for foreign missions to use where it is needed most. It isn't much but the children wanted to send it to help spread the Gospel of Jesus to those who have never heard.

We also had revival services each evening in which fifteen of our Bible school students were converted and accepted Jesus as their personal Saviour. We are praising God for his saving power. The offerings were six dollars. We covet your prayer as we endeavor to further advance the cause of Christ.

Yours in His service,

REV. & MRS. LAWNIE COFFMAN

Rev. Raymond Riggs

Dept. of Foreign Missions

3802 Richland Ave.

Nashville 5, Tenn.

Dear Bro. Riggs:

Enclosed please find a money order for the amount of ten (\$10.00) dollars. This was taken from the penny a meal jar that sits on our dining table all the time.

I graduated from Bible College along with Lucy who is serving in Cuba. When my wife, three little girls, and I returned from Nashville, we got out one of the little penny a meal stickers and placed it on a small jar and set it on our dining table. Since that time we have put one penny for each meal whether we ate at home or some other place. There is still about fifty cents left in the little jar. We

## Speaking Acquaintance

"Often when I pass a church

I drop in for a visit,

So that when I'm carried in

The Lord won't say, 'Who is it?'"



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON

Editor

801 Pollock Street

NEW BERN, N. C.

## N. C. Woman's Auxiliary Convention Report

The following is a report of the North Carolina Woman's Auxiliary Convention for the quarter, May 26, 1953, to August 26, 1953.  
Balance Brought Forward .....\$ 675.81

### Receipts By Departments:

Co-Laborer Band .....	\$162.55
Cragmont Assem., Inc. ....	9.00
State Education Program .....	33.00
National Bible College .....	99.20
Superannuation .....	30.00
Home Missions .....	37.38
Foreign Missions .....	347.12
Orphanage .....	2.00
Per Capita Dues .....	5.80
Promotional Work .....	36.50
Church Finance Asso. ....	14.55
<b>Total Receipts .....</b>	<b>\$777.10</b>
<b>Total Receipts and Balance .....</b>	<b>\$1,452.91</b>

### Disbursements:

Co-Laborer Band .....	\$162.55
Cragmont Assem., Inc. ....	9.00
State Education Program .....	33.00
National Bible College .....	99.20
Superannuation .....	30.00
Foreign Missions .....	347.12
Orphanage .....	2.00
Church Finance Asso. ....	14.55
F. W. B. Press for Report Blanks and Programs .....	118.63
F. W. B. Press for One Thousand Receipt Cards .....	7.00
Mrs. L. E. Ballard, Director Cragmont Woman's Conf. ...	100.00
Treasurer's Salary, 3 Mos. ....	45.00
<b>Total Disbursed .....</b>	<b>\$968.05</b>
<b>Balance in Treasury August 26, 1953 \$</b>	<b>484.86</b>

MRS. M. A. WOODARD, Treas.  
Winterville, N. C.

## Jacksonville, N. C., Unit Meets

The Woman's Auxiliary of Jacksonville, North Carolina, Church met Tuesday evening, September 1, at the home of Mrs. Liston Parker. Mrs. J. K. Rhodes called the meeting to order with an opening hymn and prayer. This was followed with the business session. A decision was made to adopt and support a child at the Free Will Baptist Orphanage for one year.

The program was then turned over to Mrs.

## Notice to S. C. District Auxiliary Women

**ON: September 26, 1953,**

**AT: Mt. Elon Free Will Baptist Church**

**NEAR: Pamplico, South Carolina,**

**THE: South Carolina District Woman's Auxiliary Convention will meet.**

**ALL: Delegates, members of auxiliaries, visitors are welcome.**

**REPORTS: Must be sent in before September 20**

**TO: Mrs. Wiley Johnson, Secretary, Alcolu, South Carolina.**

**USE: Report blanks on pages 103-106 in Year Book.**

Willis Parker. A duet rendered by Mrs. Liston Parker and Mrs. Winston Dobson was enjoyed by all. Mrs. Dobson gave the Bible study and offered a prayer. The theme for the evening was, "The Light of Truth Shines on Our Community." This was carried out during the program by Miss Zaline Lloyd, Mrs. James Bland, and Mrs. Liston Parker. At the close of the program Mrs. D. L. Whaley offered a prayer of re-dedication that we might carry out the needs of our Community.

After the program refreshments were enjoyed by the group.

MRS. WILLIS PARKER

## Florida Liberty District Auxiliary Convention

The Liberty District Woman's Auxiliary Convention of Florida met recently with the Poplar Head Church, Bonifay, Florida, with four auxiliaries represented and five ministers present. The meeting was opened with singing. Mrs. Joe Revis conducted the devotional followed by an inspiring talk on missions by Mrs. Marvin Owens. The president, Mrs. Bedie Owens, presided over the meeting.

Rev. W. B. Hughes, pastor of the Chiple, Florida, Church, brought the morning message, followed by lunch served by the ladies of the church.

The afternoon service was taken up with a business session and the electing of the following officers: President, Mrs. Ernest Owens; Vice-President, Mrs. Bedie Owens; Youth Sponsor, Mrs. W. B. Hughes; Recording Secretary, Mrs. Bill George; Corresponding Secretary, Mrs. J. M. Rich; Treasurer, Mrs. Myrtle

Shores; Enlistment Chairman, Mrs. C. A. Huckaby; Personal Service Chairman, Mrs. J. T. Baxter; Field Secretary, Mrs. Henry Hayes; Stewardship and Prayer, Miss Faye Peacock; Chairman of Missions, Mrs. Marvin Owens; and Study Course Chairman, Mrs. Wayne Hicks.

MRS. ERNEST OWENS, President

MRS. J. M. RICH, Corresponding Sec.

## Annual Report of Long Ridge W. A.

September, 1952-September, 1953

INCOME	
Tying Tobacco .....	\$100.00
Cake and Pie Sale .....	43.00
Fellowship Supper .....	73.00
Week of Prayer Offerings .....	17.61
Local Contributions .....	79.61
Stewardship Program .....	7.16
Bible School Offerings .....	11.91
Special Offerings for Cragmont, Orphanage, Missions, Superannuation, Local Charity, Benevolence, etc. ....	81.08
Regular Dues .....	11.35
Monthly Offerings .....	8.04
<b>Total Income .....</b>	<b>\$432.76</b>

DISBURSEMENTS	
Building Program on Church .....	\$216.00
Entertaining Union Meeting .....	79.61
Week of Prayer Expenses .....	3.00
Bible School .....	35.05
Local Expenses .....	32.18
Missions .....	35.00
Orphanage .....	10.00
Cragmont .....	2.00
Superannuation .....	5.00
Benevolence .....	10.90
<b>Total .....</b>	<b>\$428.74</b>

Balance in Treasury .....\$4.02

PERSONAL WORK	
Bible Chapters Read .....	1,326
Sick Visits Made .....	191
Milk to the Needy, gals. ....	7
Phone Calls Made .....	3
Get-Well and Sympathy Cards .....	7
Tray to the Sick .....	1
Flowers to the Hospital .....	1
Furnished Meals in Bereft Homes .....	2
Members at the End of the Year .....	17

MRS. BENNIE OUTLAW, President

MRS. BEN SUTTON, Secretary

MRS. H. J. SUTTON, Treasurer

There is no use in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—Lowell.

A test—That religion which does not govern the tongue and make men beneficent and holy, is not the religion of Christ, and will not secure salvation.—J. Y. Schultz.

"Smiles are of real value only when they emanate from a pure heart."

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Brotherhood in Christ

(Lesson for September 27)

LESSON: The Book of Philemon.

GOLDEN TEXT: Galatians 3:28.

THE HEART OF THE LESSON.

Three characters stand out in the Epistle to Philemon: Paul, the writer of the letter; Philemon, a rich churchman in Colosse who had been brought to Christ by the influence of Paul; and Onesimus, the run-away slave who meets Paul in Rome and is converted. Paul develops a deep affection for Onesimus, but is unwilling to keep him in Rome without the consent of Philemon who is Onesimus' master. So Paul writes Philemon about the matter and sends the letter by his friend Tychicus—and he sends Onesimus with Tychicus.

There is no passage in all the writings of Paul that reveals the true character of the man more than this. Here is revealed Paul's greatness of spirit. He is gentle and understanding with both Onesimus, the slave, and Philemon, the master. He does not care to make his appeal to Philemon on the basis of authority, but on the basis of Christian love.—*The Bible Student* (F.W.B.)

Secular history informs us that a Roman slave owner had the legal right to do anything he pleased with his slaves, especially with those who attempted to escape, or were caught after making good their escape. This fact may have had a part in moving Paul to attempt the role of a mediator. Let us follow his argumentation as given in our lesson.

### HELPFUL HINTS

1. A request is better than a harsh demand even by those who are in command (Vs. 8, 9).
2. A menial slave becomes a son when he believes on Christ and is born from above (V. 10).
3. The Gospel of Christ has the power to change the most worthless sinner to a valuable man (V. 11).
4. The man who forgives from a heart sincere will receive a debtor as a precious friend (V. 12).
5. A favor under pressure is never the same as the one that is granted of one's free will (Vs. 13, 14).
6. Some things are lost for only a time to be returned later as a permanent joy (Vs. 15, 16).
7. There is no truer friend, nor more faithful and strong, than the one who will accept of the other fellow's wrong (Vs. 17, 18).
8. Without hesitation we should grant the requests of the friend to whom we owe our spiritual all (V. 19).
9. A secret that discovers new joy for us is

found in the service that refreshes our brother (V. 20).

10. It is fair and just to our dearest friends to limit our requests to less than they will do (V. 20).—*The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

1. *I beseech thee for my son Onesimus* (Phil. 1:10). The gentleness of Paul's approach to Philemon is sweet and precious. The psychology of it is tremendous. Of Philemon's love for Paul there can be no doubt, and while the appeal embraces the need of Onesimus, yet, it so intimately centers in and revolves about Paul, that Philemon could hardly refuse the request. Had Paul immediately mentioned the name of Onesimus in the earlier part of the Epistle, it might have defeated his purpose. In other words he laid a foundation in the Spirit for his appeal to the heart of Philemon. Neither did he say, "I beseech thee for Onesimus," or "I beseech thee for thy servant Onesimus." That might have left Philemon cold, and it might only have served to recall the faithfulness and unprofitableness of this man. But when Paul said, "I beseech thee for my son Onesimus, whom I have begotten in my bonds": this was a different matter entirely. The delicacy of the approach is precious, and Paul very intimately tied up the life and future of Onesimus with himself, with his own life, calling runaway Onesimus "my son." Here was Paul the aged man, the beloved Apostle, the friend in bonds in Rome. Here was the appeal of a man whose life was spent, whose body was bent and weakened by the many toils of the Gospel, by the beatings and imprisonments of men, and yet, here was the man who, though in prison, toiled yet faithfully in the Gospel, and through whose testimony the slave had been brought to Jesus Christ as Saviour. He was begotten of Paul in bonds; he was his spiritual son, and as such, Paul makes his appeal to Philemon. One might very quickly conclude that such a word from Paul disarmed Philemon of all prejudice and quieted his feeling. He might have been incensed for he had been wronged, angry, for he had been robbed and deceived—and yet, this appeal put out the fire, quieted the storm in his heaving breast. It is the approach of grace, not of a command.—*The Bible Expositor*.

2. *If then thou countest me a partner, receive him as myself*. Here we have a word for the relationship of Paul to Philemon, "partner." "Throughout the letter Paul has carefully avoided any exercise of his apostolic authority; not on that ground does he appeal, but on this, that he is old, that he is a prisoner, and now, that he is a partner with Philemon, having common feelings, interests, and hopes, a sharer with him of the faith that is in Christ Jesus. This reference is far-reaching, and, if it be acknowledged by Philemon, commits him

to all that Paul asked, and to much more. If these two are yoked together they will act together. That is the essential idea of partnership."—*W. Graham Scroggie*.

## II. THE LESSON ILLUSTRATED.

### A STRANGE TELEGRAM

*Life and Light* tells the following: Years ago a young telegraph operator sat at his work in a town in New England, deeply distressed about the all-important question of his soul's salvation. He was not right with God, and he longed for the peace which others possessed. The day before (Sunday) he had gone to church three times, but he failed to get anything that set his troubled conscience at rest. He felt he would lose his mind unless some relief came and finally he decided to pray. While praying, the ticking of his instrument let him know his station was called. Tick, tick, tick, came the message:

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "In whom we have redemption through His Blood the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Repeating the message to himself, he saw God's truth and cried, "Thank God I am saved; I've got it; I see it!"

He wanted to know the circumstances of this strange message being sent over the wire, so he delivered it himself. It was addressed to a young girl. She opened it and the message came to her also as from God. She read, believed and found peace.

The operator asked her the meaning of the strange message over the wire. She explained that she had been anxious over her soul as the result of hearing the Scriptures read by a brother of the man for whom she worked. She made bold to write to him and tell him her anxiety, asking him to write to her and tell her how she might be saved. Instead of writing he telegraphed: and God used the message to bring peace to two distressed souls. God works in a mysterious way His wonders to perform.

—*Christian Victory Magazine*.

### THE BADGE OF THE CHRISTIAN

The badge of a Christian is not one that the world can see. One has for his badge a crossier, another a crucifix, another has a tonsure, another has a robe of some color or shape: but a Christian's badge is not a tonsure, nor a crucifix, nor a crossier, nor a shibboleth, nor a robe, nor a phylactery; but it is, "By this shall all men know that ye are My disciples, if ye have love one to another." This is the badge of the Christian; and in proportion as it shows itself, the evidence of our true brotherhood comes out.—*Dr. Cumming, in 6000 Sermon Illustrations*.

## Success Formula

John Wesley said: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, to as many people as you can, as long as you can."

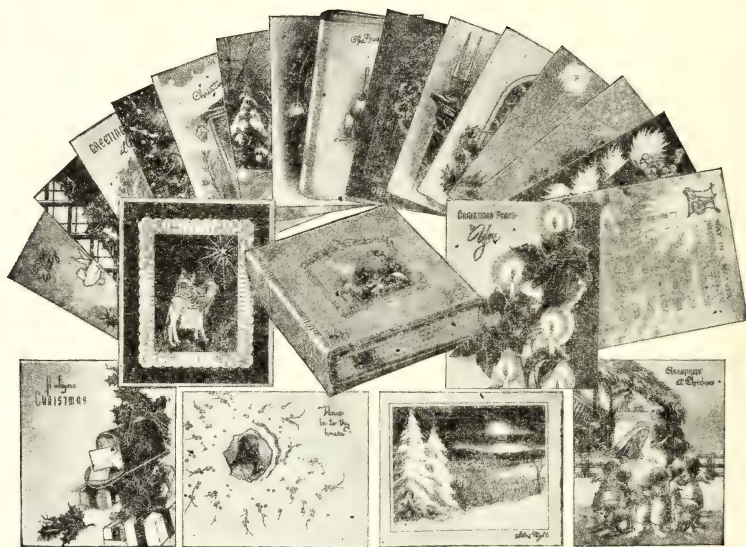


# Christmas Cards

FOR RESALE BY AUXILIARIES AND OTHER ORGANIZATIONS

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

**Ayden, North Carolina**

# *the Free Will Baptist*

Library  
Duke University  
Camp

AYDEN, NORTH CAROLINA, SEPTEMBER 23, 1953



WOMAN'S AUXILIARY OFFICERS OF FIRST CHURCH, JACKSONVILLE, FLA.: Mrs. Beulah Andrews, President; Mrs. Bithey Mae Wilcox, Youth Chairman; Mrs. Edna Pinkston, First Vice-President; Mrs. Ethel Jameson, Recording Secretary; Mrs. Ola Mae Johns, Treasurer; and Mrs. Jean McDonald, Director of Installation Service.



## THANKS AND CONGRATULATIONS

We wish to express our sincere gratitude to Rev. M. L. Johnson for his work as Promotional Secretary of the North Carolina State Convention. Brother Johnson did a good job. His was a pioneering work. Whatever is accomplished in this field in the future will owe much to the work done by him. We pray that Brother Johnson may have the continued blessing of God upon his work.

We congratulate Rev. Burkette Raper upon his election as Promotional Secretary to fill the vacancy caused by Brother Johnson's resignation. Brother Raper has the youth, the training, and the wisdom for this job. We predict the continued growth of this department under his leadership.

## ONE CHURCH DID IT

The Gethsemane Church, Craven County, North Carolina, is sending THE FREE WILL BAPTIST into the homes of all its members. So far as we know, this is the only church in the denomination to do this. We commend Gethsemane.

We believe that Gethsemane has set an example for other churches to follow. Christian literature is a powerful witness to the Lord Jesus Christ. THE FREE WILL BAPTIST is a Christian magazine that not only gives a Christian testimony, but also speaks for the church. We believe that if THE FREE WILL BAPTIST went into more homes there would be less inactive church members.

Let's start an honor roll of churches, churches that send THE FREE WILL BAPTIST into all its homes. Gethsemane is first, who will be second?

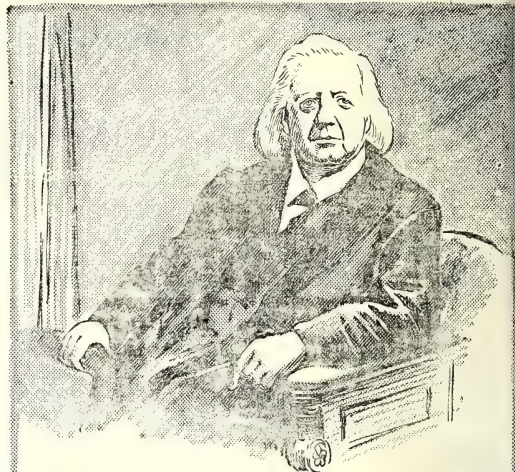
## SOME INTERESTING FACTS

Rev. M. L. Johnson, Promotional Secretary for the North Carolina State Convention stated some interesting facts in his report to the convention recently. There are eleven conferences or associations within the state of North Carolina. These associations are composed of 362 churches with a combined membership of 48,872. The net increase in membership for the year 1952-53 is 2,716. The total number of baptisms for the year is 2,790. The total amount of money raised for all purposes was \$897,904.87.

These statistics are revealing. It took an average of twenty church members to make one convert. Think what our increase might have been if each church member had won one to Christ! The per capita giving was a little more than \$18. Think what might have been done for the cause of Christ if each one had tithed!

We do not want to be a dispenser of cold water on warm spirits. This is a good report. Our people are to be commended. Especially is Brother Johnson to be commended for compiling such a comprehensive report. However, we would like to challenge our people with our possibilities. We must rate ourselves in the light of our possibilities, not in the light of what someone else does. Let's improve this record.

## QUOTES OF DISTINCTION



**"EVERY YEAR I LIVE INCREASES MY CONVICTION THAT THE USE OF INTOXICATING DRINKS IS A GREATER DESTROYING FORCE TO LIFE AND VIRTUE THAN ALL OTHER PHYSICAL EVILS COMBINED"**

HENRY WARD BEECHER

## The Mail Box

### A CARD OF THANKS

"We wish to express our sincere appreciation for all the acts of kindness shown us during the illness and death of our husband and father. Thank you for the many cards, visits, beautiful flowers, and most of all the prayers in our behalf."  
—Mrs. Guy Deans and daughter, Patsy Elaine, Sims, N. C.

[•]

### THANKS FOR LETTER

"I thank you very much for your letter of September 1, explaining your attitude toward the Revised Standard Version of the Bible, and I greatly rejoice in the stand you have taken."  
—Mrs. Elizabeth Maxwell, Macomb, Mo.

VOLUME 68

NUMBER 37

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# 'I Heard the Temple Drums'

**I** HEARD the temple drums this morning. I was awakened from a sound sleep just before dawn by the slow, measured beat of heavy bass drums. Hurdling the cold winter air in the stillness of that hour before dawn, they sounded almost as if they were beating beneath my window. Fully awakened I listened, while the tempo of the beat increased to a rolling thunder-call to the worshipers to rise for prayer and to greet the sun of a new day in Japan.

My thoughts were strange and they raced through my mind like wildfire as I lay there in the darkness listening to the drums. The situation was not without romance. How strange to be here, lying on the floor of a Japanese room—or rather upon the tatami, or straw mats. Under my head was the hard little straw pallet which served as a pillow. Dimly through the rice paper windows in the sliding panel walls of my room I could make out the shadowy outlines of the tall pines. And the drums beat on—on—on.

But beyond the strangeness and romance of these peculiar circumstances was the sharp reality which those beating drums voiced. These were the age-old voices of a dead religion calling to a people—a nation which has been shocked into a world of reality by the brutality of war. Once these drums held fascination for the people of Japan; for some they still do. For as one woman recently said when confronted with the drastic decision of surrendering her ancient gods in the face of Christianity's challenge—"But I cannot give up my gods; for how can one have peace who has no god?" But for the great masses of Japan—especially the surging, turbulent masses of young people in Japan—there are new voices calling, new crises to be faced, new challenges to meet; and for them the temple drums have lost their authority.

Here on the rim of the great Orient is

CHARLES W. ANDERSON

a nation of 80 millions of people. They seem to be marked by destiny to be the leaders of the yellow races. Energetic, alert, aggressive, young in spirit—Japan can lead the Eastern world. Geographically and strategically this people is important for the new day dawning in the East. And the ears of this people are open to hear the many voices being directed into them. The tides of Red Communism are sweeping very close to the shores of these islands. The sinister forces of this new world Colossus are already busily at work internally in Japan, and perhaps are held in check only by the Occupation forces of the Allied Powers. Should these restraints be relaxed or removed, Japan might easily be swallowed up by the Reds.

Thank God, Christ's voice is being heard in Japan! Never before in the whole history of the Christian era has any nation been as ready to listen to the challenge of the Cross. In the jammed city streets, along the dusty roads, in the tiny villages—everywhere the people stop to listen while the Ambassador of Heaven calls them from their sins, and from the clamor of the confusing voices round about, to faith in the living Christ. Never was soil as fertile for the good seed of the Word. Never were doors wider open. Never were men more ready to ponder and to weigh the challenge of Christ and His Cross!

This is the hour of sowing in Nippon. Will there be time for the harvest? Jesus once said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white *already* to harvest." We must not, we dare not say, "There are

yet four months." The fields are white now!

How can I possibly picture how ripe these fields are! Before me is my diary. Let me quote the record of just two days that are typical of almost every day:

Sunday—Today we started out for the prison meeting, which began at 9 a.m. and lasted till past noon. What a sight to see those poor wretches sitting in tightly packed rows—row on row of them, possibly 900 men. They listened intently and when I gave the invitation there must have been 600 hands raised!

After lunch we left for open air meetings in the town of Kochi. Mobs, mobs, mobs, thronging thousands of people milling everywhere. We must have had 5,000 people in one meeting. We held three open air meetings this afternoon and gave out 5,000 Gospels. Hundreds raised their hands! They literally mob you—you are crushed against the sides of the sound truck—you have to scream at them to stand back and finally you refuse to give them any more unless they will move away. Back they go and then surge forward again! Little children are trampled underfoot, people scream, beg, coax and yell for the Gospels! I have never seen anything like it in my life! The Bread of God pressed into hungry, empty hands—what a privilege—thank God for it!

Tuesday—We had our closing rally here (Takamatsu) tonight in the biggest auditorium in town. The weather was miserable, pouring rain and raw and cold, and it vitally affected our crowd. But in spite of the weather we had a fine crowd of about 800, and when I gave the invitation between 300 and 400 raised their hands to be saved. Staggering, is it not?

Yesterday we drove down the main street of this city—jam-packed with people. I put the truck in low gear and simply inched forward. Don was passing out Gospels on his side through the window, and I was driving and passing them out on my side. John Fukuda sat behind us operating the amplifiers, playing records and handing us the packages of Gospels. Inside of 40 minutes we had distributed 3,000 Gospels. We drove back to our stock pile and loaded up again, and once more we gave them out as fast as our arms and hands could

(Continued on page ten)



# The Nature of Bible Prophecy

**L**N setting forth the Bible teaching on the Kingdom of God, one is reminded very forcibly of the words of Luke 1:1, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us . . . it seemed good to me also . . . to write." Many indeed, have endeavored to unfold the glorious mysteries of the kingdom of God, and yet the theme is not exhausted. It is still vital and still new. For that reason there is no need for an apology in writing about the Kingdom of God.

**THE ORIGIN OF NATIONS.** There is a significant contrast between the secular history of nations written by men and that which is inspired by God. Profane history begins with chaos and ends with chaos. The early history of every people is clouded with mythology. The early Britons emerged from the forests as sun-worshippers; the first Romans were supposed to be two boys who were, according to the legends, raised by a she-wolf; the early history of the Greeks is lost in mythology; the same is true of the Egyptians and all other races. In contrast with this, inspired history has a definite historic purpose and end. The farther back you go the more clear it is. Notice, for instance, that the human race began with the creation of Adam and Eve by God. The 10th chapter of Genesis is the only authentic record in existence that tells of the origin of the earliest branches of the human family. Shem, the oldest son of Noah, is the progenitor of the Semitic peoples, including the Babylonians, Assyrians, Phoenicians and the Hebrews. Japheth gave rise to the white race which was cradled chiefly in Europe. The black races owe their origin to Ham, a word derived from "Keme" which in Egyptian means black. It is also interpreted "hum" meaning "hot" and is applied to those people who settled in southern or hot climates. The Hebrew race, of course, began with

Abraham who was a descendant of Shem.

Nor is this all, for the Bible also reveals the end to which all mankind moves. Some future day the entire human family is destined to stand before the judgment bar of God, to be rewarded according to the deeds done in the body, and then eternity will be ushered in. In this manner the Scripture history declares that man came from God and that man moves to God. This also implies man's fundamental dependence on God. Life without God has no purpose; with God it has a meaning. Without God there is no adequate foundation for all that is real today, and no worthy prospect for the future; with God there is an assuring answer for both.

**WHY METHUSELAH LIVED SO LONG.** Another very interesting story shows how God observes even minute details in the course of history. Take for example the record of Methuselah in connection with the flood. Methuselah is best known as the man who lived longer than any other person but not many know why he lived so long. Few would guess that his great age had anything to do with the mercy of God, and yet that fact is clearly shown. In Gen. 5:24 we are told that "Enoch walked with God." In Genesis 6:6 we read, "It repented the Lord that He had made man upon the earth, and it grieved Him at His heart." And the Lord said, "I will destroy man whom I have created from the face of the earth." The word Methuselah means, "At his death, the sending forth of waters." (Collin's Bible marg.)

It is quite apparent that God revealed His intention to destroy the earth with a flood to Enoch during one of His walks with that patriarch. He also showed him that the flood would come at the death of his son. Enoch, being a man of faith, called the name of his son Methuselah, and thus he became a living prophecy. By consulting the genealogy recorded in Gen. 5, we note that Methuselah was 187 years old when his son Lamech was born. Lamech was 182 years old when his son Noah was born.

Turning to Gen. 7:11, 12, it says, "In the 600th year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened and the rain was upon the earth forty days and forty nights." By adding 187 plus 182 plus 600 we get 969, or the exact age of Methuselah. Thus Noah knew that the flood would come when Methuselah died and the fact that Methuselah lived so long bears testimony to God's mercy and forbearance then as now, that "God is not willing that any should perish" 2 Pet. 3:9. It shows also, the close relationship and harmony between prophecy and history. Not least it shows the absolute certainty of God's judgments being carried out even though long delayed in execution.

**THE MISSION OF THE PROPHETS.** It is perhaps natural for us to endeavor to draw back the veil of the future and to peer into events yet to be. Prophecy for that reason creates an instant appeal to most people. We must beware, however, of the danger of using prophecy merely as a means to forecast future events. According to Young's Analytical Concordance, a prophet is a "public expounder." To prophecy is to expound publicly. The original meaning of the word prophecy was preaching and a prophet was a preacher. A prophet was not so much a "foreteller" as a "forth-teller." See Cruden's Concordance. The root meaning is that of one who utters a message, that is, "he who speaks forth." Universal Bible Dictionary, p. 398.

In earliest times the prophets were called seers. 1 Sam. 9:9. It literally means, "see-er," that is, one who sees. Under Divine inspiration they foretold future events, especially as these events pertained to the coming of Christ and His kingdom. On more than one occasion they fearlessly confronted cruel and haughty tyrants with stinging rebukes they continually exposed the sham of idolatry, the hypocrisy of false priests and they pronounced the judgments of

od on erring people. They were the messengers of God in their day.

The foregoing explains the Bible definition of prophecy found in Rev. 19:10, which says, "For the testimony of Jesus is the spirit of prophecy." The fundamental purpose of Old Testament prophecy then, is the preaching and proclaiming of the Person and work of the Lord Jesus Christ. He is the central figure and His message is the central theme. A further limitation is placed on prophetic interpretation in 2 Peter 1:20 which says, "Knowing this first, that no prophecy of the Scripture is of any private interpretation." The Scriptures themselves must interpret prophecy and

when this is done the verdict is final and conclusive. Any attempt to forecast the day for the end of the world, or to call some living person the Anti-christ is private interpretation. Prophecy and mere predicting must not be confused.

Inspired prophecy is truth uttered under Divine guidance. So when the Bible does foretell an event we should look for its fulfillment. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him," Deut. 18:22. There are frequent references to time in Bible pro-

phesy such as the seven good years followed by the seven bad years in Joseph's time; the seventy years captivity foretold by Jeremiah and the seventy weeks foretold by Daniel to name a few examples. That the history of these events always fulfilled the prophecy will be clearly demonstrated in the Bible. The prophecies relating to the Kingdom of God constitute one of the greatest themes in the Bible and they furnish us with a most comprehensive knowledge of the Word of God. Abraham is our first character study and his life is one of the most important in the Old Testament.

## One of Satan's Tricks

**H**UDSON TAYLOR, the great missionary, was once aboard a sailing vessel, when the wind suddenly fell and the ship refused to move. As time passed and the wind failed to blow, the ship drifted aimlessly about on the sea. Finally, it came near land. With considerable concern the captain stated to Mr. Taylor that it was an island known to be inhabited by a tribe of fierce cannibals. "If we don't get wind soon, and drift much closer to that place," he said, "I cannot predict the result—except that cannibals are seldom kind hosts!"

The crew became more and more afraid, as the ship continued to approach the island. The captain had ordered the sails furled, while they waited for winds to blow.

Hudson Taylor had a few Christian friends on board with him. He turned to them and said, "You go down to your rooms and ask the Lord to send us a breeze." He spoke in a matter-of-fact tone, and his friends went below at once.

Taylor turned to the captain, who had heard the conversation.

"Now, Sir, put up your sails," he said. The old sailor looked surprised. "What's the use? There's no wind."

"But, sir, we are praying for wind," was Taylor's calm answer, in a tone so trustful, confident, that the captain finally gave the order—to the amazement of his crew, who began to suspect that the "old man" might be losing his reason under the strain.

•  
CHESTER SHULER  
•

In writing of this incident later, Taylor himself declares that by the time the sails had been hoisted there was a slight breeze blowing, which set the sails aflutter, and soon a wind arose which carried the ship away from the danger of the cannibal-infested island.

On Mr. Taylor's part it did not take so much faith to tell his Christian friends to pray. But it did take genuine faith and courage to ask that worldly old sea captain to hoist his sails—when no wind was blowing and none expected, except by those who had real faith in God.

It is easy for us to deny our own faith in our prayers by our words or acts immediately following our earnest petitions.

To offer an earnest, fervent prayer during a prayer meeting and then utter words immediately after the meeting which openly indicate our lack of faith in the answer to our prayer, is something frequently done.

The pray-er who lays his burdens upon the Lord and then goes on worrying about them the same as before he "laid them down," certainly manifests a lack

of faith. Doubtless to all such the Lord exclaims, "O ye of little faith" (Matt. 6:30), even as He did to His disciples on one occasion.

There is a definite reason why we so often show this lack of real faith. There is one who causes us to fail here. He is Satan, the arch enemy of souls—a definite personality, very real and very powerful, too often forgotten these days.

Satan always tries to discourage Christians. Discouragement, he knows, is one of his most effective weapons against the cause of Christ, whom he hates. He is ever trying to burden the spirit of the Christian, to drag it down from its rightful place "in the heavenlies" to earthly things, which deaden and render useless the spirit of man.

Satan tries to cause us to *prevent* the answer to our prayers by having a burdened spirit.

Real faith is required in order to pray effectively. It requires a knowledge of this means of grace, and of Satan's wiles which he uses in an effort to prevent the answer to prayer.

It takes real faith in order to *live* as though we *mean* what we pray.

It takes real faith in order to "hoist our sails" when circumstances and material things all point to the contrary.

Yet faith is strengthened by adversity, if we seek to exercise it ever so weakly. —Selected.



# NEWS NOTES

## CENTRAL CONFERENCE AUXILIARY

The Auxiliary Convention of Central Conference of North Carolina will meet Wednesday September 30 with the Greenville, North Carolina, Church. The following program has been arranged:

Theme: "Exalting the Living Christ."  
Scripture Text: "Wherefore God also hath highly exalted him" (Philippians 2:9a).

Theme Song: "He Lives."

Director of Music: Mrs. J. C. Moye.

### MORNING SESSION

9:45—Registration

10:00—Devotions, "Exalting the Living Christ Through Prayer," Mrs. Ester Gibson

—Welcome, Mrs. Bob Peele

—Response, Mrs. Levi Worthington

—President's Remarks, Mrs. Jimmie Jones

—Recognition Time

—Sing Time

—Orphanage Time, Mrs. S.A. Smith

—Appointment of Committees

—Special Music, Stony Creek Trio

—Prayer

—"Exalting Christ Through Our Youth," Mrs. Wilbur Worthington

12:00—Lunch Time

### AFTERNOON SESSION

1:00—"Exalting Christ Through Stewardship," Mrs. R. B. Crawford

—"Exalting Christ Through Music," Mrs. Marvin Moore

—Short Business Period

—Forum, "Exalting the Living Christ Through Christian Women," Mrs. L. E. Ballard

—Special Music, Stony Creek Trio

—Benediction

## FIFTH UNION MEETING REPORT

The Fifth Eastern Union of the Eastern Conference of North Carolina convened with Moseley's Creek Church,

Craven County, Saturday before the fifth Sunday in August.

The moderator called the meeting to order and the morning devotions were conducted by Rev. Alton Lee Hines, (better known as "Little Bud" Hines).

The minutes of the last union were read and approved.

There were nine ministers present.

A motion was made and carried that Revs. Alton L. Hines, Jimmy Hughes, John Grimsley, Graham Lane, and Beverly Ballard names be placed on the list of ministers of this union.

Twenty-eight churches responded to the roll call.

The union sermon was brought by Rev. J. R. Davidson who used as his theme "The Cost of Salvation." After the sermon an offering was taken for the orphanage at Middlesex, North Carolina, and \$47.80 was received.

Dinner was spread in the yard by the ladies of the church and community.

The afternoon song and prayer service was conducted by Rev. Beverly Ballard. A special prayer was offered for Brother Duffy Joler, Brother J. R. Bennett and Mrs. N. D. Wiggs, Jr., who are very ill at the sitting of this union.

Rev. Willard Willis of this union asked for a letter of recommendation from this union to the Third Union of the Eastern Conference. This was granted and approved by a motion.

A rising vote of thanks was given to this church for the hospitality shown this session of the union.

This union closed with a prayer to meet next time with Warden's Grove Church, Pamlico County, North Carolina.

## COMING EVENTS

Sept. 27-Oct. 4 — National Sunday School Week.

October 1-31—Protestant Press Month.  
October 13-15—Annual Missionary Conference, F. W. B. Bible College.

October 30-31—Florida State Association.

## HOME-COMING AT PINK HILL

The annual home-coming at Christ Chapel Church near Pink Hill, North Carolina, is to be held Sunday, October 4, 1953. The program of the day will consist of Sunday school at 10 a. m., morning worship at 11 a. m., dinner 12:30 p. m., and gospel singing in the afternoon. The Free Will Baptist League will begin at 6:30 p. m., followed by worship service at 7:30 p. m.

The 7:30 service will begin a week revival conducted by Rev. L. B. Manning.

The public is cordially invited and former pastors are extended a special invitation to attend if possible.

Rev. Albert T. Coates, pastor, will deliver his final message at the 11 a. m. worship service, having served the church for three years. Rev. Robert L. Fader of Kinston, North Carolina, is the incoming pastor.

• • •

## LIBERTY ASSOCIATION MEETS

The Liberty Association No. 2 will convene with Pleasant Grove Church, Ashville, Alabama, Route 1, on Friday morning before the 4th Sunday in September. Everyone is cordially invited to attend.

• • •

## SPRING BRANCH HOME-COMING

The annual home-coming day will be observed at Spring Branch Church near Walstonburg, North Carolina, on October 4. Special persons and events for the day will be: State Orphanage family of Middlesex, North Carolina, visiting with superintendent S. A. Smith, a former pastor, delivering the morning sermon.

The afternoon service will be devoted to special music by the Orphanage Trio, Spring Branch Quartet, Walstonburg Men's Chorus, and other special treat. Dinner will be enjoyed by all. All former pastors and members are invited to attend and enjoy the day together. Rev. A. B. Bryan is pastor.

• • •

## THIRD UNION S. S. CONVENTION

The North Carolina Sunday School Convention of the Third Union Meeting District of the Eastern Conference will meet at Gray Branch Church, Lincoln County, on Friday, October 2, ten o'clock. Report blanks will be mailed in time for each Sunday school to represent in person or by letter.

## SECOND UNION MEETING

The Second Union Meeting of the Western Conference of North Carolina convened with Barnes Hill Church, Nash County, August 29, 1953. The union opened with the congregation singing "In The Garden." Devotions were conducted by Rev. L. H. Boykin followed by remarks by the moderator. Welcome address was delivered by Mr. Charlie Barnes and response by Rev. Ralph Clegg. Visiting ministers were given a seat in the union and ministers present was called.

Minutes of the last meeting were read and approved, after which a report of the orphanage was given by Miss Bonnie Farmer. A collection of \$47.41 was taken for the orphanage. The union sermon was delivered by Rev. W. L. Poytress, followed by a delicious lunch served on the church grounds.

The union reconvened for the afternoon service at 1 o'clock by the congregation singing "Nail Scarred Hand." Devotions were conducted by Mr. J. D. Fessette, after which special music in song was rendered by Lucille Sherrod and Rev. Ralph Clegg. Rev. Clifton Alder, a new minister, was added to the list of ministers. Rev. L. H. Boykin was appointed to represent the union at the stockholder's meeting. List of churches was called with sixteen churches representing. Various committees made their reports and were accepted.

A rising vote of thanks was extended to Barnes Hill Church for the kind hospitality shown the union. The next union will convene at Rock Spring Church. Closed with praise and prayer.

\* \* \*

## N. C. ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports as follows for the month of August. Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Monday, August 31, will appear in the September report.

### GENERAL FUND

Western Conference .....	\$ 307.86
Eastern Conference .....	406.05
Central Conference .....	293.56
French Broad Association .....	246.50

Piedmont Association .....	78.43
Cape Fear Conference .....	20.84
Albemarle Conference .....	8.04
Jack's Creek Association .....	152.69
Pee Dee Association .....	17.00
Miscellaneous .....	4,557.53

### CLOTHING FUND

Western Conference .....	\$ 280.00
Eastern Conference .....	40.00
French Broad Association .....	40.00
Central Conference .....	40.00

### CHAPEL FUND

Eastern Conference .....	\$ 8.45
Central Conference .....	190.97
Miscellaneous .....	45.00

### KITCHEN FUND

Miscellaneous .....	\$1,000.00
---------------------	------------

### MUSIC FUND

Central Conference .....	\$ 5.00
--------------------------	---------

### GRAND TOTAL

General Fund .....	\$6,088.50
Clothing Fund .....	400.00
Chapel Fund .....	244.42
Kitchen Fund .....	1,000.00
Music Fund .....	5.00
Total .....	\$7,737.92

\* \* \*

## COUNTY FELLOWSHIP SUPPER

The Free Will Baptist Sunday School of Greene County, North Carolina, will hold their second fellowship supper at the Hookerton Community Building Friday evening, October 2, at seven o'clock. A very interesting program has been arranged and all officers, teachers, and members of the schools are urged to attend this fellowship. Rev. L. E. Ballard, secretary of the State Sunday School Convention-Institute, will be present.

The Woman's Auxiliary of Ormondsville Church will serve the supper.

\* \* \*

## FREE UNION HOME-COMING

Free Union Church, Sea Level, North Carolina, will observe its annual homecoming, Sunday, October 4, 1953. A program is being arranged with a picnic lunch at the noon hour. Rev. J. W. Alford will bring the morning message.

All former pastors, members, and visitors are invited to attend this service. Any singers who will are invited to take part in the afternoon program.

\* \* \*

## DUNN AND SPENCER RETIRE

This week the Board of Directors of the Free Will Baptist Press announced the retirement of Mr. C. K. Dunn, Sr., and Reverend R. B. Spencer.

Mr. Dunn, for many years general

manager of the press, retired by request on December 31, 1952.

Mr. Spencer, for many years editor of THE FREE WILL BAPTIST and writer of the Advanced Quarterly, retires because of declining health on September 30, 1953.

\* \* \*

## NORTH CAROLINA STATE CONVENTION

More than 400 delegates gathered at Marsh Swamp Church, Wilson County, North Carolina, September 16 and 17, for the 41st annual meeting of the North Carolina State Convention of Free Will Baptists.

Reports show that total assets of North Carolina's 362 Free Will Baptist churches now exceed \$3 million were offered today as the State religious body opened its 41st annual meeting at Marsh Swamp Church.

M. L. Johnson, Marsh Swamp pastor and promotional director for North Carolina, told more than 400 delegates to the convention the \$3 million represents total value of Free Will Baptist property in this State.

Citing other statistics, Johnson reported a growth of 3,882 members last year in the denomination, 2,790 of whom were received by the church through baptism.

In a financial review of 1953, the delegates learned that together the 362 churches have contributed more than \$20,000 toward mission work, \$89,668 for the church's orphanage and around \$19,000 for Christian education work.

The promotional directors report preceded an introductory sermon which was preached this morning by the Rev. J. W. Alford, Morehead City, past president of the convention.

Other reports heard at the opening session of the annual convention today came from the Mission Board Executive Committee and Historical Commission.

Reports also highlighted early afternoon sessions of the delegates with a proposal offered for the opening of a Free Will Baptist college at Mount Olive near Goldsboro. The proposal was contained in the annual report of the Board of Christian Education.

At 8 p. m. Wednesday evening, the visiting ministers and lay leaders attend-

(Continued on page ten)



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *I know that water baptism is not essential to the regeneration of the heart but I would like the following questions answered: (1) When Philip preached Jesus to the eunuch didn't he preach that water baptism was essential to salvation? (2) If not, why did the eunuch say, "see here is water what doth hinder me to be baptized." (Acts 8:35, 36)—W. F. Ange, Route 1, Box 352, Plymouth, North Carolina.*

**ANSWER:** (1) I do not think that Philip's message even intimated that Philip thought baptism by water was essential to salvation. If baptism by water were essential to salvation it would mean that there could be no salvation without or apart from water baptism. This would contradict many, many passages of Scripture that indicate that salvation is by grace alone and not of works. Ephesians 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Many other Scriptures indicate that heartfelt belief in Christ as Lord and Saviour of one's life is the only requirement for salvation. Baptism is among the many good works, like washing of the saints' feet, taking of the Lord's Supper, and following Christ in a holy

life; these and many others that we are commanded to do are essential to obedience but not salvation. I believe that one of the thieves who was crucified at the time of Christ's crucifixion was saved and I do not believe he was baptized.

This passage of Scripture before us (Acts 8:35, 36) gives emphasis to the fact that Christ and not baptism was the subject of Philip's preaching or sermon. It was the eunuch and not Philip who called attention to the water after he had believed and according to John 3:36 the eunuch had salvation when he believed and was ready then, like all believers are, to obey Christ's command in baptism and the other Christian duties or activities that follow. I Cor. 1:14, 15, 17, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. For Christ sent me not to

baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." These verses seem to indicate that preaching Christ is the first essential for the worker and certainly the other verses pointed out above indicate that believing on Christ is more important and the primary step while baptism which is essential to perfect obedience comes second and after the salvation of the believer.

**ANSWER 2:** The fact that the eunuch saw the water and wanted to obey the gospel by going down into the watery grave and being brought up, a symbol of the death to the old man and resurrection into the new life, indicated that he understood and wanted to heed the Scripture message that had just been preached to him by Philip, God's faithful servant. Remember that Philip was in Samaria having a very successful revival when God called him from preaching to the multitudes to leave them and go approximately a hundred miles in a south-westerly direction to preach in a desert to one man. Had the Spirit not prepared the eunuch's heart for the message He would have done differently. This man being ready to obey wanted to go all the way in obedience to God's command and just that will be what each of us will do when we are saved and see the value of obedience to every commandment.

## MAN KEEPS BARGAIN WITH GOD

More than 700,000 persons, including President and Mrs. Eisenhower, have benefited from the "bargain with God" which J. Harry Long, of Charlotte, N. C., made 20 years ago when he suffered a heart attack.

"I promised the Lord if He'd let me live I'd do something for Him," he recalls. His life was spared, and Mr. Long promptly set about doing his work for the Lord.

Distributing "God's dollars" was the way he decided to show his appreciation for what he believed was Divine favor. Within a few years he had given away 10,000 of the little aluminum disks on which are inscribed the Lord's prayer and the familiar words of John 3:16.

Soon the program had snowballed into such a large enterprise that he was receiving more than 100 requests a day for the religious tokens.

But the tribute Mr. Long is especially proud of is the one which he received in a letter from Mrs. Dwight D. Eisenhower. The First Lady wrote:

"Thank you so much for sending us the religious items which we shall treasure always as an expression of your thoughtfulness and friendship to us. We have always appreciated the power of prayer and the strength to be derived from constant reliance on the Bible as a source of wisdom and truth. It is heart-warming to know you share that awareness."—Grit.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Have faith in God." Faith is the basis of all endeavor. All things, to man, rest on faith. Knowledge, hope, inspiration, research, achievement, spiritual progress—all rest on faith. Nothing worth while has ever done without faith. Great faith calls for great achievements. A living, genuine faith is the greatest of all possessions. An old Arab proverb says, "The strength of the heart is from the soundness of the faith." Faith in God enables us to rise above all earthly conditions and hold fellowship with the Infinite. If from your work you can, by faith, reach up and take hold on God your work will be vitalized and glorified. He who has great faith can, and will, do great things. Faith pushes us on even when the way seems hopeless and the results uncertain. To attempt nothing is to achieve nothing; to attempt little is to achieve little, and there is likely to be little attempting and little achieving where there is little faith.

But what is faith, you ask? It is not my purpose to give the dictionary definition, but a few practical thoughts to help to a better understanding of our relationship with God by faith in Him. Faith is the connecting link between God and man. Faith is simply the channel through which we are saved by grace. Faith is a committing of ourselves to God in love, obedience, and service. Faith is a clinging to, and following of, Christ. Faith is taking Christ at His word. Faith is knowledge, belief, trust. Then "Have faith in God," for the only proper source for faith is in God. He alone can bring things to pass, but faith in His power is not enough. We may believe He is able and willing and still lack in definite faith for a given occasion. The real, ultimate ground for faith is the voice of God in the soul. "Faith cometh by hearing, and hearing by the word of God."

If we go again to the eleventh chapter of the Epistle to The Hebrews and read carefully, we will learn how much

the men and women of God all down through the ages have achieved by and through faith. Beginning with Abel there is a chain of events achieved by God's chosen ones even through the prophets that could have been accomplished in no other way than by and through their unfailing faith in the God they were trusting and serving.

"Moses had faith in God when he lifted the brazen serpent to the bitten Israelites; his faith was not in the piece of brass, nor in his own power to heal, but in the fact that God had appointed that piece of brass thereby to make His

power known. As Moses lifted that piece of brass in the wilderness, so must Jesus be lifted to the view of lost men."

—Dr. A. B. Earle.

•

"Grace all the work shall crown  
Through everlasting days;  
It lays in Heaven the topmost stone,  
And well deserves the praise."

•

Humanity's persistent opposition to and evasion of, essential moral character is evidence of moral perversion.—  
H. V. Miller.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### "I THANK GOD"

The Apostle Paul frequently used the expression, "I thank God," as he viewed what God had wrought in the life and labor of others.

1. *A proclaimed faith.* "I thank my God . . . that your faith is spoken of" (Rom. 1:8). Faith in God proclaims itself before men, for faith is not only the instrumental cause which brings us to God, but it is also the incisive grace which brings God into the life.
2. *A victorious shout.* "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The realm of spiritual death, which means the rule of sin's authority, is annulled and inoperative because of the Cross of Christ. We are lifted out of sin's dominance and placed in the law of the spirit of life in Christ Jesus, which means victory instead of defeat.
3. *An evangelistic church.* "I thank God . . . for your fellowship in the Gospel" (Phil. 1:3, 5). The saints at Philippi knew the concern of Heaven for the men of earth, and so as men of Heaven, on earth they worked in God's working to save men from hell.



## NEWS NOTES

(Continued from page seven)

ed a program arranged by the Mission Board to feature the latest developments of the denomination's mission work at home and in foreign fields.

### NSSA COMMITTEE APPOINTED

Dr. Floyd B. Cherry, editor of Free Will Baptist Press, has been appointed member of the General Council of the National Sunday School Association. The convention meets in Minneapolis, Minnesota, October 14, 15, 16.

### CHURCH OBSERVES COMMUNION

The Lord's Supper and feet washing was observed at Piney Grove Church near Chipley, Florida, September 12, 1953.

It is not unusual to read where any of the Free Will Baptist churches observed their communion, but there was something different about this service. Groups of all ages were washing one another's feet when two men, aged with the years, were seen washing one another's feet. These men were Brother George and Brother Daniel Owens.

The service could not be dismissed

without a testimony service. Both of the old brothers testified that they had been washing one another's feet for fifty-seven years. They also said they were converted and baptized together and united with the same church.

## "I Heard the Temple Drums"

(Continued from page three)

handle them. We finally distributed over 5,600 Gospels in about an hour and a half. After two or three hours of this we are all washed up, but the streaming, teeming, begging mobs of people, their faces, eyes, and out-stretched hands haunt us even in the night. Never have I seen, read about, or heard of anything like it!

This is the story of our PTL evangelistic teams, day after day, seven days a week. Different places, other faces, but everywhere the same insatiable, clamorous demand for the Word of God, and the same astounding response to the call to accept the Lord Jesus Christ as Saviour. Would God we had not three but thirty teams to reap this unimaginable harvest.

The drums beat on for a while, then died away. All was still, save the ripple of the mountain stream as it rushed past my window through the lovely little Japanese garden outside. The dawn was breaking over the snow-capped mountain range which forms a bowl completely surrounding this city of Matsuyama. Once Japan's most beautiful city, it had been reduced to ashes in one night by allied bombing planes. And on the ashes of the old Matsuyama a new city has arisen. A new city on the ashes of the old; a new day dawning in the place of the old. It was hard to go back to sleep. I thought I could still hear the echoes of the temple drums softly in the distance. But I thought I could hear another voice, too, saying, "And that repentance and remission of sins should be preached in His Name among all nations, . . . and ye are witnesses of these things" (Luke 24:47, 48).—*Christian Digest*.

4. *An enabled trophy.* "I thank Christ Jesus our Lord, who hath enabled me," etc. (I Tim. 1:12). The chief of sinners became the choicest of saints through the enabling of the indwelling Christ. The word "enabled" is the same as "strengthened" in Philippians 4:13 and II Timothy 4:17.
5. *A Clean servant.* "I thank God, whom I serve . . . with pure conscience" (II Tim. 1:3). To have a clean conscience through the cleansing Blood and the conquering Christ is no credit to us, but it does call for praise to Him; and certainly whom He cleanses He uses in His work for His glory.
6. *An appreciating pastor.* "I thank my God, making mention of thee in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" (Philemon 1:4, 5). There is not anything which rejoices the heart of any true servant of Christ so much as when He sees the Lord's people ardent in their devotion to Christ as expressed in their practical love for each other in obeying Him.—*Gospel Herald*.

[•]

## HIS LAST WORDS

Some years ago, in Germany, a young man lay upon the operating table of a hospital. A skilled surgeon stood near, a group of students round about. Presently, bending over the patient, the surgeon said: "My friend, if you wish to say anything, you now have the opportunity, but I must warn you that your words will be the last words that you will ever utter. (He had cancer of the tongue.) Think well, therefore, what you wish to say." You can readily imagine that such a statement at such a time would give pause to anyone. The young man therefore waited, apparently lost in deep thought. A deep solemnity settled over the faces of the onlookers. What words would he choose for such an occasion? The students bent eagerly forward. Some time passed, and then the lips at last parted, and at the sound of his voice you could have seen tears swim in the eyes of those present: "Thank God, Jesus Christ!"—*Evangelical Visitor*.


"Father, Thy Name our souls would bless,  
As children taught by grace,  
Lift up our hearts in righteousness  
And joy before Thy face."

# Notes and Quotes



BY J. C. GRIFFIN

## CHURCH ATTENDANCE

 HE Psalmist said, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1); but we find thousands and thousands today who rather go fishing, to a baseball game, or any other place of amusement than to the house of the Lord. There is a reason. Christ said, "Where a man's treasures are there will his heart be also." So with no treasures in heaven, thousands fall for the things that are of the world; things that perish in the end.

The Apostle Paul in speaking of the coming of the Lord, said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:3). Whether the man of sin is revealed or not, there is a falling away. I know when people would walk miles to get to the house of the Lord for the worship on the Lord's day or at any other time when there was worship in the house of the Lord. But now almost anything will keep people away from the house of the Lord. Excuses upon excuses are multiplied by the devil and dished-out to people and these excuses are often made at the choice of the individual. Why? Because of the falling away. The church at Ephesus had lost its first love. Thousands loose their first love. When they first accept Christ they get right into every worship possible, some for weeks, some for months, and some for years, but many fall away and become careless and indifferent. Perhaps many of these were never really converted. But nevertheless they show signs of enjoyment and actually say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." But the gladness is all gone; now they rather go somewhere else; they have fallen away. These are facts that are seen daily. It is pathetic to every real Christian when he sees people with

boats and fishing rods, and perhaps children with their parents on their way to the river or to some other place of water for the desecration of the Lord's day. It makes our heart ache. Perhaps many of these never made a confession of faith. Perhaps many of them are backsliders.

## WHAT WOULD YOU DO?

I heard Dr. J. C. Stillion say to a preacher whose name was John, as John lighted one end of a cigar: "John what would you do with that cigar if the Lord should come right now?" John answered him; "I would throw it down." Well Jesus is coming and coming soon. I believe from the fulfilment of Scriptures and the signs of the times that it certainly will be soon. I do not want to have to throw anything down when he comes. I want to be like him and be ready to meet him with a smile. I am sure that I could not do that if I were out on a fishing trip on the Lord's day. I would be afraid of being left with the foolish virgins to go through that awful tribulation period.

But why do men prefer worldly things to the worship of the Lord in his house? They have no love for the Lord Jesus, if they ever had they have lost it when they prefer worldly amusements to the worship of the Lord. "By their fruits ye shall know them," said the Lord Jesus.

## "I WANT TO BE LIKE MY DADDY"

Years ago I heard a frank confession from a minister of the gospel who was a veteran of World War I. He said, "When I returned home from the war, my only desire was to make money. I put my time to my law practice. I did not go to church and Sunday school, but I wanted my boy to go. One Sunday morning I said to my boy, 'Son, if you do not hurry you will be late for Sunday school.' Then my son said, 'I'm not going to Sunday school any more.' I asked him why, and he answered, 'I want to be like my daddy.' Those words went to my heart with a conviction that worried me all day. So to make it worse, one of my friends insisted that I go to church that evening, and he won by coming by and taking me to the service. The house was so full when we got there that we had to be seated right close to the pulpit. The minister just preached, it looked like, to me." (Notice at the front, you have to go early to get a back seat.)

Often it is the case that a boy wants to be like his daddy. It will be an awful

day for the father who stands in the presence of the Lord to be judged who has been the means of damnation of the boy, his own boy, whom he should have led to the Lord by taking him to Sunday school and church and urging him to accept Jesus Christ as his Saviour. Not only will it be an awful day at the judgment bar of God, but it causes wrecks and heartaches here on earth. I recently read a copy of "Charity and Children," an editorial concerning those teenage boys that were sentenced to prison in a recent court for robbery and murder in which it was stated by Dan Moore, according to the editorial, who called the case a most powerful sermon on the evils of alcohol. He said he hoped the man who sold the boys the liquor was in the court room to see what happened as the boys received life imprisonment.

These boys in question were the product of neglect by parents who were not interested in the training for higher things than that of the flesh. "They that are in the flesh cannot please God" (Romans 8:8). Parents who forget or fail to live for God produce, in general, criminals and parasites in many instances. You say that is an awful indictment, but let's consider just a little. The attorney for one of the criminals in question said, "I believe with all my heart that if men and women in this country will go to church and raise their children to go to church, we would not have such crimes as these." Further it is said that this attorney said, "I never appeared in a murder case for a member of the church or a regular attendant at Sunday school." This attorney has been practicing law for 37 years.

God says as often quoted, "Whatever a man soweth that shall he also reap." Men and women sow carelessness toward church and Sunday school and reap heartaches and tears in later years. The wise man said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

A father came to me one day weeping and saying, "I want you to pray for my boy, he has gone completely crazy." When I asked him the trouble, he said, "He drank liquor until he lost his mind and is now in the——," calling the name of the institution. I happened to

(Continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### JUDY'S SERMON

**S**HE was a thirteen-year old with big, solemn, brown eyes and a stranger in the Sunday School class. No one knew where she came from, for a substitute was in charge that Sunday and the child slipped out without being identified, but the teacher vouches for the truth of the story.

The class had been discussing the question of prayer, and someone had asked, "Do you think, if we pray, that God will take care of our brothers and bring them back in safety?"

"I think you have to believe that, if you're a Christian," said one of the girls. "We pray every day for Edgar, and I'm sure he's going to be taken care of. I couldn't believe in God if I didn't believe that!" And the class seemed to agree.

Then there was a pause, during which absolute quiet reigned in the circle, and then little Judy—she of the big brown eyes—spoke very quietly, and few who heard her will ever forget her words of profound spiritual wisdom.

"It didn't work out that way at our house," she said.

The quietness grew even more intense, for youngsters sometimes sense the fact they are in the presence of a rare revelation.

"You see," the child went on very gravely, "my brother was in the Army—a flyer—and every day my Daddy and Mother prayed that he might be kept safe. And I prayed the same prayer.

"We all used to pray before every meal. But I prayed a good many times during the day, too, and I know Daddy and Mother did.

"But we didn't pray just that Leland would come home safely. Of course, we prayed that. But we prayed something more. Daddy used to pray, 'And, O God, if anything happens that he can't come

back, give us what we will need when that time comes.'

"I prayed that way too. Lots of times when I was alone, I prayed, 'Dear God, help me to be brave like Leland is, and help me to take it, if he can't come back.'

"And one evening, not long ago, just as we were ready to sit down to dinner, the doorbell rang and Daddy went to the door. I heard him talking to some one—just a few words—and something told me to go to the door where he stood.

"Just as I got there Daddy was opening a telegram. As he read it I could tell from his face that it was something pretty terrible, and I stepped up beside him.

"I guess Mother must have heard the bell, too, and she must have felt like I did, for she got there about the same time. And Daddy looked at both of us and in a very quiet voice he read us the telegram. It was from the government and it said, 'We regret to inform you.

"That was as far as Daddy got. He didn't need to read any more. He knew what the rest of the telegram was. And as we stood there looking at each other, Daddy reached out his arms and took Mother and me in, and we stood there for a little bit. I wanted to cry, but Daddy and Mother weren't, and I didn't.

"After a little bit, Daddy said, awful quiet, 'There used to be four of us, but there are only three now. That means that the three of us have got to do the work of the four of us from now on.'

"I don't know how long it was, but after awhile we all went back to the dining room and sat down at the table. Daddy bowed his head like he always does and prayed, but this time his prayer was different.

" 'O God, our Father,' he said, and I could tell he was pretty hard hit, 'we've prayed for him a good many times, and we've prayed that if we got a telegram like this that we would have what we needed; and now, dear Lord, we need it. We're depending on Thee. Show us the way and we'll do it. Amen.'

"Then we started to eat. None of us

said much, of course, for all of us knew what the others were thinking.

"Right in the middle of the meal Daddy shoved his chair back and started for the telephone. I heard him ring up somebody and pretty soon he was talking. 'Henry,' he said, 'I've called you up to tell you I'll take over that club that Leland had at the "Y." You know the one I mean. We just got word to night that our boy has been taken and I'm going to try to take his place. I won't be as good as he was, but I'll do my best, and you can count on me.'

"And all the time I was thinking what I could do, and I couldn't think of a thing, for a girl can't do the things that a fellow like Leland can do.

"Sometime in the night, though, I thought of something. The next morning I told Daddy, 'You see, Leland played the trumpet and he was really good. He wanted me to play it, too, but Mother didn't think that was an instrument for a girl. But when I thought of all that Leland had done with his trumpet in the Sunday School orchestra I made up my mind I was going to play his trumpet for him. Mother said it was all right when I told her, and I've already taken some lessons and I can play the scale. I think Leland would be proud of me if he could hear me. I like to think he knows that I am trying hard.'

"And then something funny happened right after breakfast. I was going past my door and I saw the bed wasn't made up and the room wasn't in order. Right then I said to myself, 'There's something I can do. I can make up my room every morning, and that will give Mother time for her Red Cross work.' And I've done it every morning since then. Leland knew how I hated to do that sort of thing, but I know he would like to have me do it so Mother can do more for other soldiers.

"It's wonderful all the things we have found to do for Leland. You'd be surprised how much of his work we are doing.

"Just the other night when Daddy bowed his head to pray before dinner he said, 'O God, we thank Thee for giving us a chance to do our boy's work. It has helped us to do our own. All the time we have been doing it we have felt that it was Thy strength we were using. We were sure we would be given what we needed when the time came, and now

he worst has come and we're standing up all right.'

"No, I don't agree with the other girls. I don't believe we ought to pray that God will take care of our brothers, and then say we will not believe in Him if they get hurt. I think it's all right to pray that they will be protected and brought home safely, but at our house

we prayed that way and Leland didn't come home. But we also prayed that we might have what we had to have to take and we have had that. I know I couldn't have taken it if I hadn't believed that way. Daddy taught me how. That's why I believe in God. He gives us what we need when we don't have it in ourselves."—Selected.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## College Needs Library

Attention: Woman's Auxiliaries, Youth Chairmen, and Leaguers:

Many of you are aware that before our College library can become an accredited institution it must have an adequate library.

Mrs. Anna Barrow, librarian, has supplied me with a list of books required to get the college on an accredited basis.

If each Woman's Auxiliary, Youth Auxiliary and League would donate at least one of these books what a tremendous help it would be. Perhaps there are also individuals who would like to assist in this worthy project.

Storage space at the library is limited so it is important that not more than two copies of the same book be sent. In order to avoid many duplicates of books we are suggesting the following plan:

If you will inform me as to the number of books you or your organization would like to furnish, I will gladly assign you certain books to be purchased.

Good used books will be accepted, but Mrs. Barrow writes, "We would like books that have a good many years of use ahead, for it costs just as much to catalogue one as the other."

For new books that are gifts she puts a bookplate in the front cover bearing the donor's name, so that student may see who was responsible for that particular book being in the library.

I am especially counting on our YPAs, GTAs, and FWB Leaguers to assist in this project. Come on young people let's "get the ball rolling!"

MRS. PAUL PURSELL  
Youth Chairman, WNAC

1111 E. 11th St. Shawnee, Oklahoma

## Auxiliary Officers Rites

The Woman's Auxiliary of the First Free Will Baptist Church, Jacksonville, Florida, were installed recently in a very impressive ceremony. Their picture appears on the front cover of this issue.

Mrs. Beulah Andrews was installed as president, along with Mrs. Bithey Mae Wilcox, youth chairman; Mrs. Edna Pinkston, first vice-president; Mrs. Inez Dykes, corresponding secretary; Mrs. Ethel Jameson, recording secretary; and Mrs. Ola Mae Johns, treasurer. Each officer was presented a corsage of lavender and white blossoms.

Mrs. Jean McDonald conducted the candlelight service in which each officer represented a part of the body of Christ. Each officer pledged her cooperation in performing the duties of her office for the coming year.

MRS. INEZ DYKES  
Recording Secretary

## Write Your Senators And Congressmen

Write your U. S. Senators and Congressmen to shake this boasted stranglehold of the brewers and get the armed service out of the liquor business. Address your senators, Hon. Herbert H. Lehman and Hon. Irving M. Ives, at the Senate Office Building, Washington, D. C., and your congressman at the House Office Building, Washington, D. C. Address the Defense Secretary, Chas. E. Wilson, at the Pentagon, Washington, D. C., urging him to stop this debauching of American youth.

## James E. McLawhorn

On Friday, March 20, 1953, God called my father, James Edward McLawhorn, a faithful member of Macedonia Church in Craven County, North Carolina, to his reward. He was born January 12, 1866, making his stay on earth eighty-seven years, two months, and eight days. He was in ill health about two years before his death. Mother preceded him to the grave on May 5, 1942.

His children celebrated his birthday with a spread dinner on January 11, before he died on March 20, with about fifty guests present. His funeral was conducted by his pastor, Rev. D. W. Alexander assisted by Rev. C. M. Coats at the home.

He left to mourn their loss five children, sixteen grandchildren, twenty-nine great grandchildren, and one sister, Mrs. Mary Branch of Ayden. The names of the children are as follows: Mrs. W. H. Caroon of Kinston, Mrs. J. J. Blizzard of Deep Run, Mr. James Earl, Mr. Loney, and Miss Rachel McLawhorn of the home.

He was a native of Pitt County, having been born near Ayden, North Carolina. He resided in the Vanceboro section for seventy-seven years. He was buried in the Ipock family cemetery near Ernul under a beautiful mound of flowers.

Written by his daughter,

MRS. J. J. BLIZZARD

"Preach the Word; be instant in season; out of season; reprove, rebuke, exhort with all songsuffering and doctrine" (II Tim. 4:2).

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying. —Flavel.



# **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN

242 VICTOR AVENUE

## **Prayer and Praise Letter**

Free Will Baptist  
Foreign Mission Board  
3801 Richland Ave.  
Nashville 5, Tenn.  
Sept. 4, 1953

Dear Co-Laborers:

This is our first monthly letter to be written from our headquarters building in Nashville, Tennessee. We praise the Lord for His provision in this building and we ask that you pray that the needs may be supplied for the furnishings and decorating. We are claiming the promise of Phil. 4:19, but we also remember the Words of Jesus in Matt. 7:7 when He said, "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

### *Missionary Interest Grows—*

Recently we were in revival meetings in Tennessee, Alabama and Florida. Also Missionary services in Cookeville, Tennessee, and with the Liberty Association of Florida. Everywhere missionary interest seems to be growing. Our people are realizing more and more our responsibility to a lost and dying world. For this we praise the Lord.

### *Wisehart Writes from Cuba—*

"We have been going on trips to the mountains these past weeks and I have thoroughly enjoyed them. Much of it has been by horseback. It is wonderful to know that you are taking the gospel to people for the first time. We in the states who have heard so much about Christ can hardly believe that there are thousands of people who have never heard once and have never seen a copy of the Bible. Some of the places can only be reached by horseback through the narrow mountain trails, but it is worth it all to know that they have the story of Christ now and they are always so interested and want to know when we are coming back."

*Free!*

We have several copies of the mission-

ary playlet, "Bifocals Needed," which we will send free to any group who will promise to use it in Missionary service. It is a real mission study demonstration. Send for your copy today.

### *Missionary Conference— October 13th-15th—*

The Annual Missionary Conference at the Free Will Baptist Bible College will be held this year beginning Tuesday, October 13, at 10:00 a. m. and concludes with the noon service on Thursday, October 15. Special effort is being put forth to make this the most challenging and inspirational Conference yet. Make your plans now to attend. Above all, pray God's blessings on the services.

### *Receipts for August are Low—*

You will note by the financial report that our receipts for August were less than our disbursements. This gives me some concern since our budget requires that we receive over \$6,000.00 per month to operate in the black. All but two states sent offerings during August, but each of us must do more for Foreign Missions. There has been much added expense in moving the office, then too, it will require more money to maintain the office full time—and we do desire to render the best service possible, first to our Lord, and then our Missionaries and of course, to our people at home. During the next three months is when the most of our people will have the most money. Let's put first things first and be good stewards of the Lord.

### *Penny a Meal Plan Grows—*

We are so thankful for the growth of the "Penny a Meal" plan for Foreign Missions. Our greatest need is not for people to do big things for God, but for everyone to co-operate in the little things. Begin now, your "Penny a Meal" plan, and on the next fifth Sunday, November 25th, you will have a nice offering for Foreign Missions.

### *Miss Wilson Writes from India—*

"The Lord has worked in many unusual ways among our group at Kotagiri. We have seen 3 come out recently for the Lord and follow Him in baptism.

And they have just been such an inspiration and blessing to all the others in the church and community. Their Christian growth has been marked and the joy of the Lord just overflows in such measure that everyone is blessed. One of those who was baptized led his younger brother to the Lord. And about a month ago this older brother met with a severe trial while working and his wife had gone to visit her parents, in open daylight, someone broke into their home and carried away their food, cooking vessels, as well as drinking vessels, and all their clothes. They were very upset at first but when they sat down and began to reckon what their possessions in Christ were they decided that they were in possession of treasures that no one could take away from them. And it has been precious to see how God has given back to them far above what was taken. Well, we have a miracle-working God and He delights to give His gifts to His children. At present we have one young woman training to be a Bible woman, another young girl is training to be a teacher and there are now two young men at the South India Bible Institute training to be evangelists, while another young lad is at a training college for men training to be a teacher. All these young people need your prayers. Their reports as to the way God is blessing them and answering prayer is refreshing. They want to get into the work and can scarcely wait until their training is completed. Pray that God may keep His hand upon them and bring them out of these training schools filled with the Holy Spirit and burdened for souls."

### *Willey Writes from Cuba—*

"These are very unsettled days in Cuba. For two days a revolution has been brewing. Last night we could not have services in Pinar. The condition is critical. Please pray much for the Country and for our Christians. The poverty is appalling.

### *Thanks—*

To all of you who have prayed for Foreign Missions and remember when the last soul is saved our King will return.

Sincerely yours,

REV. RAYMOND RIGGS

Promotional Sec'y-Treasurer

(Continued on page sixteen)

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



"JESUS CAME"

(Mark 1:14-15)

These verses do not refer to the time of Jesus' birth in Bethlehem, neither to his dedication in the temple at the age of twelve, nor to his baptism by John the Baptist in the River Jordan; but to the beginning of his public ministry.

Verse 14 reveals that Jesus did not begin his public ministry until after John the Baptist was imprisoned, and that Jesus began his ministry in Galilee. Jesus "came preaching the gospel of the kingdom of God."

Verse 15 tells us that Jesus came in fulfillment of prophecy—"The time is fulfilled, and the kingdom of God is at hand." Jesus came when the world was most discouraged and about to give up its search for a true and loving God. He came at history's midnight and it burst on mankind like a fire on a hilltop. Just as verse 14 tells us that Jesus came preaching this verse tells us what he preached—"repent ye, and believe the gospel."

WHY JESUS CAME

(John 3:16-17)

These verses are two of the central verses of the Bible; all the rest of the Bible pivots around them. They have been called "The Gospel in a Nut-shell." Notice that God loved the world. With all its sin and corruption, God loved the world and sent his Son that men might be saved. This love that God has for the world is redemptive not complacent. God has no pleasure in the course of destruction the world is following, but desires that men should believe on the name of his only-begotten Son and live.

From these verses the purpose of Jesus' coming is made clear—he came to save the lost. God's atonement in Christ is extended to all the world. The idea of a limited atonement has no biblical basis. There has not been a man in all history who has not been covered provisionally. There is just one thing that keeps men from being saved—their belief.

GOD'S PLAN CONSUMMATED

(Revelation 21:1-5)

The city of Jerusalem had been destroyed when John wrote the Book of Revelation. He saw a new Jerusalem "coming down out of heaven from God,

(Continued on page sixteen)

## God's Design for a Better World

MEMORY SELECTION: . . . Behold the habitation of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them. . . . Revelation 21:3.

### UNDERSTANDING THE LESSON

Our lesson for today deals with God's plan for the world. First, we see God's plan in creation. The whole creation is God speaking of his wisdom and power. Then we see God's plan of redemption in prophecy, and the coming of Jesus to fulfill that prophecy. Finally, in the passage from the Revelation we see God's plan for his people in the ages of eternity.

### GOD THE CREATOR

(Isaiah 42:5)

The Bible does not attempt to prove the existence of God. The first verse of Genesis states the fact of God's existence and that he is the creator, but makes no attempt to prove it. If one does not believe the first verse of Genesis, he might as well lay his Bible aside because all the truth of God's Word is founded on the fact that God exists and that he is the Creator of all things. In this verse Isaiah is restating the truth of Genesis 1:1.

There have always been those who denied the existence of God. But such men are unable to offer any reasonable explanation of the existence of the universe. The beautiful world around us shows the folly of atheism.

No one can believe the biblical account of creation and be an evolutionist. There are those who say that Genesis one and two are beautiful stories but that they do not reveal the truth about the creation. Such men try to tell us that our universe and its creatures came into being through a long, slow process called evolution. Such theory is in opposition to the Word of God. We accept the Bible account of creation as being true.

Some men admire the universe with all its beauty and perfection so much

that they deify it and say that nature is God and God is nature. This doctrine is called Pantheism. But the truth of God's Word shows the foolhardiness of such doctrine. The Creator cannot be a part of that which he created.

### GOD CALLS

(Isaiah 42:6-9)

God, the Creator, calls man the creature to righteousness. The only righteousness that God knows is that which is manifest in his Son, Jesus Christ. Therefore, God calls men to himself through his Son.

In the first four verses of this chapter, it is evident that God is referring to Jesus when he says, "My Servant." When speaking of other servants, God added their name as for instance, "My servant Moses," "My servant Abraham," etc. God had only one perfect Servant on earth, his well-beloved Son in whom his soul delighted.

Now in verse six when God says, "I the Lord have called thee in righteousness, . . ." he is speaking of the coming of his Son, Jesus, who is righteousness. There is no righteousness apart from him. Note the prophecy here concerning the Gentiles—" . . . and give thee for a covenant of the people, for a light of the Gentiles." Verses 7, 8, 9 are prophecies concerning the purpose of Jesus' coming into the world.

In all ages God has pre-announced certain things which he purposed to do. These announcements are termed prophecies. Prophecy is history pre-written. It is as credible as any word that God has spoken. The Bible is filled with prophecies. Almost all the sixty-six books contain some prophecy; but sixteen books of the Old Testament and one of the New are wholly prophetic in character. In all, nearly one-fourth of the Bible was predictive when it was written. It is most reasonable to conclude, since every Bible prediction concerning the past has been fulfilled, in minutest detail, that we may expect all the remaining prophecies to be just as literally fulfilled.—Selected.



## NOTES and QUOTES

(Continued from page eleven)

know this father when the boy that he asked me to pray for was a small chap. I knew I had seen the father give to that boy liquor and wine when he was quite young. He did not go to Sunday school nor church, but, played around home and off from home with others of his class. So now the father, that old, gray haired father, was reaping an awful reaping. This is not the only case where I have seen sadness received by parents who neglected their children when they were young.

Is it true that all criminals and men and women of low character are the results of sinful homes? By all means, "No." There are exceptions. Sometime I have found cases where parents have been Christians and perhaps with large families, when there would be "black sheep" in the family. On the other hand, I have seen great Christians whose background or whose rearing was everything but that of righteousness. But as a rule, the man portrays the life as lived in the home where he was born and reared.

Ahab was the most wicked king that we have any record of, but Hezekiah, his son, was righteous and proved to be a real righteous king. "He did that which was right in the Lord, according to all that David his father did" (2 Kings 18:3). So we find a righteous man whose father was a devil bent sinner. Also we find that Eli was a good, faithful priest sitting at the post of duty, but let us see what kind of sons he had: "Now the sons of Eli were sons of Belial; they knew not the Lord" (1 Samuel 2:12). But there are exceptions. A righteous man descending from a wicked home, and wicked sons coming from a righteous home. Generally speaking, "like begets like." The home generally makes the man or woman, either good or bad. When a Christian comes out of a sinful home, there is some outside power that works in the making. Perhaps a faithful minister who is on the alert for the salvation of the lost. Or it may be a neighbor, or sometimes it is a Christian wife that gets hold of the situation after marriage. Sometimes a husband who was a Christian, I mean a Christian, not just a church member, at the time of marriage, one who had been reared in

a Christian home, marries an unconverted sinner, and leads her to Christ and she becomes a great soul winner. But it is a dangerous thing to be unequally yoked together. It often works backward instead of forward.

## FOREIGN MISSIONS

(Continued from page fourteen)

### Financial Statement

of the  
FREE WILL BAPTIST  
FOREIGN MISSION BOARD

August, 1953

Cash in Bank August 1, 1953 \$12,181.77

#### RECEIPTS

Sale—"A Modern Jonah" .....	\$ 210.00
Lights for Cuba .....	77.00
Dresser—Cuba—Girls Dorm. ....	20.00
Arkansas .....	84.92
California .....	75.74
Georgia .....	122.89
Illinois .....	162.60
Kentucky .....	147.00
Michigan .....	397.92
Mississippi .....	30.07
Missouri .....	759.57
New Mexico .....	10.00
North Carolina .....	1,474.91
Ohio .....	12.50
Oregon .....	3.00
Oklahoma .....	170.66
South Carolina .....	25.87
Tennessee .....	306.87
Texas .....	142.77
Virginia .....	116.47
West Virginia .....	230.90

Total ..... \$ 4,581.66

Grand Total ..... \$16,763.43

#### DISBURSEMENTS

Barnard Account (Foreign Missions) .....	\$ 5.00
F. W. B. Gem—(Cuts) .....	8.68
Curley Printing Co. ....	310.67
Display Rack .....	61.54
Willey's Insurance .....	9.91
Wilson's Insurance .....	39.17
Board Member's Expense ..	83.30
Herbert Phenicie .....	146.50
Cuba .....	2,490.09
India .....	1,531.95
Mrs. Josephine Stevens—(Africa) .....	109.50
Salaries .....	200.00
Exchange Charges .....	4.06
Postage .....	25.00

Total ..... \$5,025.37

Balance September 1, 1953 ..... \$11,738.06

#### BALANCE IN VARIOUS ACCOUNTS

General Fund .....	\$ 8,650.68
Calvery Account .....	2,858.21
Phenicie Account .....	48.72
Willey Account .....	56.00
Josephine Stevens Account ..	92.00
Barnard Account .....	27.14
Volena Wilson .....	150.00

Lucy Wisehart Account .....	257.11
Dresser Fund—Cuba Girls Dorm. ....	20.00
Cuban Chapel Fund .....	150.00
Barnard's Book Account .....	15.00
Lights for Cuba Account .....	194.00

\$12,518.86

#### DEFICIT ACCOUNTS

Cronk Account .....	\$ 49.00
Hanna Account .....	306.45
"A Modern Jonah" .....	425.35

780.80

Total Accounts Balance

September 1, 1953 ..... \$11,738.06

#### QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama .....	\$ 1,500.00	\$ 23.06	\$ 1,476.94
Arkansas .....	1,100.00	113.50	986.50
California .....	800.00	253.44	546.56
Florida .....	1,000.00	76.10	923.90
Georgia .....	2,500.00	300.55	2,199.45
Illinois .....	3,300.00	369.64	2,930.36
Kentucky .....	1,600.00	219.50	1,380.50
Michigan .....	8,000.00	1,055.39	6,944.61
Mississippi .....	1,000.00	165.00	835.00
Missouri .....	9,000.00	1,245.97	7,754.03
New Mexico .....	150.00	20.00	130.00
North Carolina .....	14,000.00	3,361.43	10,638.57
Ohio .....	2,000.00	15.50	1,984.50
Oklahoma .....	5,500.00	258.82	5,241.18
South Carolina .....	3,600.00	387.08	3,212.92
Tennessee .....	6,500.00	1,071.24	5,428.76
Texas .....	3,500.00	408.25	3,091.75
Virginia .....	1,800.00	116.47	1,683.53
West Virginia .....	2,000.00	272.90	1,727.10
Miscellaneous .....	6,150.00	275.82	5,874.18

\$75,000.00 \$10,009.66 \$64,990.34

## St. Claire Bible Class

(Continued from page fifteen)

made ready as a bride adorned for her husband."

John gives us the picture of the joyous fellowship of man with God in the new estate. Our fellowship with Him is to be unmarred by fears or death or sorrow or crying or pain, for all these former things shall be gone. Christians may disagree on the vents that will lead up to our eternal abode with God, but all Christians agree that every born again person will live eternally with God.

A little girl was walking with her father one night under the starry sky. Looking up, she said, "Father, I have been thinking that if the wrong side of Heaven is so beautiful, what will the right side be?"—*Selected.*

## Eight Do-Mores

Do more than exist—*live.* Do more than touch—*feel.* Do more than look—*observe.* Do more than read—*absorb.* Do more than hear—*listen.* Do more than listen—*understand.* Do more than think—*ponder.* Do more than talk—*say something.*—John Harsen Rhoades.

# the Free Will Baptist

AYDEN, NORTH CAROLINA, SEPTEMBER 30, 1953

Library  
Duke University

Com.

## When the Frost is on the Punkin

Duke University Library

SEP 1 1953

AYDEN, N. C.

When the frost is on the punkin and the fodder's in  
the shock,  
And you hear the kyouck and gobble of the struttin'  
turkey-cock,  
And the clackin' of the guineys, and the cluckin' of  
the hens,  
And the rooster's hallylooyer as he tiptoes on the  
fence;  
O, it's then's the times a feller is a-feelin' at his best,  
With the risin' sun to greet him from a night of peace-  
ful rest,  
As he leaves the house, bareheaded, and goes out to  
feed the stock,  
When the frost is on the punkin and the fodder's in  
the shock.

They's something kindo' harty-like about the  
atmsfere  
When the heat of summer's over and the coolin' fall  
is here—  
Of course we miss the flowers, and the blossums on  
the trees,  
And the mumble of the hummin'-birds and buzzin'  
of the bees;  
But the air's so appetizin'; and the landscape through  
the haze  
Of a crisp and sunny morning of the airy autumn  
days  
Is a pictur' that no painter has the collorin' to mock—  
When the frost is on the punkin and the fodder's in  
the shock.

The husky, rusty russel of the tassels of the corn,  
And the raspin' of the tangled leaves, as golden as the  
morn;  
The stubble in the furries—kindo' lonesome-like, but  
still  
A-preachin' sermons to us of the barns they grewed  
to fill;  
The strawstack in the medder, and the reaper in the  
shed;  
The hosses in theyr stalls below—the clover over-  
head!—  
O, it sets my hart a-clickin' like the tickin' of a clock,  
When the frost is on the punkin and the fodder's in  
the shock!

Then your apples all is gethered, and the ones a feller  
keeps  
Is poured around the celler-floor in red and yeller  
heaps;  
And your cider-makin' 's over, and your wimmern-  
folks is through  
With their mince and apple-butter, and theyr souse  
and sausage, too! . . .  
I don't know how to tell it—but ef sich a thing could  
be  
As the Angels wantin' boardin', and they'd call around  
on me—  
I'd want to 'commodeate 'em—all the whole-indurin'  
flock—  
When the frost is on the punkin and the fodder's in  
the shock!

—James Whitcomb Riley



## MAIL EXEMPTIONS

Representative Gardner R. Withow, Republican representative from Wisconsin, has introduced a bill designed to make postal rates for religious publications reflect a difference of sixty-two per cent less than those of secular publications. This would create a 5th class postage rate for religious, educational, and non-profit institution publications.

We are opposed to such legislation. It is true that THE FREE WILL BAPTIST would stand to profit, but we are more interested in principles than profit. We feel that such legislation would be a violation of the cherished principles of church and state. Such an exemption would mean that religious papers would receive a substantial subsidy from the government, and that would further mean that we would be estopped from protesting any instance of the union of state and church. Therefore, we are opposed to such legislation.

## THE KINSEY REPORT

First, we frankly admit that we have not read or seen a copy of Dr. Alfred C. Kinsey's *Sexual Behavior of the Human Female*; moreover, if reports are true concerning it we do not care to read it.

One cannot help but doubt much of the information given. Even though the book purports to be a scientific work, the information was gathered by interviewing women. It is hardly possible that these interviews would be scientifically objective. Is there any such thing as a representative human being? Is it not true that every individual thinks, feels, and to a degree, reacts differently?

Even if the work were scientific, is not the handling of scientific data important? Facts in the hands of ignorant, prejudiced, unscrupulous persons are dangers. We feel that little if any real value can come of this work.

## NEW HONOR ROLL

The subscription honor roll for 1952-53 ended on August 31. The new honor roll begins with September 1.

We are grateful to our many friends who helped in securing subscriptions to THE FREE WILL BAPTIST last year. There were many whose names did not appear on the honor roll. The honor roll is a list of those who have sent in five or more subscriptions. Many just missed the honor roll by one or two subscriptions. We hope this next year you will be on the honor roll.

VOLUME 68

NUMBER 38

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## A BAD TOOL



## The Mail Box

### LIKES SERMONS AND FOREIGN MISSIONS

"I am enclosing \$2.00 for the renewal of my subscription. I have been subscribing to THE FREE WILL BAPTIST for several years, and I think it reasonable to assume I enjoy the paper or I wouldn't continue taking it.

"As so many have said of late, I appreciate the improvements which have been made in the paper. If I should have any favorite part, it is the sermons and news from the foreign fields.

"In the way of criticism, it is not aimed at the paper, but the Free Will Baptist as a whole. I believe we should be more careful in keeping modernism out of our churches. Also I have noticed when reading the paper that in instances new church buildings having been built, more is often said about the financial affairs and the praise to man than the spiritual affairs and praise to God. Friends, let us beware to whom we give our praise!

"May God bless you and our denomination."—Mrs. Clyde Wyatt, Flag Pond, Tenn.

[•]

### LIKES FRONT COVER

"I like the front of THE FREE WILL BAPTIST much better with the new style lettering. Thanks for the improvement.—J. C. Griffin, New Bern, N. C.

# Why Evangelical Press Month?

**T**HE editorial pens of the Evangelical Press Association have signalled a new assault upon the sordidness, superstition and irreligion of the world with the announcement that October will mark the second annual observance of Evangelical Press Month, a nation-wide observance of the achievements and possibilities of Christian literature.

The EPA, a five-year-old organization composed of about ninety publishers of books, magazines, papers, tracts, and Sunday School materials, anticipates significant new gains during the month-long drive, according to EPA spokesman, President Hart R. Armstrong, of the Gospel Publishing House, Springfield, Missouri. The long-range goal of the Association is to "promote the cause of evangelical Christianity and to enhance the influence of Christian journalism."

Many encouraging signs lead EPA members to believe that the Christian public is becoming more aware of the need and value of Christian literature in reaching the unsaved, in contributing to the building of Christian character and inspiring spirituality, as well as finding certain periodicals a must in order to keep abreast of current events in the Christian world.

For example, point out EPA officers, book sales are on the increase instead of the decrease as feared because of the television boom. As one fiction author analyzes the situation, "The reader's imagination can still supply a far more vivid setting for a well-written story than can most stage props of wood and canvas."

Another encouraging sign is the increasing attention of secular newspaper editors toward religious news. These editors reflect the rising concern of the public for spiritual anchors in a storm-tossed era.

On the training side, Christian colleges are doing more about preparing writers and editors for effective presentation of the Christian message. Correspondence and campus courses in religious writing are drawing a record number of students, and teaching meth-

•  
TED MILLER  
•

ods are being improved. Scholarly textbooks are flowing from the pens of consecrated Christians to combat the rampant skepticism of many secular texts.

Encouraging, too, is the growing literacy among backward peoples, opening their eyes and hearts to the message of the printed page. Meanwhile, the vital translation of the Bible into the languages of people long deprived of its truths is accelerating its pace. At the present time there are more skilled translators working on this vast project than ever before in history.

But Christian editors see storm clouds on the publishing horizon also, clouds that can only be dispelled by the explosive force of Christians dedicated to a goal.

One dark cloud is the strong preference of many Christians for secular reading materials over Christian literature. Surveys show that many Christians purchase several secular publications while buying no Christian periodicals whatso-

ever. The reading accordingly nourishes—or poisons—the mind, while atrophying the spirit.

This situation recalls the testimony of rescue mission-builder, Mel Trotter, who said he ignored the daily newspaper for two straight years after he was converted so he could concentrate on reading his Bible. Although Trotter didn't suggest that other Christians copy him, no one can deny that his attention to spiritual matters produced a giant for God.

Publishers recognize the problem of appealing to Christians in this streamlined age and are striving for improved presentation. One grateful public school teacher wrote the editor of a Sunday School paper saying, "Those who would win youth to Christ today face a competition unsurpassed by any age. After examining and testing . . . your papers, I feel you are to be congratulated on meeting this challenge."

Publishers, and other Christian leaders, are also gravely concerned about literature-hungry mission fields that lack sound and attractive literature. While the printing presses of the cults and the communists run overtime, genuine Christians have failed to seize the opportunity

(Continued on page sixteen)



YOUTH FINDS CHALLENGE IN CHRISTIAN LITERATURE



# The Way Out

By REV. C. W. BAZEMORE

**"I**F I could climb some high mountain and look out over the wide lands, you know very well what I would see. Robbers on the high roads, pirates on the seas. In the amphitheatres, men murdered, cast before wild beasts to please applauding crowds; selfishness and cruelty, misery and despair under all roofs. It is a sad, bad world. But in the midst of it I have found a quiet and holy people who have learned a great secret. They are often despised and persecuted, but they care not, nor do they complain. They are the masters of their souls. They have overcome the world. The peoples are the Christians, and I am one of them."

In the third century, Cyprian, bishop of Carthage, wrote these words. Christ had come and gone from the earth. God in the flesh had come to earth to dwell with man, and only a few would open their hearts to Him and be saved. Many generations have passed on since the days when this good man wrote about the unhappy world of sin he saw all about him. And today we find ourselves in a world about as sinful and as unhappy as that which grieved the hearts of the early Christians. The storms of history have not wiped out the Christian churches here and there over the earth. The Bible has triumphed over all the infidels and all the attacks ever made upon it. Christ today is at least acknowledged and worshipped by faithful people whose numbers have grown here and there over the world. We have come a long way, but we have a very long way yet to go. We must always remember that this is God's world, not ours, and not the Devil's. There is certainly much spiritual darkness brooding heavily over the world; some call it a sort of eclipse of faith for a time. But just as the sun itself is more durable than the clouds that hide it, so is God's king-

dom eternal and lasting. The shadows will fade away some day; God will win the final victory; let us be sure of that.

Cyprian said that the Christians had learned a great secret. Jesus had already said that the poor in spirit should inherit the kingdom and that the pure in heart should stand before God and see Him face to face. Paul had written that faith enshrined in a man's heart would empower him to overcome the world. The desperate need of men today is to know God, and to know the Son of God, that they might follow Him in the way of life. In the fullness of time God sent forth His Son to conquer a world, and armed Him with a cross. But that cross today shines as the last hope of a world of men and women who have tried everything under the sun for salvation except the living God, who alone is able to save. Oh, you wise men, you statesmen, you diplomats, you ambassadors at world peace courts, why don't you pray? Have you forgotten God? Haven't you been catering to men's greedy hearts long enough? With all your armies, your guns, your bombs and battleships, here is an instrument of conquest you have overlooked—the cross. You passed it by, because it seemed foolish to you. But some day the cross will silence your guns and load your ships with missions of mercy and love. Some day the cross will be the reigning power over an eternal world empire.

It has been truly said that this is a day of "Gimmie" and "Get." Greedy hands, forever stretched out to get, take, seize, grab, hold. Covetous eyes, filled always with things of the world. Restless hearts, seeking, but not after the Bread of Life and the Pearl of Great Price. Will we ever learn that a man's life does not consist of the things that he possesseth? Will we ever learn that the kingdom of God is not meat and drink and peace and joy in the gentle Spirit of a Lord who comes to dwell in a clean heart?

This ever-present philosophy of "get and get" is like it was in the days of our Master walked among men, who He stood in the temple and looked round about on all things, when He saw them buying, selling, cheating, lying, making money. Men do these things every day, and they grieve the heart of a God who cannot accept worship of mammon. The world is older, but the heart of man is the same—always set to do evil ways doing evil until a Man with Cross stands before our eyes, and we look up to Him and see through the eyes of faith God's love and mercy ready to reach out and save us in spite of our mortal selves.

If God's work is to be built up in the coming days and years, Christians are going to have to build it. For they are God's people, and He uses men and women surrendered to His will to build His cause on earth. For such a time as this, God's righteous remnant of faithful people are here. For such a time as this, churches call to worship every Sunday; preachers sound the clear note of Truth that brings life and freedom; teachers teach the Word; witnesses about telling others about their Lord and His way of life. With God holding the balance of power, and with Christ as the Captain of the Lord's hosts of conquerors, and with the eternal Spirit of God dwelling in the hearts of the faithful and with open Bibles holding forth the Word of Life, need we say the victory cannot be won? The power of God and the power of God's people, working together, can save multitudes.

The victory begins in the soul and heart of each individual. Then it spreads into churches, then out into wider areas on and on, across nations and across seas. As the Sword of the Spirit goes forth in power, the souls of men yield in willing surrender.

"It is better to trust in the Lord than to put confidence in man." The Psalmist knew. Why can't we take God at His word? Has He ever failed us? Is His heart ever faint? Is He weary? Is He unwilling to bless and forgive our sins? Has He abandoned His throne? If so, seek another God, but our Lord be infinite, all-powerful, faithful and true, why do we rake earth to find another foundation, when this one is strong enough to bear and hold the weight of all mankind need forever?

(Continued on page sixteen)

# A PAGE OF POEMS..

## Jesus Died for You And for Me

(Tune: *A Tramp on the Street*)

By CHARLES T. RICE, JR.

Listen, sinners, please take my heed,  
He died for you and for me.  
Are you waiting to be washed in his  
blood?  
Wipe all our sins with his precious love.

us:  
our Saviour, and God's only Son;  
He was fair and once he was young.  
He died on the tree for you and for me,  
His life's blood that we might be free.  
He buried him in the tomb so deep,  
The seal on to make it complete.  
He guarded the tomb close on both sides,  
On the third day he had to rise.

Angels descended from heaven above,  
And back the stone that sealed our love.  
He broke the chains of death from the grave,  
Through his blood that we might be saved.

## Condemned

JESSIE MILLS

me, for me he was condemned  
In lowly thorns upon his brow,  
Heard, "Crucify him, crucify him,"  
In sport they would jeer and bow.

Saviour could have stopped them there  
In a proud wave of his princely hand.  
He stood humbly and ready to bear  
The cross and the only salvation plan.

demned, he stood, this Saviour of mine  
In the shadow of death looming nigh;  
Who can understand a love so divine,  
Who be so heartless as to pass him by?

His nail-scarred hand, it was for me;  
His blood trickled down—all the agony  
Of me, that forsaken cross at Calvary;  
And, how can I be worthy of thee?

demned, condemned to die, ah! The cost  
He paid for me the highest price.

Son of God nailed upon a cross,  
Lamb of God a spotless sacrifice.

demned, condemned, but not to last  
My Saviour reigns on a heavenly throne.  
His work is done—the Cross is past  
That's the Saviour who'll welcome me  
home.

## Infinite Love

ALBERT M. EZELL

O! Lord my Shepherd ever be  
As rough seas round me roll.  
O! Be my refuge and my strength,  
A haven for my soul.

When fear and doubt assail me Lord,  
Be then my staff and rod.  
When weary by the way I grow,  
Sustain and lift O God.

When Satan rolls the billows high  
And breakers round us roar,  
And tries with all his evil power  
To drive us from the shore,

Help us to lift our eyes O Lord,  
And look to thee, above,  
Who heareth all our earnest cries  
In pity and in love.

Who in thy mercy shelters us  
In gale and tempest, wild  
And whispers in that still small voice,  
"Be not afraid my child."

"For I'll sustain and comfort thee,  
In sorrow and in grief."  
I thank thee Lord, for such a love,  
That bringeth perfect peace.

## Look Not Behind Thee

By LEREAU DOUTHIT CAMPBELL

My heart looked back on the days gone by—  
Days neglected and gone,  
When foolish youth and sinful will  
Repented not its wrongs.  
Saw life's sun sink toward the west  
Realized its plight and turned,  
And gathering faith into its depths,  
Found God's love still burned.

But stopped a while to mourn the days  
That were so willfully spent,  
And lost again a precious moment  
That should have been content.  
With the task I had to do that day  
Looking not back to Sodom's Soil,  
But pressing forward—Onward marching—  
My Master bade me toil.

So oft we sigh for yesteryear  
And yearn the days long past,  
We waste the time that is so dear  
For this moment too cannot last.  
Live the present while you may  
Fully, lest you regret,  
Leave no room to recall and say—  
Life? 'Tis not completed yet.

## By The Still Waters

MRS. J. R. TUCKER  
*Stigler, Oklahoma*

"Be still and know that I am God,"  
This still, small voice oftentimes we hear  
When by the tumults of this life  
Our hearts are filled with doubts and fear.

"Be still and know that I am God,  
Come thou apart, and rest awhile."  
Then as we seek a quiet place  
We feel the warmth of His dear smile.

The things of earth grow strangely dim,  
And heaven is so very near.  
The while we look by faith to Him,  
And cast upon Him every care.

But oh, how oft' unheeded, we  
Have turned this "still, small voice" aside,  
Much too concerned with petty cares  
To seek communion with our Guide.

Life's tide flows on so rapidly,  
There is so much, our days to fill.  
Not often do we take the time  
To walk beside the "Waters still."

To drain the overflowing cup,  
To lean upon the staff, the Rod;  
Or listen to the voice that pleads,  
"Be still and know that I am God."

Our lives on earth will soon be past,  
We're here today, tomorrow gone.  
Only what's done for Christ will last,  
So why, oh why, rush madly on?

There's time to sing, there's time to pray,  
To speak a kind word, give a smile;  
There's time to listen when God does call,  
"Come thou apart, and rest awhile."

## PRAYER

Prayer is the saint's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

Prayer is the Christian's vital breath,  
The Christian's native air,  
The watchword at the gate of death;  
He enters Heaven with prayer.

—Selected.



# NEWS NOTES

## REVIVAL AT PEOPLE'S CHAPEL

The regular fall revival will begin at People's Chapel Church, Elm City, North Carolina, October 4, and continue for one week. Rev. A. B. Bryan will be the visiting minister during the meeting. The Rev. J. B. Ferrell is pastor of the church.

\* \* \*

## REVIVAL AND HOME-COMING

A revival meeting will start at Rose of Sharon Church, Martin County, North Carolina, Sunday night, October 4. The meeting will be conducted by Dr. J. J. Brooks of Kannapolis, North Carolina, and services will begin at 7:30 o'clock.

On Sunday, October 11, the annual home-coming day will be observed and all former pastors, friends, and the public are invited to attend these services. Rev. C. D. Hamilton, Fountain, North Carolina, is the pastor.

\* \* \*

## F.W.B. JUNIOR COLLEGE

At the fifty-first annual State Convention of North Carolina, held at Marsh Swamp Church, Wilson, North Carolina, September 16 and 17, the convention voted to establish a Junior College at Mt. Olive, North Carolina. Fifty-two members of the convention voted to purchase the college site, while twenty voted against it.

The college, officials explained, eventually will be combined with the Mt. Allen Junior College, which operated for the first time last year at Black Mountain. Meanwhile, the Black Mountain School will be moved to Beulaville.

Establishing the new college and combining Mt. Allen with it will give the denomination a larger school for future growth, speakers at the convention declared.

\* \* \*

## PASTORAL CHANGE

Rev. R. M. Fader, Kinston, North Carolina, has resigned the pastorate of the Selma, North Carolina, Church to accept the call to Christian Chapel Church, Pink Hill, North Carolina.

## WESTERN AUXILIARY CONVENTION

The Western Auxiliary Convention of North Carolina convenes with the Kenly Church, Johnston County, Wednesday, October 7, 1952. The following program has been arranged:

Theme: "The Light of Truth Challenges"

### MORNING SESSION

- 9:45—Registration
- 10:00—Congregational Singing
- 10:05—Devotions, Mrs. Walter Blalock
- 10:20—Welcome, Mrs. Charles Hinnant
- Response, Mrs. R. T. Sasser
- 10:30—President's Message, Mrs. Clement Sullivan
- Recognition of Ministers and Delegates
- Roll Call of Auxiliaries
- Appointment of Committees
- 11:00—Special Music, Orphanage Trio
- 11:10—"The Light of Truth Challenges Through Enlistment," Mrs. Carl Bagley, Jr.
- 11:20—"The Light of Truth Challenges Through Orphanage Work," Mrs. Bernard Ferrell
- 11:30—Orphanage News, Mrs. S. A. Smith
- Congregational Singing, "Send The Light"
- 11:45—Convention Message, Miss Zalene Lloyd
- 12:15—Lunch

### AFTERNOON SESSION

- 1:15—Hymn, "Stepping in the Light"
- Devotions, Union Grove Youth
- 1:30—"The Light of Truth Challenges Through Mission," Mrs. L. S. Griffin
- 1:40—"The Light of Truth Challenges Through Youth," Mrs. Robert

## COMING EVENTS

Sept. 27-Oct. 4 — National Sunday School Week.

October 1-31—Protestant Press Month.

October 13-15—Annual Missionary Conference, F. W. B. Bible College.

October 30-31—Florida State Association.

## Woodard

- 1:50—Special Music
  - 2:00—"The Light of Truth Challenges Through Stewardship," Mrs. Gray Critcher
  - 2:10—"The Light of Truth Challenges Through Superannuation," Mrs. Ralph Clegg
  - 2:20—Cragmont News, Mrs. J. C. Moye
  - 2:30—"The Light of Truth Challenges Through Field Work," Mrs. Floyd Morris
  - 2:40—Special Music
  - Business Period
  - Treasurer's Report
  - Report of Committees
  - Appointment of Delegates
  - 3:00—Adjournment
- MISS THELMA BRADSHAW, *Misc Director*  
MISS NELLIE ALFORD, *Organist*

\* \* \*

## CENTER ASSOCIATION MEETS

The Center Association Quarterly Meeting of California was held at the First Free Will Baptist Church in Parlier, August 13 and 14. There were seven churches represented.

Rev. Ira Smithey brought the message using as his text, Matthew 3 and Ezekiel 13:5. Rev. John Cross offered the benediction.

The Quarterly Meeting reassembled Friday morning with devotions by Rev. Winston Lawless using as his text, Psalms 128.

The letters from the different churches were read and accepted. The delegates were seated with a handshake.

Rev. Lester Davis brought the morning message.

Friday afternoon the Quarterly Meeting reassembled for the business meeting. The business meeting was a quiet and spiritual one. The meeting was adjourned by Rev. G. B. Ramsey.

Friday evening the message was brought by Rev. Bill Johnson. His subject was "Whatsoever he saith unto you, do it." Rev. Delmer Scroggins offered the benediction.

\* \* \*

## ALBEMARLE CONFERENCE

The ninth annual session of the Albemarle Conference of the Original Free Will Baptists of North Carolina will convene with Trinity Church, Beaufort County, Wednesday and Thursday before the second Sunday in October, 1953, at 10 a. m. The following program has been arranged:

### WEDNESDAY MORNING

- 10:00—Devotions, Rev. A. B. Chandler.

#### host pastor

- Welcome Address, Rev. C. S. Heynen
- Response, Rev. R. C. Alexander
- Business Session
- Roll Call of Ministers
- Roll Call of Churches
- Introductory Sermon, Rev. W. M. Tweedy
- Lunch

#### WEDNESDAY AFTERNOON

- 10:00-Devotions, Rev. R. C. Ambrose
- Congregational Singing
- Business Session
- Adjournment

#### THURSDAY MORNING

- 10:00-Devotions, Rev. L. E. Ambrose
- Business of Yesterday Resumed
- Special Music, Host Church
- Sermon, Rev. Charlie Overton
- Lunch

#### THURSDAY AFTERNOON

- 10:00-Devotions, Rev. T. F. Davenport
- Special Music, Host Church
- Business Session
- Petition for Next Conference
- Adjournment

#### WESTERN CONFERENCE MEETS

The Western Conference of North Carolina, will meet with Mt. Zion church, Nash County, October 14, 15, 1953.

The conference hopes to have 100% presentation this year. There are fifty churches and three union meetings in the conference and each of these are allowed delegations. Be sure and represent.

The church is located near Momeyer, on highway 64 between Nashville and Spring Hope. Don't get the church confused in your mind with any other church, it is located in Nash County as described above. Rev. R. N. Hinnant, pastor, extends a cordial welcome to all.

The program is as follows:

#### WEDNESDAY MORNING

- 10:00-Devotions, Rev. Willie Renfrow
- 10:10-Roll Call of Ministers
- 10:30-Organization by Moderator
- 10:35-Business Session
- 1:25-Special Music
- 1:30-Sermon, Rev. M. L. Johnson
- 2:00-Lunch

#### WEDNESDAY AFTERNOON

- 1:00-Devotions, Rev. Allen Bryan
- 1:10-Business Session
- 3:00-Adjournment

#### WEDNESDAY EVENING

- 7:30-Devotions, Rev. Rommie Mitchell
- 7:45-Sermon, Rev. W. E. Anderson

#### THURSDAY MORNING

- 10:00-Devotions, Rev. F. A. Rivenbark
- 10:10-Business Session
- 11:25-Special Music
- 11:30-Sermon, Rev. J. A. Evans
- 12:00-Lunch

#### THURSDAY AFTERNOON

- 1:00-Devotions, Rev. Billy Morris
- 1:10-Business Session
- 3:00-Adjournment
- R. N. HINNANT, *Program Committee*

#### ARK. STATE ASSOCIATION MEETS

The Arkansas State Association will meet with B a l e w s C h a p e l Church, Grubbs, Arkansas, on highway 14, Wednesday evening, October 1, 1953. Rev. Othel T. Dixon of Russellville, is moderator and Brother R. D. Smith of near New Hope, is clerk.

#### WILSON REVIVAL

The Rev. J. R. Davidson will conduct evangelistic services at the Wilson, North Carolina, Church, beginning October 4 and continuing through the 14th, at 7:30 p. m. Also he will conduct morning devotions each morning at 8:45 over radio station WGTM, Wilson. Rev. J. A. Evans is pastor.

#### AYDEN HOME-COMING

The Ayden, North Carolina, Church will observe its annual home-coming, Sunday, October 4. The pastor, Rev. Charles B. Craddock, will deliver the message for the occasion. All members are urged to be present with a prepared lunch basket, and former pastors and former members, together with friends, are cordially invited. Come and enjoy the day together in the Lord. Please bear in mind also that a series of revival services will begin that night and continue every evening through the following week. Rev. Burkette Raper of Snow Hill, North Carolina, will be the guest speaker.

#### SOUTH CAROLINA CONVENTION

The Sunday School Convention of the Eastern Conference of South Carolina convenes with Pee Dee Church, Conway, South Carolina, Saturday before the first Sunday in October. The program is as follows:

#### MORNING SESSION

- 9:30-Opening Song, Congregation
- Scripture Lesson, J. G. Williams, Superintendent
- Prayer
- Welcome Address, Clyde Cooper

#### -Response, George Williams

- 10:00-Appointment of Temporary Committees
- Minutes of Last Session
- Field Worker's Report
- 10:20-Program, Local School
- 11:00-Sermon, Luther Sanders
- 12:00-Lunch

#### AFTERNOON SESSION

- 1:00-Reassemble
- Song, Choir
- Programs, Each Sunday School Represented
- 1:50-Reports, Various Sunday School Superintendents
- Orphanage Fund Report
- 3:15-Talk, Julius Vause
- 3:30-Business Session
- Reports of Temporary Committees
- Petition of Next Convention
- Return of Thanks to Host Church
- Song and Adjournment

#### CELEBRATE FIRST ANNIVERSARY

The First Free Will Baptist Church, Thomaston, Georgia, will celebrate its first anniversary, Sunday, October 4, with an all day service and lunch on the church grounds. Rev. H. L. Knighton, Phenix City, Alabama, will be the guest speaker. The afternoon service will consist mostly of music.

The church has grown from nine charter members to a membership of thirty-six. Services are held each Sunday morning and Sunday evening. Rev. L. S. Anthony is pastor.

#### CHURCH BUILDING PROGRAM

Construction work is expected to get under way sometime this fall on a new Free Will Baptist Church in Chipley, Florida.

The building is expected to cost between \$40,000 and \$50,000, Ernest Owen, a spokesman for the church, told the City Council Tuesday night.

Rev. W. B. Hughes, pastor, appeared with Owen, Joe Revis and Harvey Hayes before the council to request the extension of sewer facilities to the proposed church.

The new building, when completed, will contain 20 Sunday school rooms. Ten of the rooms, plus an auditorium that will be converted into 10 additional rooms later, will be the first to be built.

(Continued on page ten)



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *I was an orphan girl who very much wanted a home and some one to love and one that would love me, therefore at age fifteen when I thought I had found that one I married. This man was not what I thought him to be, therefore after several years of trial and failure on my part to establish a home, my husband asked for a divorce saying that he did not love me and that he never had, and that he had found someone he did love. I granted him his wishes and accepted his separation arrangements. He was not a Christian but I was. Soon I found a Christian whom I have known all my life. We married and have two children. Have I in this act been the cause of my, so-called, present husband's living in adultery since we have been living together? What does the Bible teach about this?*—Mrs. J.B.R., Jackson, Florida.

**ANSWER:** If I understand the Bible correctly it teaches that a marriage is contracted for the entire lives of the two making this covenant. This was God's original plan in making mankind male and female. This being true a married couple have in the act of marriage accepted God's plan as portrayed in the Scriptures; therefore, man has no right to put asunder those whom God has joined together. This would mean to me that a church representative, whether a group such as a council or an individual called a pontiff, has no authority whatever to dissolve this covenant. I have heard some Christians say, regarding a marriage for which they wanted some Scriptural grounds for a divorce, that the marriage was not made in heaven, which is indeed a true statement for there are no marriages made in heaven; marriage is a terrestrial performance and has no place except here on

this earth. The rules God has given in the Bible to govern this phase of earthly life are to be regarded as we regard those governing the ownership of slaves, those that direct owners of oxen that stray away, or that kill each other in fighting, or the laws of inheritance that God gave to govern the division of an estate left by a father to his heirs; these we regard as having a literal application in Old Testament times, New Testament times and all of these were supposed to be adhered to to the letter. Nobody went to heaven to buy or sell an ox or to settle for a neighbor's ox that he had killed; he went to the owner and according to God's rules he carried out the regulations; in the division of an inheritance brothers stayed on earth and regulated the father's estate according to the rules God gave in His word. A marriage is in like manner contracted and should be carried out until complete and all here on earth. It is complete at the death of one of those married. Gen. 2:21-24 (v. 24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.") gives the foundation on which marriage is entered into. Read Eph. 5:22-23 (v. 31, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.").

The question as to the grounds of divorce is answered in these Scriptures: Read Mark 10:5-12; Luke 16:18, "Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery."

There is, according to these Scriptures, no other Biblical grounds for a divorce except fornication and there certainly are no grounds for re-marriage except when the offender has gotten forgiveness of God and his former companion, then they may become united again.

This all being true I do not believe you have any Biblical grounds to live with the present so called husband, for if these Scriptures are correct I cannot see how you can rightly call him a husband.

The late Dr. H. A. Ironside, for many years pastor of the Moody Memorial Church, would not perform the marriage ceremony for a couple where one of those to be married had a former wife or husband living. There were other ministers pastoring churches in and near Chicago who otherwise were orthodox that would perform ceremonies in such marriages. So far as I know none of the teachers, either at the Moody Bible Institute or the Northern Baptist Seminary when I attended these schools, would perform ceremonies in marriages where one of those being married had a former companion living.

Now the law, customs and belief in general allow a divorce on almost any grounds and re-marriage to almost anyone, but that by no means makes the practice right, for God and the Bible are the same; They have made no changes.

## His Sheep

MATTIE MAE BEACHAM

"My sheep hear my voice, and I know them, and they follow me," John 10:27.

Here Jesus, the Good Shepherd, is speaking of his own sheep and they hear his voice and follow him.

How beautiful to his own is the voice of Jesus. It reminds us of David when he speaks of the Good Shepherd leading him into paths of righteousness, for his namesake.

"And I know them," said Jesus. He knows every sheep by name, their hearts, and in his wisdom he plans their ways. "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass," Psalms 37:5. The Scripture is fulfilled when we are in the center of his will. He knows the way and we can feel assured all will be well if we follow him.

"And they follow me"; his sheep follow their Shepherd. How beautiful the hymn "Where He Leads Me I will Follow." Let this be the determination of our hearts to follow him by the still waters, into green pastures, into paths of righteousness, and through the valley of the shadow of death to the beautiful city of God.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Have faith in God." After having thought about the different aspects of faith in our devotional thinkings for the past three weeks, I am wondering if you are not thinking with me that we should,



with His apostles say unto the Lord, "Increase our faith." As I have studied this great subject, with all the responsibilities, privileges, and powers that faith has for those who possess it, I have come to realize how great is my need for more and more each day if I am to do God's will and be of service to Him. We need more faith that we might be used of God, and that we might be used more efficiently. We do things, but how? Wrong methods and motives grow out of little faith and under the progress of the Kingdom, and, even may bring disaster. Faith then is the condition of the Divine working both in us and through us.

We need more faith that there might be more Christian assurance. Faith is understanding God, and where there is knowledge of God there is perfect assurance. Paul said, "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

We need more faith that we might better appreciate our religion. Increased faith makes religion real Christianity. There is a vast difference between religion and Christianity. To some religion is merely a hope. To some it is a consolation in time of trial and trouble. To some it is a mode of life. To others it is a means of escape from the awfulness of the torments of hell. Christianity is all this and infinitely more. We can enjoy the blessings of Christianity only by having faith in God.

Let our prayer be for more faith.

We need increased faith because faith has its tests. Some one has said that there is a head faith and a heart faith. We must know to believe, but there is a difference in knowing how, and actual-

ly with the heart believing in Christ as our Saviour and living for and obeying Him. Many know theology (the study of God) and yet know not God.

There come times in every life when God leads man out beyond his ability and then commands him to "Go forward." We remember Israel at the Red Sea. How a man meets this test determines two things, First, What he is. Second, What he will be.

God may test our faith by calling upon us to do things for which we feel that we are unfitted. This was the case in

the experiences of Moses and Jonah. He may want us to do things which we think useless or too small to be worth while. It is easy to do the big things. He may test our faith by commanding us to go forward when every thing is against us. Another test may be to see if we will undertake things that seem impossible. "All things are possible to him that believeth." Possibly the greatest test of this age is to accept God and His Word without reservation.

"Have faith in God."

"Increase our Faith."

# THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.

## WE NEED CHRIST

(HEBREWS 13:8)

### INTRODUCTION

This is one of the key verses in the Bible on the immutability of Christ. He does not change. He is the same yesterday, today, and forever.

But we want to think of this text in a different light. Let us think of it with regard to our need for Christ. We need Christ for our past, our present and our future. The poet expresses it—

What we were in nature  
What we are in grace  
What we will be in glory  
And how the change took place.

### I We Need Christ for Our Past

A—To forgive us our sins.

B—To satisfy our guilty conscience.

C—Because there is a record kept in heaven.



## NEWS NOTES

(Continued from page seven)

Services will be held in the auditorium until the remainder of the church can be built, Owen said.

The building is to be erected on property owned by the church in Southwest Chipley, west of Washington County Hospital. The church property faces the "hospital road," which soon will be paved.

Construction will begin as soon as the architect's plans are completed, according to Rev. Hughes. He said the church, which has been functioning here only

about six months, already has a membership of 42.

Concrete block with brick veneer will be the basic materials used in building the new church. Plans also call for a parsonage to be built later, Owen said. He added, however, that it may not be undertaken for a long time.

The council agreed to make a survey to determine the most practical means of providing sewer facilities for the new building.

\* \* \*

### FOURTH UNION MEETING

The Fourth Union of the Central Con-

ference of North Carolina met with Free Union Church, Greene County, August 29, 1953. Devotions were led by Rev. C. D. Hamilton, followed with welcome by Mrs. Lena Walston, response by Rev. R. C. Proctor. Ministers present were: Revs. W. L. Hart, R. C. Proctor, C. D. Hamilton, N. D. Beamon, T. P. Ellis, Hubert Burress, and W. B. Raper.

Visiting minister Rev. C. L. Patrick.

The Orphanage Committee gave an interesting report on the orphanage. The orphanage offering was \$55.59.

The union sermon was delivered by Rev. C. L. Patrick.

The afternoon session opened with devotions by Rev. Hubert Burress. The Sunday School Committee gave an interesting report. Rev. N. D. Beamon and Rev. W. B. Raper reported that a Free Will Baptist Church would be organized on September 6, in Tarboro, North Carolina, and would start off with full-time services.

Officers were re-elected as follows: Moderator, Rev. W. L. Hart; Vice-Moderator, Rev. R. W. Allman; Clerk, Rev. Hubert Burress; Treasurer, Howard Cayton. The standing committees were elected to serve a year same as the officers.

The union voted to give \$20.00 to the Mission Board of the Central Conference for carrying on their work for another year. The motion made at Daniel's Chapel on March 28, 1953 to give one-half of the 10 per cent of mission money to the Mission Board of the Central Conference was rescinded.

After a rising vote of thanks to Free Union Church for the fine hospitality shown, the union adjourned to meet at Aspirm Grove Church in November.

\* \* \*

### TO BUILD PARSONAGE

Seeing the need of greater pastoral service, on Sunday morning, September 6, at the eleven o'clock service, the Parsonage Committee recommended to Spring Branch Church, Greene County, North Carolina, to build a parsonage. The recommendation was accepted unanimously, a nice lot was donated to the church by Mr. Charlie Beaman, Sunday school superintendent, and pledges were taken in the amount of \$2,500.00. Plans are to get underway immediately with the construction. Sufficient committees were appointed to proceed with the work. It is hoped that the parsonage will be ready for occupancy before January 1, 1954. Rev. A. B. Bryan is pastor.

### II *We Need Christ for Our Present*

A—Because of the weaknesses of the flesh.

B—Because of our temptations.

C—To give us power to serve Him.

### III *We Need Christ for Our Future*

A—Because of the uncertainties of this life.

B—Because of the certainty of death.

C—To stand for us at the judgment.

—Preached by Rev. Herman Hershey, Raleigh, N. C.

【●】

## Personal Work in Acts 8:26-40

1. A divine direction.....verse 26
2. An immediate obedience.....verse 27
3. A prepared heart.....verse 28
4. A Holy Spirit releasing.....verse 29
5. A zealous response.....verse 30
6. A reasonable approach.....verse 30
7. A Scripture basis.....verse 35
9. An evidence of reality.....verses 36-38
10. A subsequent rejoicing.....verse 39
11. A continued proclamation.....verse 40

—Christian Victory

# Notes and Quotes



BY J. C. GRIFFIN

## TRUSTING GOD IN EVERYTHING

**I**N Genesis there is a wonderful demonstration of God's plans to keep his people from utter destruction. Sometimes through disappointments, trials, and sufferings God is at work or working for good. In Romans 8:28 we learn that "... all things work together for good to them that love God, ..." One translation has it, "God is working in all things for our good."

So when those envious brothers sold Joseph, which sale took him deep down into Egypt, brought suffering of mind and soul to old Jacob. For a long time he lived right in the presence of a bloody conflict in which he saw his well beloved son torn and bleeding while he was eaten by the wild beasts of the forest. It was a bitter experience. But you know that Jacob deceived his old blind father, Isaac, and stole Esau's birthright, so his wicked sons deceived him by making him believe that his son, Joseph, was destroyed by the beasts of the forest.

"Whatsoever a man soweth that shall he also reap." Jacob sowed a lie with his father so his sons sowed a lie with him. Day after day for a long time Jacob was grieved, hurt over and over; but when God saw it was enough, Jacob and his family were reunited with Joseph, whom God had made great by pulling it over on the devil on several occasions in order to bring about reconciliation with those envious and jealous brothers, who had the audacity to sell Joseph and then lie to deceive that old father Jacob. But let me say again, Jacob deceived his father and he was justly reaping what he had sown. However, Jacob did not know, neither did Joseph know what the outcome would be in the end, but I believe that both lived with utmost faith in their God that in the end all would be well.

Now let us consider the words of Joseph to those brethren of his, whom most men would have felt angry with

and would have sought to retaliate against them for making merchandise of him (Joseph). Here is what Joseph said, according to the inspired Word of God, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

We believe that every Christian will admire the conduct of Joseph in this remarkable event; the event that took him back to the days when he was feeding and guiding his father's sheep. We imagine that he can see even at this time that pit which he was placed in, the taking of him from that pit and being sold, and the long journey to the realm of Pharaoh. But Joseph had learned to look at his whole life in the light of God's providence, and in his resignation he found it easy to forgive his brethren. "Ye thought evil against me: but God meant it unto good."

As Paul said concerning himself, Joseph had learned to be content in whatever state he was placed; if it was slavery, or in prison, or being lied against, and what have you. In everything he trusted God. Just get your Bible and start with the early life of Joseph and read it to its conclusion and you will find one of the greatest and most perfect characters to be found in the history of mankind.

The secret of that marvelous character is that Joseph was wise enough to trace God's hand in every incident of his history. He accepted the lot which God had assigned him and wherever he was he had the unfaltering conviction that "God meant good." If we have the same trust in the loving and wise arrangements of an all wise and all powerful superintending God, we too might continue peaceful and content amid all the changes of our unsettled and fleeting lives. Perhaps you have said, "I made a mistake by resigning the pastoral service at certain churches." I have heard brother ministers say, "I guess that I made a mistake in doing so and so." But brother, God does not change and he makes no mistakes. If we are his and are willing to be lead by his mighty hand, then our life is placed completely in his care and we are perfectly willing to suffer, if needs be, for the sake of furtherance the gospel; there can be no mistake. "God is doing the work for our good"; therefore, let us not complain. Often we run ahead of God, but

Joseph did not he was willing to wait on God.

That is the secret in his forgiving his brothers who "... thought evil against me; but God meant it unto good ..." The secret of forgiveness lies in a willingness to let God have his way. Forgiveness in this and in all true acts of forgiveness is like God. It is Godliness. To harbor evil against those who have harmed or thought to harm us is like the Devil. It is satanic to hold malice, or envy, or hatred; it belongs to the flesh and is fertilized and cultivated by Satan himself. Joseph had no mind of Satan, he had the mind of a faithful, sanctified, trusting, and believer in his Lord and Saviour. "... God meant good ..."

The providence of God preserves and controls all the operations of the physical universe and all the actions of the moral agents. Daniel had to go through the lion's den, the Hebrew children had to go through the fire of a wicked king's furnace, Abraham had to forsake his home and his kindred, and Paul and Silas had to suffer in prison and be persecuted. The early church suffered, but God was with all these and with the suffering. God meant good, his promise, "I will never leave you, nor forsake you," was made good.

Many shipwrecks come to us because we are not willing to accept the suffering, disappointments, and failures that count for good. We have not accepted in it the fullest measure and are not willing to confess, "... that all things work together for good to them that love God, ..." (Romans 8:28).

Often I ask people when I find them in hospitals or in their home sick or afflicted, "Do you love God?" and if they say "yes," I then quote Romans 8:28. Then I say, "Do not ask me to explain that for I do not know how, I just know that it works because God says so." This gives me a good starting place to witness for Jesus. Often I find some who are real lovers of the Lord Jesus. But sometime after they have said that they love God, I find that there is a lack of real love, and sometimes I am able to lead them to a real saving knowledge of the Christ and they fall in love with him, serve, and adore him afterwards. Sometimes I find those who do love the Lord Jesus and have accepted him as Lord and Master, but due to their affliction

(Continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "THE GIVEAWAY"

EDWIN RAYMOND ANDERSON

**T**HE two boys stood on the corner, and it was clear who was the leader. He was tall—and tough; and his hand gripped the arm of the other, until he nigh winced. And the wincing came also because of the tone in the hard voice—

"Just remember what I told you. We're going to take you into our gang, and we don't want you to spoil anything for us. Remember that, Berry! Never mind that 'Sunday School stuff' your mother has been telling you. She ain't here, and she can't see you—and just as long as you don't say anything, everything will come out O. K. Now, you better get going—and remember what I told you!"

The hand released, with a bit of shove, and the younger lad stumbled for an instant, then lost his balance, falling to the street, with the cap rolling a bit away. The other lent a rough hand to the feet, and he felt the cap being pushed onto his head. This time he was more careful, and a moment later rounded the corner. It was but a short walk to home—and to Mother—and on any other day, he would have covered the distance with a glad, quick step. But today was different. . . .

Two voices kept running over and over through his mind. There was the tough voice of Danny Riker, the leader of the gang—"never mind that 'Sunday School stuff'—she ain't here and she can't see you"—And over that was the voice of his mother in a word that he had heard so many times. "Always remember, my boy, that God sees wherever you are—and somehow He will always tell me about it"—that was the "Sunday School stuff." For one moment he was defiant; wasn't he old enough to pick his own friends and take his own fun? And the next moment he was trembling; he loved Mom and would not want to hurt her for

anything. And besides, there was that word which she kept using over and over; that word about God always seeing and somehow telling Mother about it. . . .

The afternoon had waned away and the street lights came on, to drive away some of the shadows of the twilight. And there on the next street, was the house he knew so well. For an instant he paused, wondering whether to tell; but no, he was a man now, and he would go along with Danny Riker!

"Hello, son!" And before he knew it, he was before the house, and Mother was standing there on the front porch, watching, waiting for him. "You are home later than usual. . . .", and she let the words trail away, as if waiting for explanation.

"I know, Mom—and I'm sorry. I—I got tied up with things a bit. Something I had to do—"

There were a few chairs on the porch, and Mrs. Baker seated herself in one, and motioned Berry to the other. "Sit down here for just a moment. And just for a moment. . . ."

A quick wisp of panic raced through his heart. Had she known? But how could she? But she had kept telling him that she would always know where he had been. He felt himself slowly lowering into the next chair, trying to look at ease.

"Where have you been, Berry? I hope that you haven't. . . ."

"Oh, no, Mom!" he cut her off sharply. "I—I haven't got into any trouble. As I said, there was just something I had to do."

"I see. Of course—" and she leaned over slowly. "You have not been carrying around with that Danny Riker, have you? He's bad, Berry, very bad, and he will get you into trouble. . . ."

Well, he would have to carry along now! He felt himself taking a deep breath inside, then, "No, Mom—I-I haven't been with Riker," and, somehow, it seemed a whole lot easier, lying about

it, than he thought! "I haven't even seen him—"

She leaned back to former position. Then she said, in a strange sort of way. "Do you remember, Berry, what I have told you so many times? About God always knowing where you are, and somehow telling me about it? Remember, Berry, how I have said that you could never escape with anything wrong?"

"Yes, Mom, I know. But—"

"And it's true, Berry. Very true!"

Suddenly she stood up and looked down at him—in a grieving sort of way. "I know that you have been with Danny Riker. I know it, although I have been in the house all afternoon. And, Berry, I want you to know just how I happen to know! Step into the hall—"

Without a word, he followed her into the hall. She reached over and closed the door behind them. Then, laying her hand upon his shoulder, she said, softly. "Berry—look into the mirror."

He turned slowly and looked into the hall mirror—and instantly froze on the spot! For there he stood, with cap on head—but the front, clearly lined with finger marks of grease! How—when—? Then he remembered. He had stumbled and his cap had fallen off—and Danny had thrust it upon his head. Danny, who worked for his father in the auto repair shop, and who never did seem to get the grease off his hands!—and there he stood, Berry Baker, with those telltale marks giving him so completely away!

How long he stood there, he did not know. But, as from a distance he heard Mother's voice saying, "Do you see what I mean, dear? About God somehow telling me where you have been? About never being able to do wrong without being caught up with, sooner or later?"

Suddenly, he felt himself collapse, all inside. All his defiance, all his sinful wish of being with Danny Riker and his gang; it seemed so sinful and so useless. He found his voice at length to say,

"Mom—why didn't you tell me as soon as you saw me? Why didn't you tell me then, before I lied about it?"

And then he felt her arm around his shoulder. "Because, my boy, I wanted you to see it for yourself. I wanted you to see for yourself how right I was, in the way I had been teaching and talking with you. I wanted you to see all by yourself, how God knows all about you, and watches you wherever you go. I

wanted you to learn your own lesson, to be so ashamed for yourself, that you would never do anything again, without first stopping to think about it, whether it would please the Lord or not. That's why, my dear boy."

He nodded slowly, feeling the film of tear in his eye. "I see, Mom. And I've learned my lesson—I really have. And,

Mom, from now on—I really mean it!—everything is going to be different. I'm going to live to please God and you, for now I see, that it's the only right way." And the way she smiled at him, and drew him close! why, he felt that the Lord must have been looking at him that very same way, that very moment!

—*Juvenile Pleasure.*

## A Buttonhole Christian

A clerk who had been converted in the meetings invited his employer to attend. One evening he was there and sat across the aisle from Mr. Arthur Tappan. He appeared affected during the sermon, and Mr. Tappan kept his eye on him. After the dismissal Mr. Tappan stepped quickly across the aisle, introduced himself and invited him to stay to the aftermeeting. The gentleman tried to excuse himself and get away, but Mr. Tappan caught hold of the button on his coat and said, "Now, do stay; I know you will enjoy it!" and he was so kind and gentlemanly that the cutlery man could not well refuse. He stayed and was led to Christ. Afterward he said, "An ounce of weight upon my coat button saved my soul." More "buttonhole Christians" are needed.—*Sel.*

## Military Directive Regarding Alcoholic Beverages

The following is quoted from a United States Department of Defense Directive indicating the established policy regarding the use of alcoholic beverages by members of all the Armed Forces:

"The established policy of the Department of Defense with respect to the control, in accord with existing law, of the use of alcoholic beverages by members of the Armed Forces is to encourage abstinence, enforce moderation, and punish overindulgence. This policy shall be effected by the necessarily restrictive controls and affirmative measures."

The above sounds good but it's going to amount to a near farce to "encourage abstinence" etc. etc., with liquor stuck under the GI's nose in camp, around the camp and all over the place, along with plenty of free beer, literally forced upon them by the "insistence of High Ranking Army Officers."

May we dare hope and pray that all this tragic mess will be changed by our new administration.

It is right to be content with what we have, never with what we are.—*Sir. J. Mackintosh.*

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## Albemarle Convention

The Woman's Auxiliary Convention of the Albemarle District of North Carolina will convene with the Mt. Tabor Church, Thursday, October 15, 1953. Following is the program of the day:

Theme: "Ye Are the Light of the World," Matthew 5:14.

### MORNING SESSION

- 10:00—Devotional, "They Looked Unto Him and Were Enlightened," Mrs. Ronald Creech
- Welcome Address, Local President
- Response, Mrs. C. J. Waters
- "Who's Who" at the Convention
- Introductory Remarks, Mrs. A. B. Chandler
- Reading of Minutes, Mrs. Leroy Cutler
- Appointment of Committees (Resolution, Finance, and Hospitality)
- Announcements

### 11:00—Congregational Singing

- Special Music, Mrs. Ralph Osborne
- Talk, "The Urgency of Making Our Light Shine," Miss Zalene Lloyd
- Sermon, "That the World May Know," Rev. Ronald Creech

### 12:00—Lunch

### AFTERNOON SESSION

#### 1:00—Congregational Singing

- Invocation
- Watch Words—Quoted in Unison, "Laborers Together with God," —1 Cor. 3:9—"I have Chosen the Way of Truth,"—Psalm 119:30
- Report of Committees
- Treasurer's Report
- Special Music, Mrs. Ralph Os-

## Pee Dee Convention

The Woman's Auxiliary of the Pee Dee District will hold its convention at the White Oak Church, Bladenboro, North Carolina, October 3, 1953. The following program has been arranged:

Theme: "The Light of Truth Shines Through Missions"

### MORNING SESSION

- 9:45—Registration
- 10:00—Devotions, Mrs. Hurbert Scott
- Greetings, Mrs. Jettie Hester
- Response, Mrs. Lottie Simmons
- President's Message
- Recognition of Delegates and Visitors
- Special Music
- Orphanage News
- 11:15—Convention Message, Mrs. Lee Whaley
- 12:00—Lunch

### AFTERNOON SESSION

- 1:00—Devotions, Mrs. Sara Mercer
- 1:10—Sympasium
- Special Music
- Report from State Field Worker
- Report of Nominating Committee
- Installation Service
- 2:45—Reading of Minutes
- 3:00—Adjournment

MRS. GEORGE SUGGS, *Secretary*  
MRS. HATTIE ADCOX, *President*

borne

- 1:30—Open Forum, "Making Our Light Shine Through Auxiliary Methods," Conducted by President
- 2:15—Exaltation Service
- 3:00—Adjournment

MRS. ARCHIE WILLOUGHBY  
*Program Chairman*



# **-:- Department of Foreign Missions -:-**

REV, RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

## **From the Field**

310 New Bridge Street  
Jacksonville, N. C.  
September 7, 1953

Rev. Raymond Riggs  
Promotional Sec.-Treas.  
Dept. of Foreign Missions  
3801 Richland Avenue  
Nashville 5, Tennessee

Dear Brother Riggs:

How wonderful "*Lights for Cuba*" would be in helping to propagate the Gospel there! An article in the September issue of The Free Will Baptist was noted, wherein Little Bethel League, Johnsonville, South Carolina, sent a donation of \$25.00 to help in the expense of installing an electric power line in Cuba.

Brother Riggs, we don't know exactly how many Free Will Baptist Leagues we have, but we do know that if just 100 Leagues would make a contribution of \$25.00 to this cause, the initial amount of \$2,500.00 would be raised. Our Leagues probably number up into the hundreds, and it might be that the amount could be broken down into approximately \$10.00 per League. What would you think of challenging the Leagues to raise this amount? If such a challenge were accepted by our Leagues the result would be—"*Lights for Cuba*."

Enclosed you will find \$25.00 as our donation for this cause, and may God lay it upon the hearts of Leaguers throughout America to accept this challenge that is before us.

Yours in His service,

MISS PHYLLIS CARTER, *President*  
DOROTHY LAYCOCK, *Secretary*

Note: We certainly appreciate this fine letter and response from Jacksonville, N. C. How many other Leagues will meet this challenge of sending in either ten or twenty-five dollars for "*Lights for Cuba*"? Do it this month if at all possible.—R.R.

August 31, 1953

Free Will Baptist Foreign Board  
3801 Richland Avenue  
Nashville 5, Tennessee  
Dear Bro. Riggs:

Our church here in Allen will be one year old about the middle of September. In our first year the Lord certainly has blessed our efforts. We have built a new church building which will be

## **"Do You Pay Tithes?"**

MAUD (REYNOLDS) DEAN

Do you pay tithes, beloved?

The tenth to God you owe!  
Or do you say I can't afford it,  
And go on down life's road?

Some say my wages are too small  
To give God ten per cent,  
But then they purchase foolish things  
To laugh at, dress, and primp.

They say I am a Christian,  
When they attend the church,  
But that don't pay the church bills,  
The pastor has to work.

Ah! the preacher is no better  
Than I am any way;  
Let his tithes keep the church up,  
That's his job, let him pay.

Then when they're sick and bedfast,  
The pastor is tired, after work;  
They call him up to pray with them,  
That's his job, he can't shirk.

I wonder if those Christians  
Have read the Bible through?  
They quote to you some Scriptures,  
But tithing's in there too.

If God lets us use 90 cents  
He ought to have his dime,  
For he can do more good with it,  
Than we can with our nine.

If you are a real Christian  
You'd better open your eyes,  
And read the Bible through and through  
Until you learn to tithe.

ready for dedication next month and are averaging about 100 in Sunday School.

We appreciate the progress the National Association is making. We realize that if it is to be a success each church must give our support. As a result of this realization our church has voted to support every phase of our denominational activities.

Your department will be receiving a check from us each month in the future. It will not be a large sum, but we pray that the Lord will add his blessings to it that the gospel might be preached to every nation.

We are wondering if Oklahoma will receive credit for our money if we send it direct to you or should it be directed through the State Headquarters? We would appreciate your answering this question for us.

Respectfully yours,

(Signed) DALE MUNKUS

Note: We certainly are grateful for this letter, and the interest of this new church. If every Free Will Baptist church in America would do likewise all our needs would certainly be supplied. The need is for every church to co-operate and give something each month. Regardless of where you send your money, your state will get proper credit.  
—R.R.

Wapanucka, Okla.  
September 4, 1953

Rev. Raymond Riggs  
Dear Sir:

Inclosed is a money order for \$5.00 of the Lord's tithe to be used in sending the Gospel to those who have not had the opportunity of hearing the good news that Jesus died for our sins according to the Scriptures that he was buried, that he rose again the third day according to the Scriptures.

May the Lord bless it to His glory and honor.

(Signed) H. L. JOYCE

Ashford, Ala.  
Sept. 3, 1953

Rev. Raymond Riggs  
2801 Richland Ave.  
Nashville, Tenn.  
Dear Bro. Riggs,

The enclosed money order for seven dollars and seventy-five cents (\$7.75) is from Springfield Free Will Baptists, Ashford, Ala. It is the "Penny a Meal" fund from two members:

(Continued on page sixteen)

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Plan for Born-Again Men

(Lesson for October 11)

LESSON: Jeremiah 31:31-34; John 3:5; Peter 1:13-23.

GOLDEN TEXT: Ezekiel 36:27.

### THE HEART OF THE LESSON

#### 1. The Two Covenants Contrasted (Jer. 31:31-34)

**THE OLD COVENANT.** Note first the covenant which God made with Abraham (Gen. 15 and 17), and then more at length the covenant made with Israel at Sinai (Exod. 24:3-8). Consider what was involved in the keeping of the covenant on Israel's part. Note that the covenants between God and men originated with God. They were not altogether like contracts into which men enter with each other. God appointed certain things and promised certain things upon conditions which he expected men to perform.

**THE NEW COVENANT.** Consider what Jeremiah says in prediction of it. Note points of superiority over the old covenant. 1. It stresses an inward change with love prompting the heart instead of an irksome obedience of laws. 2. It provides direct access to God, instead of access through priests, and includes a personal knowledge of God. 3. Worship under it is more spiritual, as it is freed from elaborate ceremonies. 4. Its establishment through Christ's death makes a greater appeal to men. 5. It is universal, instead of being for Jews only. Consider some things said about the new covenant in the Epistle to the Hebrews (Heb. 8:6-13; 9:11-26).

Under the Old Covenant the Holy Spirit was given only to special men, such as kings, priests and prophets. Under the New Covenant every believer is indwelt by the Holy Spirit.—*Selected.*

#### 2. The New Birth (John 3:3-5)

Our larger lesson includes the great declaration of Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Re-

vised versions say "born anew." It is not a second birth after the old pattern, but a different kind of birth, brought about by the Spirit of God in the hearts of those who are willing to let God take control of their lives, and who reach the point where they exercise a vital faith in Jesus Christ. This is a matter of vast importance. In past ages, and too often today, the necessity of a new birth has been obscured, and likewise the way to a new birth and a new life through repentance and trust in Christ.—*Dr. B. L. Olmstead.*

Have you read how Benjamin Franklin tried to make himself morally perfect? Here is his description, in his *Autobiography*, of his efforts at self-improvement: "It was about this time that I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another; habit took advantage of inattention; and inclination was sometimes too strong for reason."

Every person who has striven for moral perfection by his own efforts has run into the same obstacles. Franklin evidently did not have the apostle Paul in mind as he wrote, but how very much like his experience was that described by Paul in Romans 7: "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would do, I do not, but the evil which I would not, that I do."

If any person is born of the Spirit, and continues to walk in the Spirit, that person can have victory over sin.

#### 3. The Disciplined Christian Life

1. To gird up "the loins of your mind"

means to leave no loose ends hanging that might interfere with disciplined Christian living (1 Peter 1:13).

2. Disobedience is one of the loose ends that often causes trouble in the Christian life (vs. 14).

3. Holiness is not something of which to boast before men, but something which should extend to every phase of one's life (vs. 15).

4. Holiness of life is not an optional matter with the Christian, it is something commanded and demanded by God (vs. 16).

5. God's demand of holy living is not an unreasonable requirement when we remember how much He paid to make this possible (vss. 17, 18).

6. Such precious metals as gold and silver are very corruptible over against the Blood of Christ, with which we have been redeemed (vss. 18, 19).

7. Christ's death on the Cross could not have been an unforeseen accident when God had ordained it before the foundation of the world (vs. 20).

8. Saving faith in Christ believes in His suffering and death, but also in His resurrection from the dead by the power of God (vs. 21).

9. The disciplined Christian life has its beginning in the new birth by the Word and the Spirit of God (vss. 22, 23).

10. The disciplined Christian life is so different from the worldly life that unregenerated men regarded it as something very strange indeed (4:3-5).

11. We can become holy by accepting the Lord Jesus Christ into our hearts. Our own righteousness is as filthy rags in the sight of the Lord.

### II. THE LESSON ILLUSTRATED

#### The Wonders of the Rainbow

Recently just as the sun was sinking in the west, the writer had the opportunity of seeing the most beautiful rainbow he remembers having ever seen. The rainbow was a perfect arch and the colors were so clear and vivid that he shall never forget them. Many people were out on the streets and quite a number stood and gazed until the sun sank away in the west and the rainbow lost from sight.

Aviators tell us that when the rainbow is seen from an airplane under proper conditions, it is in the form of

(Continued on page sixteen)



## St. Claire Bible Class

(Continued from page fifteen)

a perfect circle and the shadow of the airplane is directly in the heart of the "rain ring." In fact an even stranger phenomenon has been seen on the western coast by a flyer who reported a rainbow caused by the moon. This unusual sight was witnessed while the pilot was climbing through broken rain clouds to bright moonlight above.

How assuring are the words of Jehovah when we recall that He said, "I do set My bow in the cloud," and then vested it with a promise which has never been broken through all the succeeding centuries. This beautiful promise when seen through the eye of faith outshines the beauties of the rainbow and yet it is not more beautiful than many of the other promises that God has given. The "whosoever" of the Lord is one of these beautiful promises which has never been broken since Christ died on Calvary's Cross. All who have come in through faith have freely received.—*Publisher Unknown.*

### *God's Word Important*

Whether we are just ordinary Christians or whole-hearted Christians depends so much we walk in the Truth (1<sup>st</sup> John 1:4). We are described as people who know the Truth (vs. 1). Our Lord Jesus told Pilate that those who are of the Truth hear His voice. In a world in which lying is not uncommon, it is a grand thing to know that the Lord Jesus told us the truth, and that the Bible is reliable and that we can be truthful. Last year an order came to the American Bible Society for two and a half million New Testaments in the Japanese language. Undoubtedly there will be some Japanese who will find out that the Lord Jesus is what He claimed to be and what we say He is, the Son of God and the Saviour of sinners. What is more, some of them will come so under the power of our Saviour that they will be examples of Christian conduct. It is still true that the written Word and the preached Word play an important part in the believer's sanctification (John 17:17). People who neglect God's Word are always ordinary Christians, even if they have been born again. They are

to do hard work in the Master's vineyard.

undernourished spiritually and unable

## NOTES and QUOTES

(Continued from page eleven)

tions the devil has put into their mind a question mark. They say, "Why should I suffer as I do? I know that I have accepted him as my personal Saviour and I love him and I cannot understand why I should suffer." Sometimes these questions arise because of misinformed comforters, like those who tried to convince Job that he had been sinning and because of his sin, he was afflicted and suffering for his wrong doing. Such false ideas and comforters are a hindrance to comfort and often they disrupt completely the faith of the afflicted.

## FOREIGN MISSIONS

(Continued from page fourteen)

Mr. Otho Rabon, \$6.40, Ashford, Ala.

Mr. Thomas Kimble, \$1.35, Ashford, Ala.

Sincerely yours,

(Signed) MRS. VIRGINIA LAWLER

Note: With just a few families in every church using the "Penny a Meal" plan for Foreign Missions would certainly help toward making our quota. Free stickers on request.—R.R.

## THE WAY OUT

(Continued from page four)

"The fear of man bringeth a snare, but whosoever putteth his trust in God shall be safe." Let every Christian know then, that he is a part and parcel of God's infinite plan. Life then is not a gamble, but a date with eternity, and God himself is the timekeeper. The God of Creation is able to keep His own.

—*The Sword of the Lord.*

## Why Evangelical Press Month?

(Continued from page three)

to present the written message of God to eager eyes.

This problem is largely a monetary matter. Christians have not supplied the funds to support this important industry. Missions continue to plead for

tremendous numbers of printed materials, but limited funds restrict the supply.

One missionary confined to the border of Tibet wrote, "The printed word is the only way we can get the message of salvation into Tibet, Bhutan, Nepal and Sikkim. I live next door to the police station where the Tibetans have to register, so that I contact them every day, and I am surrounded with Nepalis."

EPA members are ready to publish missionary literature as funds are available, but most of the current materials that roll from the presses are planned and aimed at the Christian layman, or in general, at the Christian home. Thus EPA believes that every Christian, regardless of denominational ties, should take full advantage of this literature.

How?

1. Subscribe to at least one good Christian periodical. In some instances more than one will be necessary to supply fresh, inspirational and informative reading for all ages.

2. Visit the local Christian book dealer or secure a catalog from a publishing house and begin a program for building up a Christian library in the home. Include fiction and non-fiction, covering devotional and Bible study, biography and missions. Reprints of old classics are gaining popularity in carefully-developed libraries.

3. Plan a regular program for reading, at least twice weekly. The Christian who disciplines himself to read helpful literature will inevitably serve his Lord better.

4. As the alert Christian becomes acquainted with available literature, he can use it wisely in reaching unbelievers with the Gospel. Tracts are, of course, especially apt for reaching the unsaved, and an increasing number of books and periodicals are carefully designed for the non-Christian.

EPA members have proved their diligence and sincerity in five years of endeavor and growth, but the real success of EPA's mission depends on the response of Christians everywhere to the opportunity of buying and using attractive, sound and stimulating literature for their own profit and that of people they can influence for Christ.

•  
"When the enemy shall come in like a flood, the Spirit of the Lord shall put him to flight" (Is. 59:19, *marg.*).

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, OCTOBER 7, 1953

## TEN REASONS for attending Sunday School

### **1 From the standpoint of Godliness:**

It teaches the Bible—which is the basis of our faith in God—and leads to Christ as personal Saviour and Lord.

### **2 From the standpoint of Education:**

It trains your mind and heart along the lines of things eternal.

### **3 From the Social Standpoint:**

It enables you to enjoy the friendship and fellowship of genuine Christians.

### **4 From the standpoint of the Personality:**

It helps to develop the Christian character necessary to face life's problems victoriously.

### **5 From the standpoint of Character:**

It is the chief aim of the Sunday School to teach us to be examples of the believer in word and deed.

### **6 From the standpoint of Interest:**

It presents interesting programs for your delight and culture.

### **7 From the standpoint of the Family:**

It has a class for every age, and the whole family can go together and profit by its teaching.

### **8 From the standpoint of Service:**

It affords ample opportunity to serve God and the Church in activities that are not open elsewhere.

### **9 From the standpoint of Immortality:**

It turns our eyes heavenward and makes us realize that we must prepare for a life beyond the mortal grave.

### **10 From the Practical Standpoint:**

The hour or so spent in Sunday School each Sunday could not be expended more profitably.



## A MISSIONARY OPPORTUNITY

About two years ago, we had the opportunity of visiting North Mississippi. At that time we were impressed by the need for a Free Will Baptist Church in Memphis, Tennessee. This need was brought to our attention by the large number of Free Will Baptists living in Memphis, the size of the city and the strategic location of the city there at the gateway to the midwest.

We spoke about our impression to Rev. M. L. Hollis, one of the leading pastors in North Mississippi. He shared our enthusiasm and agreed to go to Memphis and conduct a meeting with a view to organizing a church whenever necessary arrangements could be made. We felt that Brother Hollis was the logical person to do this job because of his acquaintance with many Free Will Baptists living in Memphis, because of his ability and experience in church organization (he has organized fifteen churches), and because of his proximity to Memphis.

Now after almost two years have passed nothing has been done. Brother Hollis has not been able to go because of the press of other duties, pastoral and evangelistic. However, Brother Hollis told us just a few days ago that he would secure a singer, go into Memphis and conduct a meeting in October if the necessary funds were available. We decided to take it upon ourselves to ask those who are interested in seeing a Free Will Baptist Church in Memphis to support this meeting. There are three things you can do: (1) Pray for the blessings of God upon the effort; (2) send the names and addresses of any Free Will Baptists you know in Memphis to Rev. M. L. Hollis, Amory, Mississippi; (3) send an offering of at least one dollar to Brother Hollis to help finance the meeting. Is it worth a dollar to you to see souls saved? Is it worth a dollar to you to see a Free Will Baptist Church in Memphis?

Let no one misunderstand our meaning. This offering should not affect your local church offering or your offering to foreign or home missions. Keep your offerings going to both your state and the national work. Make this an extra offering out of your desire to see souls saved and a Free Will Baptist Church in Memphis.

## FREE WILL BAPTIST CHURCHES

A few days ago, Dr. L. C. Johnson, president of our Bible College, mentioned the fact that many of our churches were using the initials "F.W.B." on their church signs. Of course, all Free Will Baptists know what these letters mean. But we wonder if strangers do.

Our denomination is small and in many places unknown; therefore, we doubt the advisability of using initials on church signs that are displayed to the public.

VOLUME 68

NUMBER 39

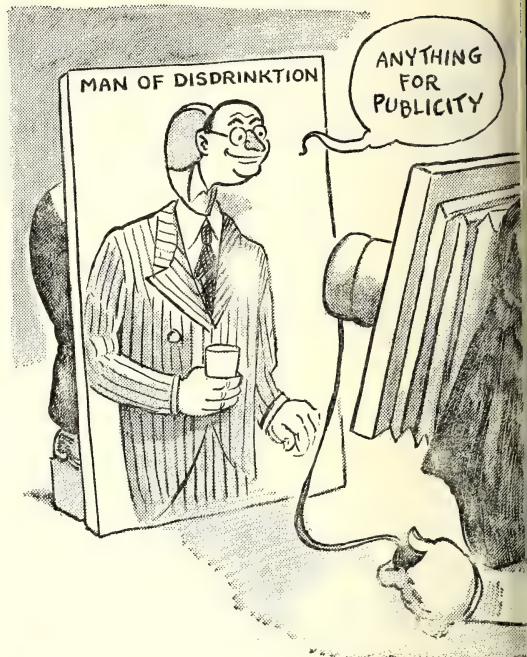
## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## BOOZE WHO



## The Mail Box

### LIKES IMPROVEMENT

"Thank you for a wonderful improvement on your cover to THE FREE WILL BAPTIST. I like the masthead and congratulations to Miss Joy Paul!"—C. F. Bowen, Nashville, Tenn.

[•]

### LICENSE REVOKED

"By special request after unanimously voting to revoke the license and credentials of Mr. Elton D. Coleman which were endorsed by the South Georgia Association, we do declare them null and void, and ask your paper, THE FREE WILL BAPTIST, to print the same so as to advise all churches of our denomination of our action.

"May God bless you in all efforts to advance his cause."  
—T. E. Harrison, Hazlehurst, Ga.

[•]

### DESIRES PASTORATE

"Sometime ago I wrote asking that an announcement be placed in THE FREE WILL BAPTIST to the effect that I am open for pastorate work next year. I have not seen that and am asking a follow-up request. I have second and fourth Sundays open for next year and would like to have that time filled should the Lord will.

"My health is much improved and it is my desire to move nearer home and get back into the realm or area where the Free Will Baptists are more thickly populated and I can have more opportunities of working in my own denomination."  
J. Albert Harris, Newport News, Virginia.

# Prude?

ELLIS MARTIN

**B**ARBARA PORTER is a prude! Marie told me so. Why, she won't even read some of the books and magazines that all the other kids read! And besides—"Eugene lowered his voice suddenly.

But it was too late, Barbara couldn't help but hear, even though Eugene's back was turned to her. He was standing in the hall gabbing with several of the fellows from church as she walked by. Slowly she turned the word "prude" over in her mind, and the injustice of it stung a deeper pink into her cheeks. Not that she cared what Eugene thought about her, but Buddy Rowden was in the crowd and she did care about him.

Barbara shoved her books into her locker and shut the door hard. So this was Marie's way of getting even. She had known by the look of contempt that Marie gave her when she refused the last book that there would come a reckoning day. And she had determined at the time not to let it get her down. But this was so unfair! The books were definitely the wrong kind. Of course, a number of the kids had read them, but that didn't make it right.

"You really need a glimpse of what's going on in the world," Marie had argued. "And it isn't as though you were participating in these things."

She hadn't been able to make Marie see that she simply did not want to fill her heart and mind with that kind of thing. Barbara bit her lips to keep back the tears as she hurried home from school. She didn't want any of her friends to think she had a "holier than thou" attitude. Yet she felt she must be true to her convictions. The Lord had dealt with her especially about keeping pure in heart, and she had learned to obey the leading of the Lord.

"Hey there, you look like an ominous

thundercloud," the voice of her older brother Jay brought her down to earth as she stepped inside the front door. Then in a more sympathetic tone he asked, "What's happened to bring on all this gloom?"

The sympathy was too much for Barbara. Her eyes spilled over and she found herself telling him the whole story.



"Hmm, I know how you feel," he said. "It's tough to have the whole gang down on you. Specially if they feel as though you think you're better than they."

"What can I do, Jay?" Barbara asked between sniffles.

"Let's see," Jay stroked his chin. "You could let down the bars and go ahead and read their old books." There was a twinkle in his eye. "Of course, then you'd have all those evil suggestions to battle against. On the other hand if you don't, and Marie keeps on spreading her poison about you, you might easily get to hating her good and proper.

You can't do that and keep a pure heart, too."

Barbara groaned. "Oh, Jay, you make it sound so impossible."

"Well, it is impossible for one little gal like you all by yourself. But it happens that God is sure to be on your side in this matter and He'll help you if you're willing to commit it all to Him. As far as Buddy Rowden is concerned, if he's the right kind of fellow, he'll not take that gossip too seriously. What do you say we just have a little time of prayer right now and ask the Lord to take care of the whole matter?"

The next few days weren't easy ones for Barbara. Committing something to the Lord was one thing, and letting it remain committed was another. Several times her indignation rose to such height that she was severely tempted to pick up the phone and tell Marie off. Then to make matters worse one day after school she encountered Marie and Buddy in the

drug store having sodas with some of the other kids. The way their conversation ceased as she walked in left no doubt as to what its subject had been. So they'd won Buddy over to their side. It was hard to take!

When she said so to Jay, he simply said, "Well, when you ask for something as rare as a pure heart you have to expect to pay a certain price. But when you really consider the cost you're paying, Barbara, what does it amount to? Nothing but your own pride and stubborn will—two things you'll be better off without. Anyway, whenever you decide you've had enough, there's nothing to stop you from joining the rest of the crowd."

Barbara knew Jay didn't really mean that, but just the same a number of times it occurred to her that maybe she was being a little too straight-laced. Each time, however, she was reminded how God had impressed upon her the necessity of keeping pure in thought as well as deed.

It was two weeks later that she answered the ring of the doorbell one afternoon and found Buddy standing on the front porch.

"Hi," he said grinning broadly. "May I please come in? I have some important business."

"Why, yes, of course, do come in," Barbara stammered wondering what his business could be.

Buddy came right to the point. "I know you heard what Eugene said about (Continued on page sixteen)



# GOD made me a MOVIE STAR

**U**ST like 90% of the people who go to Hollywood, I went to the movie capitol of the world with stars in my eyes!

I had been on the radio for a few years and had begun to believe all those nice things people were saying about me. I was Master of Ceremonies in the most popular night spot in Iowa. My face was in the paper almost every day, even on cards on the busses and street cars. I loved it when folks said, "Redd, you're too good for this one-horse town. You ought to be in Hollywood, and show those folks a thing or two. Why, you'd be a big movie star in no time. Why are you working in this town for peanuts? You could make a million bucks out there."

That's the one I liked—"A million bucks!" That was for me! I had just started making enough money to really get the smell and taste of it. The more I got the more I wanted. So I went to Hollywood!

With letters of introduction to several "big shots," I thought, "This is it!"

They wined me and dined me at the Brown Derby and Cocomat Grove; they patted me on the back and told me all the wonderful things they were planning for me. What a stupid jerk I was to believe it all, so I went out looking for work.

Ever since my college days at the University of Oklahoma I could always fall back on my "corny" singing and get a job.

So I did. And a real good one, too, at the Biltmore Bowl of the Los Angeles Biltmore Hotel.

This was "the" spot for the movie folks in those days just prior to World War II. Jimmy Grier, the orchestra leader, was one of the nicest fellows I'd ever worked for in my life. He gave me every break possible, and I soon had a fine following. In fact, I stayed with him for three years at the Bowl. I really believed that this was only a stepping stone to stardom in the movies. Didn't all the big stars, producers and directors

•  
REDD HARPER  
(Mr. Texas himself)  
•

come to this popular night spot? Didn't all the major movie studios have their big "parties" there? "Sure as shootin' I'd be snapped up by some big studio. That's where they discovered Betty Grable, Frank Sinatra, Perry Como and countless others—singing with dance bands.

But I didn't know Hollywood. The minute I stepped up in front of Jimmy Grier's band I was typed. From that moment on Redd Harper was a night club singer. Jimmy played for most of the real big parties, where I met most of the movie stars. But my agents always told me, "The stars can do nothing for you—we're here to meet the big directors." Well, I met practically all of them but what did they do for my career? Nothing!

Then at last my big break—a *screen test*! 20th-Century Fox rolled out the plush carpet and gave me the Type A treatment. How they anointed my head with praise! I was their "big find," etc., etc., ad lib infinitum. So I thought: "At last I've got it made!" Paramount also tested me—promised me the world—painted that beautiful picture an actor always wants to see—the name Redd Harper on every theater marquee. Just as I was all set to sign that all-important contract that would set me for life, the axe fell at Paramount, and along with fifty or more producers, directors and writers, off came Redd Harper's head.

Soon after this came Pearl Harbor and three years with the U. S. Coast Guard. Perhaps some of you former G.I.s will remember that guy called "Redd" who tried to keep you happy singing smutty songs in Hollandia, Manus, Leyte, Manila, Ulithi and other South Pacific and West Coast ports. I wonder what you thought of me personally.

With my mustering out pay in my

jeans I started the old routine all over again. Tramp, tramp, tramp from one studio to another, a member of the 52-20 Club, and then back to my first love, singing cowboy and folk songs.

Then another break, I made up a "pilot" show for "Redd Harper's Hollywood Round Up." It clicked immediately with the program director of Armed Forces Radio, that great network of stations which sends all the programs to our men and women in uniform all over the world. My show soon jumped up to number two in mail received from our boys overseas. I was a big wheel at last—my own radio show! I wrote the scripts, used by own cowboy band, got my own guest stars, and just about everybody who is anybody in the Western field made guest appearances—Tennessee Earnie, Jimmie Wakely, Cindy Walker, Sons of the Pioneers, Andy Devine, Eddie Arnold, Stuart Hamblen, Roy Rogers, Dale Evans, Red Foley—why, now the movie producers should be breaking down my door to sign me for a picture! Then "Mandy" Shaeffer (Gene Autry's producer) gave me a swell featured part in "The Strawberry Roan." It was in color and I thought: "Boy when this picture is released I've really got it made!"

One of the biggest problems for an actor in Hollywood is those long waits for pictures to be released to the public. This particular one was released a year later, but nothing happened! What a disappointment! What a terrific blow to my ego!

Then in February of 1950, my friend Tim Spencer, manager of the "Sons of the Pioneers" and writer of one of our biggest song hits, "Room Full of Roses," invited me to a meeting of the Hollywood Christian Group. I will eternally be grateful to "Timmy" for this, because there, for the first time in my life, I heard the wonderful story that "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).

What? God loves old sinful Redd Harper so much that He let His only begotten Son die for my sins? Yes, I

(Continued on page sixteen)

# WHILE THEY SLEPT

NAAMAN BORDERS

**J**ESUS CHRIST and the apostles sowed good seed in the world, but while men *slumbered and slept* the enemy sowed tares in the field. We may ask ourselves, "Why is the world in such a chaotic condition as it is today," and we find the answer, "*While they slept.*" We sometimes wonder why the church is so cold and formal. We find the answer, "*While they slumbered and slept.*"

Most all of us will agree that we should have family prayer, but how many of us do it. We write articles on prayer and preach on prayer, but how many of us really pray. We build church houses, but will not worship in them. We pay our preachers, but won't listen to them. We buy beautiful Bibles, but won't read them. We talk about God, but don't believe in him. We sing our hymns, but soon forget them.

Sodom had no Bibles, preachers, tracts, prayer meetings, and churches, but Sodom perished. How much sorer punishment is laid up for a country that has all these and deliberately close their eyes and stop their ears and ignore the gospel and say no to God? Jesus wept over Jerusalem and said, "How oft would I have gathered thee as a hen gathers her brood under her wing and ye would not." I think if he were here today he would say the same thing about America.

There were more than a thousand churches closed last year and more than that number of active preachers who have had no conversions. I think you can find the answer in Matthew 13: 25, "But while men slept, . . ." I think if a man really has a message people will listen to it. One can't have a message unless it comes from God. A lawyer once told a minister that if he really believed what the minister claimed to believe, that he would make people listen. Since we have the greatest message on earth, why don't we manage to get it across? Where the minister does not saturate his sermon with a lot of prayer, he always runs in on a flat. Someone has said that while Peter preached one sermon and got 3000 converts that we preach 3000 sermons and have one convert. What's the reason? *We slumber and sleep.*

The Lord said, "My people have committed two evils; they have forsaken me, the fountain of living waters, and have

hewed them out cisterns, broken cisterns that can hold no water." In other words they have substituted something else for the gospel. Some preachers act like a movie star waiting to be carried around on a chip and patted on the back, receiving compliments for his fine rhetoric and elocution. He acts like a pious loafer and scolds his church for not feeding him with a silver spoon. Why all this? The answer is, "*While they slumber and sleep.*"

Over our church doors can be written, "We Wrestle Not." We display our gifts. We air our views. We bicker over questions of no profit. But who among us is storming the ramparts of hell and putting the enemy to route? Who among us is denying ourselves of food, sleep, and friend while we wrestle with hell's demon forces and liberate souls, depopulate hell's demon forces, and as a result of our travail, leave a host of blood

washed souls? Let it not be said of us, "The enemy sowed tares in the field while we slumbered and slept."

Talk about keeping the ten commandments; a great host of our people breaks all of them and never blush. Jeremiah talking to backslidden Israel said, "Were they ashamed when they committed abomination? nay, they were not ashamed, neither could they blush: therefore they shall fall: at the time I visit them they shall be cast down, said the Lord. . . . Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set a watchman over you saying, Harken to the sound of the trumpet. But they said, We will not hearken" (Jeremiah 6:15-17).

"Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearken unto my words nor to my law, but have rejected it" (Jeremiah 6:18-19). "Therefore pray not for this people, neither lift up cry nor prayer for them, . . . for I will not hear thee" (Jeremiah 7:16).

## WANTED

\$10,000.00 for Superannuation

To Free Will Baptists of North Carolina:

This message is being sent to you from the North Carolina Board of Superannuation for special attention during October, which is "Superannuation Month" in our United Program.

As most of you know, we have had, in North Carolina, a Superannuation Program for several years now. We have been able to expand this program some in the past years, but we are still far short of what we should do. At the present time there are 23 ministers receiving regular monthly pension checks and 21 widows receiving regular quarterly checks.

The Board of Superannuation expresses its appreciation to all who have helped to make the above possible; however, we are aware of the need for much more to be done. Many of our retired and disabled ministers and ministers' widows are in real need of the necessities of life, and the little pension check received from this Board, while it is a help, is far short of what they need and should have. They have served us well in the past; we should not forget them now. There are several others who should be on our list. The applications of some of these will be before this

Board in our December meeting. The amounts of all the checks should be increased. *Can we count on "YOU" to help meet the needs?*

What can you do? You can help to meet the needs by making your donation to Superannuation as liberal as possible. Be sure that your church or other organization does not overlook this part of our work. We are counting on you to help make sure that this matter is taken up and the people urged to give as liberally as possible.

In order to meet the needs for the next year, the Board of Superannuation is asking for \$10,000.00. This budget has been approved by the State Convention. How much is your part? If all our churches will send as much as 25 cents per member we can meet the needs of this program. Can we afford to do less? Yet, some will fail to do even this little. Will you help to make up for some who fail by sending more?

Remember, our aged ministers and ministers' widows are looking to us. Let's not let them down.

Send Superannuation funds to: M. L. Johnson, chairman-treasurer, Sims, N.C.



# NEWS NOTES

## HOME MISSION BOARD MOVED

The Board of Home Missions of the National Association is proud to announce the opening of its new office in the National Headquarters Building, 3801 Richland Avenue, Nashville 5, Tennessee.

Please address all correspondence to the new address. All funds should be made payable to the Home Mission Board, or to the treasurer, Damon C. Dodd, and sent to the office in Nashville. The telephone number is 97-5381 for the convenience of any who might want to contact us by phone.

Plans are now in the making for an enlarged Home Mission program. Several new churches will be organized, the first of which will be in Kirksville, Missouri, September 27. Requests are coming in from various places for new churches. Pastors are needed before many churches can be organized. "Pray the Lord of harvests to send laborers into the vineyard."

The Home Mission Board can supply you with the following materials:

*The Free Will Baptist Church*—(fold-er) 75 cents per 100.

*Go Home and Tell Thy Friends*—(study course book) 50 cents each, \$4.00 per dozen.

Religious Census Cards—\$1.80 per 500 or \$3.50 per 1,000.

Free Will Baptist Tag for Auto—\$1.00 each.

Send all orders to 3801 Richland Avenue, Nashville 5, Tennessee.

## FELLOWSHIP SUPPER

The Bladen-Columbus County Sunday School Fellowship Institute met with Mt. Calvary Church, Route 2, Clarkton, North Carolina, Friday night, September 11, 1953. The program for the evening was as follows:

7:30—Registration

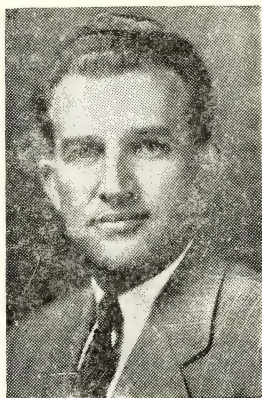
7:45—Invocation, Emery Brown

8:00—Fellowship Supper

8:45—Inspirational Talk, "Your Sunday School," Rev. J. B. Narron

9:15—Discussion, "How We Can In-

## SMITH AT ORMONDSVILLE



Rev. Wayne Smith, Swannanoa, North Carolina, will conduct revival services at the Ormondsville, North Carolina, Church beginning Wednesday night, October 14, and continuing through Sunday, October 25. Mr. Smith is an outstanding minister in the western section of the state and comes to this church highly recommended.

Rev. R. N. Hinnant, pastor of the church, and Mrs. Hinnant, will conduct the song service each evening. Special music has been arranged for each service.

crease Sunday Attendance," Led by Hazel Pait

9:35—Business Meeting

10:00—Benediction, Rev. Cary Cheshire

The next meeting and supper will be held at White Oak Church, Bladenboro, North Carolina, December 11, 1953, at 7:30 p. m. Bring your Sunday School problems to these meetings and enjoy

## COMING EVENTS

October 1-31—Protestant Press Month.

October 13-15—Annual Missionary Conference, F. W. B. Bible College.

October 31—Reformation Day

October 30-31—Florida State Association.

November 11—Armistice Day

November 22—Thanksgiving Sunday

November 26—Thanksgiving Day

the fellowship while you discuss and often solve your problems. Sunday school officers and teachers of the Free Will Baptist church are urged to attend.

## SUCCESSFUL REVIVAL

The Stony Hill Church near Middlesex, North Carolina, closed a very successful revival on September 27 with nine sincere young men and women making decisions and following the Lord in baptism. Three others were added to the church by membership transfers.

Rev. J. B. Ferrell was the visiting minister who presented Christ so appealing. The pastor, Rev. A. B. Bryan, was present and directed the devotional, did the baptizing, and closed the revival by presenting the candidates to the church for full fellowship. He used as a message of instructions, "Three Exhortations for Success," as found in Hebrews 12:1-5.

## BEULAH CHURCH REVIVAL

Rev. Irvin Hyman, pastor of Beulah Church, Pamplico, South Carolina, will begin a week's revival, October 11, in the church auditorium. The public is cordially invited.

## WASHINGTON ERECTS CHURCH

According to George Webster, treasurer, the building program of the Washington, North Carolina, Church is making progress. He states that the foundation has been poured and the erecting of the walls begun. He further states that individuals who are not members of the church have donated \$205.44 to this program. Also North Carolina churches have donated \$343.00, and out of state churches \$95.05.

Any donation from either churches or individuals will be greatly appreciated.

## CHRISTIAN WORKERS HOME

A beautiful hotel in Florida, consisting of forty villas on twenty acres of land and equipped for light housekeeping, furnishing accommodations for about 250 people, has been offered to the National Association of Evangelicals as a home for retired Christian workers.

Tentative applications for residents from those who are approaching retirement age, or who are retired, and are able to make a down payment of at least \$1,000.00 and a monthly payment of \$50.00 or more, are being received by Dr. R. L. Decker, Executive Director of the N. A. E., 542 South Dearborn Street, Chicago 5, Illinois. Applicants should be in fairly good health and should be able to furnish proof of having served some evangelical church or mission board, or in evangelism or Christian education work for a major portion

their active careers. Further information can be obtained from Dr. Decker.

**PAINTSVILLE CHURCH PROGRESS**  
Rev. Homer E. Willis reports great progress in the Paintsville, Kentucky, church, with thirty-four additions in the past year. The Sunday school has grown from eighty-six to one hundred seventy-four in the past year. The church has a men's league and two women's auxiliaries which are very active. The Sunday school has entered a contest in the Christian Life magazine beginning October.

Recently Dr. B. R. Lakin held a revival in the church with Sam Raburn as guest leader. Mr. and Mrs. James Cox served as organist and pianist. The revival was a great success.

Mr. Willis states he will be glad to exchange weekly bulletins with any church that cares to put him on their mailing list. Also he says he wishes more pastors would use "News Notes" to let others know about their work.

#### HARMONY CHURCH GROWS

The Harmony Church, Lake Butler, Florida, had a revival in August with Rev. M. L. Hollis the evangelist.

A Brotherhood has been organized and the men seem to enjoy the fellowship. The Sunday school is also increasing.

Plans for an Educational Building are under way and a block pastorium has been built. Attic fans and gas heat also have been added.

The Vacation Bible school closed September 4 with a daily attendance of fifty-two. The teachers were as follows: Miss Janie Crawford, Mrs. Ed Evens, Mrs. Donald Dukes, and Mrs. Lily Howard. The recreation and music was under the leadership of Carol Brown, Jackie Crawford, and Robert Wyatt. The Superintendent was Mrs. O. Fort. The school closed with the showing of the religious film "The Missing Christians." One young girl gave her life to the Lord.

#### HALF-TIME CHURCH

Dublin Grove Church, Beaufort County, North Carolina, announces that October 1, the church went on half-time schedule with services each second and fourth Sundays. Rev. N. D. Wiggs, Jr., is the pastor. The public is cordially invited to attend these services.

#### PASTOR NEEDED

The First Free Will Baptist Church, Jacksonville, Florida, is in need of a pastor. A young man who has put his all on the altar for the Lord and is willing to work and build up a young church

is desired. For information write Elizabeth Steele, Clerk, Route 6, Box 259X, Jacksonville 7, Florida.

#### PROMOTIONAL DIRECTOR CHANGE

All Free Will Baptists of North Carolina will please take notice that as of October 1, 1953, all business transactions to be carried on through the Promotional Department of the State Convention will be with Rev. William Burkette Raper, Snow Hill, North Carolina.

Mr. Raper has succeeded Rev. M. L. Johnson, Sims, North Carolina, as Promotional Director and at any time you should need his services, it will be his privilege to serve you.

#### CAPE FEAR AUXILIARY CONVENTION

The Cape Fear Auxiliary Convention of North Carolina will convene with Linwood Chapel Church, Smithfield, October 14, 1953. The program is as follows:

Theme: "Inspiration Through Varied Activities."

##### MORNING SESSION

- 9:30—Registration
- 10:00—Devotions, Mrs. Marvin Johnson
  - Welcome, Mrs. Sol Gordon
  - Response, Mrs. H. E. Dorman
  - President's Message
- 10:25—Reading of Minutes
  - Roll Call
  - Appointment of Committees
  - Recognition of Ministers and Delegates
  - Solo, Mrs. Lester Warrick
  - Orphanage News, Mrs. S. A. Smith
- 11:00—Congregational Singing
  - Convention Sermon, Rev. W. Burkette Raper
- 12:00—Dinner

##### AFTERNOON SESSION

- 1:15—Devotions, Mrs. Billy Morris
    - Special Music, Mrs. Albert Coates and Mrs. Billy Morris
  - 1:35—Auxiliary Demonstration:
    - Wong Method, West Clinton Auxiliary
    - Right Method, Smithfield Auxiliary
  - 2:15—Business Period
    - Report of Treasurer
    - Report of Committees
    - Miscellaneous
    - Closing Remarks and Benediction, Mrs. J. Walter Stanley
- Music Director, Rev. Warren Mallard.  
Pianist, Mrs. Ralph Parker.

Recently a pastor resolved: This church shall have a new pastor and I will not resign.—*Baptist Standard*.

## Mother Is Still Here

PAULINE DILLARD PRICE

The only mother I can ever claim  
Is a lovely picture in a frame.  
For when I was a toddling mite,  
Mother eloped with an angel one night;  
Who made her queen of heaven's throne,  
And left me all by myself alone.

But Mother was thoughtful enough of me

To leave her picture as a memory.  
She poses in a beautiful satin gown  
And has shining hair of chestnut brown.  
Her starry eyes of deep, azure blue  
Match a complexion tinted an ivory hue.

As I gaze upon her sweet face  
Serene in that picture-frame resting place,

I know I'll never see a frown,  
For at me, she always smiles down.  
So, of loneliness, I have no fear  
Because to me, Mother is still here.

## No Beer for Papa

The author of a 'best seller' book has turned down a handsome offer for television rights because the sponsor would be a beer company.

"I could not place my influence and my dad's work in jeopardy," said Miss Alyene Porter, Dallas, Tex., author of "Papa Was a Preacher."

The book recounts the experiences of a Methodist preacher's large family. The role of her father, the Rev. R. E. Porter, officially retired but still serving as pastor of Clark Memorial Methodist Church, Bonham, Tex., was to be played by a popular actor in a talented dramatic cast.

"If we can't depend upon people of principle to stand for high things, we are in a bad way," Miss Porter explained. The beer concern proposed a weekly TV show, based on her book, to run for two or three years.

## "I Am the Bible"

Some one has personified the Bible as follows:

"I speak every language under the sun,  
and enter every corner of the earth.

"I bring information, inspiration and recreation to all mankind.

"I am the enemy of ignorance, and slavery, the ally of enlightenment and liberty."



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Mr. Lee has been divorced from his first wife for nearly twelve years. He has been married this time for nine years and has two children. Is he to break up this home now? He was saved while married to me.—Mrs. Lee, 102 Williamson Drive, Wilmington, N.C.*

**ANSWER:** Your question was partially answered in a recent number of the Free Will Baptist in the answer given to Rev. Redding Proctor's question. It is hard for me to say what you or any one else should do in a predicament such as that in which you and your husband are involved. It is always right to obey the Word of God, however. Sometimes this seems quite hard on the part of a transgressor. Such is the case as seen in Ezra 10:3 where both wives and children are taken from Israelites that disobeyed. Read all of chapters 9 and 10 of the book of Ezra. This seems to indicate that God would rather a wrong family relation be broken than that it be allowed to continue to the glory of Satan. Read Mark 10:6-12. Mark 10:9, 11, 12, "What therefore God hath joined together, let no man put asunder. And he saith unto them, Whosoever shall put away his

wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another she committeth adultery." Luke 16:18, "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." I Cor. 7:10-11, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." You should take a chain reference Bible and by its use find and read all the Scriptures on the question of divorce and re-marriage and note how strict Almighty God is in His judgment of such. You might check history and see that the sin which has forerun national disaster in most peoples of the past has been divorce and other immoral practices with divorce taking the lead in most cases.

*Please send questions for this column to 3824 Richland Avenue, Nashville 5, Tenn.*

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

### Conference Program

The following is a suggested Missionary Conference program to be held at the Free Will Baptist Bible College, 3609 Richland Ave., Nashville, Tenn., on Oct. 13, 14, and 15, 1953. The conference theme is "Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35.

#### TUESDAY MORNING

- 10:00—Music by College Chorus
- 10:15—Devotions, Rev. W. S. Mooneyham
- 10:30—We Welcome You, Dr. L. C. Johnson
- 10:45—Response and Program Introduction, Rev. Raymond Riggs
- 11:00—Music by College Chorus
- Message, Rev. Damon C. Dodd

#### TUESDAY AFTERNOON

- 1:30—Song Leader, Selected
- Prayer, Selected

- 1:40—Review of Missionary Manual  
Rev. Raymond Riggs
- 2:15—We Look on Japan, Rev. Wesley Calvary
- 2:35—We Look on North India, Rev. and Mrs. Paul Woolsey
- 3:15—Adjournment

#### TUESDAY EVENING

- 7:30—Music by College Chorus  
—Devotions
- 8:00—Message, Rev. Damon C. Dodd
- 8:45—We All Sing
- 8:50—Missionary Film (Home Missions)
- Home Mission Offering
- Benediction

#### WEDNESDAY MORNING

- 8:30—Song Leader, Selected  
—Devotions, Selected
- 8:45—Review of Missionary Manual
- 9:15—Question and Answer Period
- 9:30—We All Sing and Pray
- 9:35—Special Music
- 9:45—We Look on the Near East, Rev. Sam Ziadly
- 10:15—We Look on Latin America, Rev. Robert Wilfong
- 10:45—Recess
- 11:15—Message, Rev. Damon C. Dodd

#### WEDNESDAY AFTERNOON

- 1:30—Song Leader, Selected  
—Devotions, Rev. Reford Wilson
- Review of Missionary Manual
- 2:15—We Look on Cuba, Tommy Willey
- 2:45—Adjournment

#### WEDNESDAY EVENING

- 7:30—Music by College Chorus  
—Devotion, Rev. Mark Lewis
- Special Music
- 8:00—Message, Miss Kathleen Manley (Miss Manley spent 15 years in Africa as missionary nurse.)
- 8:45—We All Sing
- 8:50—Missionary Film, "The Region Beyond"
- Foreign Mission Offering
- Benediction

#### THURSDAY MORNING

- 8:30—Song Leader, Selected  
—Devotions
- 8:45—Review of Missionary Manual
- 9:15—Question and Expression Period
- 9:30—We All Sing
- 9:35—Special Music
- 9:45—We Look on South India, Jur Rivenbark
- 10:15—We Look on China, Sammy Wilkinson
- 10:45—Recess
- 11:00—Music by College Chorus  
—"We Look on Africa," Miss Kathleen Manley
- 12:00—Final Adjournment

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)


REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"But wilt thou know, O vain man, that faith without works is dead?"

"Seest thou how faith wrought with his works, and by works was faith made perfect?"

"Ye see then how that by works a man is justified, and not by faith only" (James 2:20, 22, 24).

Faith and works are two great gospel principles which must go together.



There is a place for both faith and works in the gospel system, and in the Christian's life. By faith we are accepted of God; by works we are approved of God. By faith we are justified before God; by works we are justified before men. By faith we receive salvation; by works we receive rewards. By faith we accept God's commands; by works we obey God's commands.

The Apostle Paul in much of his writings magnifies faith by showing its superiority over the works of the law. James magnifies the same faith by showing what are its legitimate and necessary productions. The two apostles are speaking of the same faith but different works. Paul, works in obedience to the law. James, works in obedience to the gospel.

There is a true relationship between the two. Works are the test of faith. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). Conduct is but an outward manifestation of an inward condition. The real man is seen in his acts. While, on the other hand, faith moves to action. Christianity is not a cold abstraction. It is a living, life giving principle. That which is alive sets itself forth and produces effects. The success of any enterprise depends upon both together. There are two causes of failure in the church. One is too little faith and the other is too little activity. Faith is perfected by works. The ringing challenge of faith is the power and will to overcome all of life's temptations.

The following illustrates this subject adequately, it seems to me:

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the

other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith,' the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, and we go on apace, and in a very few minutes we shall be at our landing place. So, in my humble opinion," he added, "faith with-

out works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."—Whatley.

"Ye see then how that by works a man is justified, and not by faith alone."

Very few people want to become weak that others might be strong. But this is what the Lord Jesus did for us, and what the Apostle Paul did for other believers on Christ in his day (II Cor. 13:4, 9). Only those who have the Spirit of Christ living in them are willing to be put down, that others might be lifted up.—H.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*Note—No claim to originality is made to material used in this column.*

*Whenever possible the source is given, but this often is not known.—F.B.C.*

### MARY'S GIFT

JOHN 21:1-8, 20-27

#### 1. THE OCCASION. John 12:1-2

- The Lord's last visit to Bethany
- There they made Him a supper
- In the house of Simon the Leper
- Six days before the Passover

#### 2. THE OINTMENT. John 12:3

- A pound of costly spikenard
- Mary's offering to her Lord Jesus
- With it she anointed His feet
- Its aroma filled the house

#### 3. THE OBJECTOR. John 12:4-8

- The Lord's betrayer—Judas Iscariot
- He simulated interest in the poor
- His real motive was avarice
- Jesus answered his objections

#### 4. THE OUTCOME. John 12:23-33

- Jesus was set apart for death



## Subscriptions Needed

I can not understand why any Christian would fail to have a Christian paper coming into their home, and especially we Free Will Baptist should subscribe to our paper. Once a person receives it I don't believe it will ever be discontinued. I am afraid that we as a denomination fail to support our Free Will Baptist Paper. It may be that some just don't get around to subscribing to it, and I too think the ones that get up the subscriptions fail to ask for them often enough. They don't seem to make the people feel like they need the paper in

their home, or I believe we would have more subscribers.

I was amazed to learn how few subscribers we have in Georgia for THE FREE WILL BAPTIST. Not even all our preachers are taking the paper. How do they expect their flock to follow? I think it would be a good idea to publish how many subscriptions we have in each state, not the names, but the number. Maybe all the states then would realize how we fail to support our own paper, and try to have at least one paper going into all the churches. This is just a suggestion, if you have room in the paper I would like to see the number published sometime. THE FREE WILL

BAPTIST is enjoyed in my home every week.

MRS. EDITH D. SHIVER

## What Kind of Church Would My Church Be?

PHYLLIS CARTER

If every member were just like me,  
What kind of church would my church be?

If every member were as faithful as I,  
Would my church live and flourish,  
or die?

Would the pews be empty on our  
Lord's Day?

Would there be no one gathered to  
pray?

Would there be no one present to sing  
Praises and thanksgiving to the King?

Would the choir seats be empty and  
covered with dust?

Would our talents be used for worldly  
lust?

Would we come to choir practice and  
sing on Sunday?

Would our hearts and minds be  
prepared for Monday?

Would we help our church by  
cooperating with each?

Would we be in church to hear our  
pastor preach?

Would prayer meeting be attended by  
a faithful few;

Would there be faces—instead of  
benches—to view?

If all were Christians just like me,  
What kind of Christians would the  
world see?

If every member were just like me,  
What kind of church would my  
church be?

- b. He was to be glorified through death
- c. For this purpose came He into the world
- d. His cross the loadstone of redemption

—Selected.

【●】

## THE RAISING OF LAZARUS

JOHN 11

1. THE MESSAGE. John 11:1-3
  - a. That Lazarus was sick
  - b. Sent by Mary and Martha
  - c. Sent to Jesus beyond Jordan
  - d. Jesus received the message
2. THE MASTER. John 11:4-15
  - a. His glory to be manifested
  - b. He loved this Bethany household
  - c. He purposely delayed His return
  - d. He understood death intrinsically
3. THE MOURNERS. John 11:16-40
  - a. The two bereaved sisters
  - b. Many sympathetic Jews
  - c. The sympathetic Jesus
  - d. All were to be comforted
4. THE MIRACLE. John 11:41-44
  - a. Wrought by the power of God
  - b. Wrought at the command of Jesus
  - c. He is the resurrection and the life
  - d. Lazarus was fully restored

—Selected

## Supscription Honor Roll

Oma Owens, Chipley, Fla.	5
Mrs. Len Crow, Nashville, Tenn.	5
Mrs. Ralph Price, Goldsboro, N. C.	10
W. L. Moretz, Swannanoa, N. C.	5
J. C. Griffin, New Bern, N. C.	10
Mrs. Otis Deaver, Washington, N. C.	5
Mrs. C. W. Whaley, Richlands, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
Mrs. B. H. Matthews, Spring Hope, N. C.	10
Mrs. C. F. Abrams, Macesfield, N. C.	5
Mrs. J. J. Blizzard, Deep Run, N. C.	15
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Lloyd M. Edwards, Kenly, N. C.	6
Mrs. Minnie Summerlin, Mt. Olive, N. C.	10
Mrs. Dorothy N. Harris, Jacksonville, Fla.	5
Mrs. G. C. Carter, Sr., Baxley, Ga.	5
Mrs. Martha M. Braxton, Winterville, N. C.	7
Mrs. J. W. Hinds, Pamplico, S. C.	10
Mrs. Alton Cook, Walstonburg, N. C.	7
Mrs. J. B. Murphy, Guthrie, Ky.	6
Mrs. Lester Mills, Greenville, N. C.	5
Mrs. J. S. Hardison, Grifton, N. C.	5
Mrs. B. W. Cleamy, Colquitt, Ga.	7
Milford Hales, Kenly, N. C.	5
J. V. Cook, Vernon, Fla.	5
Tom Hamilton, Glennville, Ga.	7
Mrs. Eldridge Pittman, Kenly, N. C.	5
Mrs. Paul A. Johnson, Smithfield, N. C.	5

# Notes and Quotes



BY J. C. GRIFFIN

## MORE ABOUT THE HOLY GHOST

**L**AST week we told our readers that we would write again on the subject of the Holy Ghost connected with the Salvation of man. As we said, in our previous article, the Holy Ghost convicts sinners of their lost state. Jesus said that when he (the Holy Ghost) came, he would convict and reprove the world of sin. Let us quote what Jesus said in full as recorded in John 16:7: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Notice that Jesus calls this person the Comforter, and as said before, Christ used the personal pronoun "him" in this seventh verse. May we notice his work. And when he is come, he will reprove the world of sin, and of righteousness and of judgment" (John 16:8).

As said before, personal pronouns show that the Holy Ghost is as much a person as God is a person. Modernism denies the personality of the Holy Ghost. It was the Holy Ghost that made me feel that I was a lost sinner. It was the Holy Ghost that made me feel that I needed a Saviour. It was the Holy Ghost, who taught me to call upon Jesus as my redeemer. It is the Holy Ghost who bears witness with my spirit that I am a child of God.

## THE HOLY GHOST OR HOLY SPIRIT GUIDES IN ALL TRUTH

Jesus said, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, shall come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:12, 13). Here we learn that the Holy Ghost is called the "spirit of truth." We also learn that this Spirit of Truth can "speak" and that he can show to the believer things to come. Wherefore (as the Holy Ghost saith, To lay if ye will hear his voice, Harden not your hearts . . ." (Hebrew 3:7, 8).

Again we quote, "But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). So we learn that the Holy Ghost is a teacher, a guide, and he speaks and convicts sinners.

## A REMINDER

At the household of Cornelius, Peter was reminded of what the Lord Jesus said, when Cornelius and his household was converted. Let us note carefully what the apostle Peter remembered. After Peter had related his experience of seeing the vision and the Holy Ghost had spoken to him, bidding him to go as directed by the Spirit, in speaking of Cornelius and his vision, let us hear what he says: "And the Spirit bade me go with them (the messengers), nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed how that he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter: Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did give unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:12-17).

Peter was to tell these Gentiles what to do to be saved. As he began to speak the Holy Ghost fell on these Gentiles as upon the Jews at Pentecost. Then Peter was reminded of the baptism of the Holy Ghost. What he saw was the evidence that the words of Jesus had been fulfilled. In John 14:26 Jesus said, ". . . He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." So now these words of Jesus came fresh to the mind of Peter when he saw the conversion of the Gentiles. It seems that when they were saved that they were baptized in Christ.

## ALL BELIEVERS BAPTIZED INTO ONE BODY

Paul compares the church to a body and says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit" (I Cor. 12:12, 13).

These Corinthian Christians were disputing over the gifts of the Spirit. Some had one gift and some had other gifts. Seemingly no one had all the gifts according to the writings of the apostle Paul. So they were told, "That no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

## THE GIFTS OR THE SPIRIT

"Now there are diversities of gifts, but the same Spirit. (Notice that the Spirit is spelled with a capital S.) And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (I Cor. 12:4-11). We notice that each had different gifts. No one had all the gifts seemingly from the reading of this Scripture. Seemingly that is what they were fussing about. "If you do not have what I have you are not of Christ," and that same spirit exists today. All are wrong and bound for hell who do not ascribe to my way of thinking. But Paul said that all were baptized into one body by one Spirit. All gifts of the Holy Spirit was for profit to all. Only believers were included, of course. No unbeliever can receive the Holy Spirit in no form or fashion.

## CONCLUSION

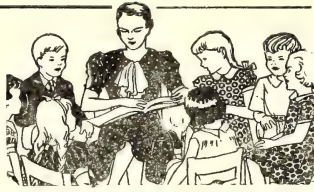
Let me say, as intimated, that in order to have the "gifts" as designed, we must first have the gift of salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). Yes, salvation is a "gift." When this gift comes, with it comes the new birth. We are also inducted into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). This means that we are the children of God. "And if children, then heirs; heirs of God, and joint-heirs with Christ; . . ." (Romans 8:17). We are born of the Spirit, guided by the Spirit, taught by the Spirit, and empowered by the Spirit.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### BERL AND WINNIFRED

JENNIE FENNELL

**T**HE White family consisted of father, mother, and six children. The house in which they lived was on a high hill, and in the winter the children had a delightful time coasting down this hill. The mother had never been strong, but being a Godly woman she tried to accomplish one thing, to bring her children up to love and serve the Lord.

The youngest in the family, whose name was Berl, was a dear little girl, with long black curls, and a little round, plump face. She was loved by everybody. When she was only about three years old, she would sometimes stand upon a little stool and preach to her papa while he sat resting in his easy chair, telling him that he must love Jesus and get saved or he could never go to Heaven. But as her papa did not love the Lord, this would make him rather cross. He would try his best to turn his little Berl's thoughts away from the subject but she persisted in talking to him whenever she had an opportunity.

One day Berl and her mamma went to visit an aunt and some cousins. It was a long journey and they traveled in a large boat. It took them three days and three nights to reach their destination. One night a severe storm came up, causing the boat to rock from side to side and every one on board was very much afraid, and many were seasick. Little Berl was very sick but her mamma prayed and asked Jesus to heal her little girl. Jesus heard her prayer and by the time the storm was over, Berl was able to run about on deck, as well as ever.

While at her aunt's home, Berl never forgot about Jesus. She would gather her little cousins about her and tell them many stories which she had learned about Jesus. Sometimes she would draw her little chair up to the sofa which she made believe was a piano and then she would sing hymns, and sometimes she would ask the other children to kneel and she would pray for them. Mamma

and Berl stayed away from home about three months. How the children missed them, especially Winnifred, who was next to the youngest; how glad they were to see them again.

One day a very rich lady made Winnifred a present of a beautiful angora cat. It was not long before Berl had trained him to play house with her; she would wheel him about in her doll carriage; and even take him in her arms at night and pretend to rock him to sleep; he did not seem to object to this treatment at all, but would lie still just like a baby.

As Berl grew older, instead of continuing to be quiet and serious, she began to drift away from the Lord. Of all the girls she played with, she was the leader. She became very mischievous and was always getting into trouble at school. One day the teacher had to punish her. Whenever she was given a note of disapproval to be taken home to her mamma, Berl would read it and then throw it away.

One day Berl and Winnifred were quarreling over some work Mamma had given them to do. This made Mamma feel very sad. She sent Berl upstairs and told them both that they must either stay in their room after school that afternoon or ask her forgiveness. Winnifred felt very sorry at once that she had been so naughty and told Mamma she would not do so again, if she would only forgive her; of course, Mamma forgave her.

But Berl stayed upstairs until supper time. She felt as if everything was against her and that Mamma did not love her any more; so she hardened her little heart and said she would not kiss Mamma good night. She thought that Mamma would feel so bad that she would go to her, but Mamma did not; she thought best to let Berl learn that she must obey. After Mamma had gone upstairs and was about to retire, she heard someone come softly into the room, crying. Berl could not bear it any longer. Sleep would not come and she knew she would not get any rest until she asked Mamma to forgive her. Having received forgiveness, she went to bed, a happy child.

The years passed; she wanted to be really a child of God, but she was too

proud to humble herself. However, one Sunday afternoon, Winnifred and Berl went to a meeting where people were preaching that it was possible to live without sin, and to not get angry. These people were a happy crowd, but their manner of shouting and praising the Lord, seemed quite strange to the girls at first. They had never seen anything like it, but they enjoyed it and wanted to go again; however, it was a week before they had another chance to go. But when the invitation to accept the Lord was given, they were among the first to go forward and God forgave their sins. After that God made a complete change in their hearts. How thankful Berl and Winnifred are that they ever found Jesus!—*The Burning Bush.*

### Finding the Answer

AMANDA HULL

**W**HEREVER Billy appears one hears: "Who?" "What?" "When?" "Where?" "How?" "Why?"

"He is full of questions." That's what his grandfather says of him.

When a boy discovers there are so many "Don't know" things in the world he can't help asking questions.

"When do the robins come?" "In the spring." "When is spring?"

"What makes the clock tick?" he asks Daddy. His father takes a discarded alarm clock apart to demonstrate how a clock works.

"Where do the stars go in the morning?" he wonders, as he looks at them through his bedroom window at night. He learns the friendly twinkling stars remain in the sky during the day even if he cannot see them.

"How can I get this wheel back on?" he asks his brother. His brother finds the right tool and shows him how to put the wheel back on his cart.

"Who is the new boy in the neighborhood?"

"Why is the man painting his house?"

Some answers satisfy him, some don't. If the answer is, "I don't know" he must keep on asking the same question. Someone will have the answer. It discourages him to be told, "Run along and play. I haven't time to tell you now." The worst answer is, "You're too young to understand. When you're older I will explain." Couldn't they tell what a little boy could understand about it?

His parents find answers in the Bible to questions like these: "Who is God?" "How did this earth get here?" "Why do I say my prayers?" "What happened to Joey when he died?" "Why do I go

to church and Sunday School?" "Why did the people who didn't get in Noah's boat drown?" "Why did Jesus let Himself be killed?"

Of all the questions Billy can think of

to ask, the most important will be, "What must I do to be saved?"

He finds the right answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

this life on earth? Are we spending it for ourselves or are we spending it to glorify God? Yes, another year has passed or soon will be passed since our last District and State Convention. Were we present last time to help carry on the work and learn more about our Master and how to be laborers with him? Let us start making our plans now to attend our meeting, for when we meet together we have a sweet fellowship with God and each other. Inspiration as well as information is received at conventions.

Some of the districts have already held their annual meeting. I trust they as well as our Master were pleased with their accomplishments, even though I know we are never where we are so pleased that we don't think we need to do more to further God's kingdom on this earth. I know many auxiliaries are proud of their growth in the work. I am happy to say, we as a Woman's Auxiliary organization over the entire State of Georgia have made much progress because of you women and God's help.

The following dates are important! Mark them and make plans to attend the meeting or meetings that you can.

October 24—The South Georgia District Convention meets at Ebenezer Church near Glennville, Georgia.

November 10—The Georgia State Woman's Auxiliary Convention meets in Thompson, Georgia, at the First Free Will Baptist Church.

This is the first time that we have had a full day for our convention at the State Association so let us make it such a wonderful day that we will be granted a full day each year. We hope every auxiliary in the State will be represented. If you are unable to send a delegate please be represented by a report. Send them in early to your State Chairmen so they will be sure to get them in.

May we all be much in prayer for our meeting and may the Lord bless you and keep you until we meet again.

EDITH D. SHIVER  
*Georgia State President*

## Olivet Auxiliary Meets

The Woman's Auxiliary of Olivet Church, Guthrie, Kentucky, held its regular meeting on the second Monday evening in September.

The president, Mrs. Smith Crockarell, was in charge of the business session. Mrs. Mattie Smith was welcomed as a new member. The Standard of Achievement was adopted as the auxiliary's goal (Continued on following page)

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON

Editor

801 Pollock Street

NEW BERN, N. C.

## Patmos Church Auxiliary News

The Woman's Auxiliary of Patmos Church, Elmodel, Georgia, met Wednesday afternoon, September 16, in the church auditorium for its regular meeting. The meeting was called to order by Mrs. Edith D. Shiver in absence of the president, Mrs. Christine Lanier. The hymn, "Haven of Rest," was sung by the group after which Mrs. Sarah Duke led the devotional. After the reports of the different chairmen were heard it was voted to send Mrs. Grace Starr, who is in the hospital, a sunshine pot plant.

During the afternoon business session a barbecue chicken supper was planned for Friday night, September 25. The drive of collecting coupons will be held until the third Sunday in September. These coupons will be sent to the orphans' home. Anyone having coupons who would like to give for this purpose please send them to Mrs. W. A. Ethridge, Leary, Georgia.

Mrs. Edith Shiver rendered the program for the meeting which was a picture reading of "Consecrated Youth." Everyone received a lesson as well as a blessing from this program. The meeting was dismissed with the Doxology. The auxiliary meets every Wednesday before the 2nd and 4th Sundays. Everyone is invited.

MRS. E. SHIVER, *Publicity Chm.*

## Thomaston Auxiliary Meets

The Woman's Auxiliary of the First Free Will Baptist Church, Thomaston, Georgia, met in the home of Mrs. L. S. Anthony for its monthly meeting in September.

After singing, "What A Friend We Have in Jesus," the president, Mrs. George Spillers, read the Scripture, and the opening prayer was offered by Mrs. Cora Avery. Mrs. Bessie Moody made a few devotional comments.

We had a program in which every member participated. We had seven members and three visitors present. In our business session we appointed Mrs. Anthony and Mrs. Spillers to contact a professional photographer to make a picture of our church to send in to the National Home Mission Board. The Woman's Auxiliary is purchasing new pulpit furniture for the church. The closing prayer was offered by Mrs. Anthony.

The next meeting will be at the church.

MRS. L. S. ANTHONY, *Publicity Chm.*

## Pocohontas Auxiliary Meets

The Woman's Auxiliary of Pocohontas, Arkansas, Church met with Mrs. Ella Crays for its regular monthly meeting in September, with Mrs. Opal Phillips serving as co-hostess.

After singing the theme song, "The Heaven of Rest," the president, Mrs. Opal Phillips, gave the Scripture reading and Mrs. Leona Jones offered the evening prayer.

The business meeting consisted of reading of the minutes of the last meeting, the roll call, report of each chairman, and dues for the month which was \$11.25. Each chairman gave a good report.

The program was presented by the following ladies: Mrs. Thelma Counts, Mrs. Marjorie Million, Mrs. Ila Broadway, and Mrs. Ella Crays. We had 33 members and 2 visitors present. Mrs. Earl Smith offered the benediction. Refreshments were enjoyed by all.

ALTA LEE MILLER, *Publicity Chm.*

## Attention! Georgia Women

When we stop to think of all the blessings we have received, we sometimes overlook the blessing that we still have life. What are we as women doing with



## Olivet Auxiliary Meets

(Continued from preceding page)

for the year and the entire group pledged to help to attain this goal. The budget for the year was adopted upon the recommendation of the Y.P.A. sponsor, Mrs. Richard Parham. Three G.T.A. advisors were elected; they were Mrs. Ed Siler, Mrs. Jesse Jackson, and Mrs. Walter Head. The W.C.T.U. Chairman, Mrs. Cecil Walker, reported ten new members. The Children's Home Chairman, Mrs. Alvin Moore, asked that everyone bring miscellaneous shower gifts for the home at Greeneville, Tennessee, at the next meeting. The Prayer Chairman, Mrs. George Coppedge, made plans for a cottage prayer meeting to be held in October in connection with the study course on Personal Soul Winning, which will be conducted by the Study Course Chairman, Mrs. George Head.

Subscriptions for the church paper, THE FREE WILL BAPTIST, were taken by Mrs. J. B. Murphy. The auxiliary voted to continue the co-laborer band offering plan, but adopted to include the local membership dues, state orphanage, and ministerial relief funds in this manner of giving. It was decided after an allocated amount for these items mentioned above was taken from the monthly offering, for the remainder to be sent to the district treasurer for the co-laborer offering which included Foreign Missions, Home Missions, and Christian Education.

The Enlistment Chairman, Mrs. George Allen, explained her new enlistment plans and each member was asked to contribute to an enlistment program for next month by telling "Why They Joined the Auxiliary." Plans were formulated to compliment two members of Olivet Church, who have recently married, with a miscellaneous shower. The program theme for the evening was "The Light of Truth Shines on our Community." Mrs. Hyman Welch, program chairman for the evening introduced the program. Mrs. Cecil Walker led the devotion using the subject "The Light of Truth is God's Words."

Mrs. George Coppedge spoke on "The Needs of My Community." Mrs. Smith Crockarell's subject was "My Responsibility to My Community." Mrs. George Head used as her topic "How These Needs May Be Met." Mrs. Welch conducted the special feature. One week beforehand she had asked each member to do some activity solely by faith for that week and then bring an unsigned

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### J. R. Pittman

After several years of declining health, Brother Bob Pittman died suddenly on July 1, 1953, at the age of sixty-seven.

Brother Bob, better known as "Uncle Bob," was a charter member of Daniel's Chapel Church in Wilson County, North Carolina, having moved his membership from Little Rock Church when Daniel's Chapel was organized in 1921. He was elected the first clerk of Daniel's Chapel, a position which he held for about twenty years. Uncle Bob was a faithful and active church member and never missed a quarterly meeting in all the forty-seven years of his membership, having attended his last quarterly meeting on Saturday before he was suddenly called away on Wednesday night.

Uncle Bob never seemed to worry. He believed that "all things work together for good to those that love the Lord," and surely he loved his Lord. Another favorite saying of his was,

list of these activities done by faith for that week to the auxiliary meeting. Upon arrival these slips were dropped in a box. Mrs. Welch read these slips to the group. As Personal Service Chairman, Mrs. Welch directed the group in needed personal service work in the community.

Mrs. Jesse Hays, Program Chairman, appointed Mrs. Cecil Walker to serve as program leader for October. At the close of the program a social was enjoyed. The auxiliary was divided into two groups for a lively contest on the manual. Questions for study had been mimeographed and distributed in advance. The losing team's penalty was to serve refreshments the following month.

The climax of the social hour came when Sunshine Friends of the previous year were revealed and new Sunshine Friends drawn for the new year.

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—Phillips Brooks.

"Through Christ which strengthens us, we can do all things."

The funeral services were conducted by his pastor, Rev. Wilberton, assisted by Rev. S. A. Smith and Rev. W. E. Howard. The large mound of beautiful flowers showed the high esteem in which he was held. Flowers were sent from five churches representing four denominations.

So be it resolved: That, we, the members of Daniel's Chapel Church and Auxiliary extend to his family our heartfelt sympathy. He will be keenly missed in our church and community, we feel our loss is his gain.

That a copy of these resolutions be sent to the family, a copy to THE FREE WILL BAPTIST, and a copy placed in the church minutes.

DANIEL'S CHAPEL CHURCH  
AND AUXILIARY  
By Mrs. Hubert Jomp

### Mrs. Mattie Edwards

#### REMEMBERING

'Tis not what one gets out of life  
That makes his heart content;  
It's what you put in life each day,  
And how each year is spent.

It's a two way road we travel;  
One runs left and the other runs right,  
And if we're not very careful,  
We're on the left without a light.

My mother always taught me  
The things both good and right,  
And the surest way to keep them  
Was to pray each day and night.

Some folks think I'm awful,  
Sometimes I think so too;  
But then there's something deep within  
That says God knows and he loves you.

If the whole world turns against me,  
And no friends there seem to be;  
I do just like my mother said,  
And he's waiting there for me.

Sometimes our life is more bad than good  
To folks we see each day;  
They slip around and whisper  
The things they shouldn't say.

It's been three years ago today  
Since my mom passed away.  
I remember each thing good she taught,  
And 'specially how to pray.

Written by Mildred L. Windley,  
Norfolk, Virginia, in memory of her mother, Mrs. Mattie Edwards, who was a faithful member of the Free Will Baptist Church.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Christians in a World Of Sin

(Lesson for October 18)

LESSON: Matthew 5:13-16; 2 Corinthians 5:17-19; Ephesians 4:32; James 2:14-18.

GOLDEN TEXT: Matthew 5:16.

### I. THE HEART OF THE LESSON

#### INTRODUCTION

The subject for this lesson, "New Men and a New World," needs some careful consideration, even before we look at the text itself. What the Bible means by a "new man" is an altogether different matter from what people today mean by a "new world." It is true that we are living in a new world, but assuming the word *new* to have a good connotation, we cannot say that we are living in a *new* world morally. As far as a mastery of nature is concerned, we are living in a new world. That there was such a phenomenon as radioactive material was not known until sixty years ago. The structure of the atom, and nuclear fission, were not known earlier than thirty years ago. In this century we have seen the airplane, wireless, radio, television, the automobile, and the atomic and hydrogen bombs. Ours is a whole new vocabulary. We are living in a new world, because Russia has now become a great power, because of the universality of Communism, with its hatred of democracy and the Christian faith; because we are all bound together as never before. In Woodrow Wilson's time, the United States refused to enter the League of Nations: today, the headquarters of the United Nations is on our shores. Literacy is embracing millions of people, in out-of-the-way places, every year. Yes, we are in a new world, but it is a world of danger, of fear, of war, and, sad though true, of deepening unbelief, of the break-up of the foundations of ethical life, of indifference to the Gospel for the most part, of materialism, humanism, agnosticism, which means a pessimistic world. This is our world now, and it will never be a world for good, for security, for righteousness, for godliness, except men turn to Christ, open this Word of God, confess their sins, and receive into their lives, by the Holy Spirit,

divine life. That is the only thing the New Testament recognizes as *new*. The world never needed such *new* men as it needs them now.—*Peloubet's*

#### 1. CHRISTIANS COMPARED TO SALT AND LIGHT

"Ye are the salt of the earth." It is the property and mission of salt to preserve from corruption. It preserves from corruption that with which it is mingled. It imparts a portion of its taste to everything with which it is mixed. It contains the property of diffusibility, and is, therefore, the symbol of active and aggressive power. Believers preserve the world from utter corruption, season its insipidity and freshen and sweeten it. The salt to be useful must have savor. The savor is the symbol of the Holy Spirit's life and power. It speaks of pungency and vigor, which alone can be enjoyed and realized as the believer is filled with the Holy Spirit. It is only those of God's people who are living in vital fellowship with the Lord and are filled with the Holy Spirit, that are able to fulfil the purpose of their mission in the world.

#### "YE ARE THE LIGHT OF THE WORLD"

When the Lord Jesus was here upon earth, He said concerning Himself: "I am the Light of the world" (John 8:12; 9:5). John said of Him, that He was the "True Light"; that is, the reality of every "shadow" and type that brought knowledge and illumination upon the things of God (John 1:6-10). He was eternal life embodied and personified, and hence the life He possessed and manifested in the creation of all things was the light of men (John 1:1-4).

When Israel rejected Christ and He was crucified the sun went down. The present time is night time (Rom. 13:11, 12), the time of the world's drunkenness and sin (1 Thess. 5:7). In Scripture, mankind, in the unrestrained working of their own evil heart and nature, is not lauded neither applauded as good and hopeful.

The only light the earth has at night is the moon and the stars. The moon and the stars borrow their light from the sun. The moon in the symbolism of Scripture represents the Church, collectively (Matt. 5:14-16). The stars represent individual believers (Phil. 2:15).

It is the function and duty of the moon and the stars to shine and to reflect on the earth the light and glory of the sun. And so it is the function and duty of the Church and individual believers to shine and to reflect in the world the light and glory of the Lord Jesus Christ. The Church and individual believers are responsible to reflect and manifest the graces of the Lord Jesus, in the night of sin and in the midst of this crooked and perverse generation.—*Selected.*

#### 2. HOW NEW MEN BECOME POSSIBLE

In this third lesson dealing with God's design for new men and a better world, there are assigned several passages of great importance. It is the one from 2 Corinthians that the idea of new men definitely appears today. There Paul tells us that a man who is in spiritual union with Christ is a new creature. There has been a radical transformation. And Paul says this is possible because of the work of Christ whereby God reconciled the world unto himself, making possible the forgiveness of sins and the renovation of human character. This great work of reconciliation was not effected by Christ's teachings, or by his miracles, or even by his resurrection and ascension, but by his death, as Paul makes plain by his words preceding this printed section, beginning at verse 14. In other words, Christ's death was equivalent to the death of us all. And it is because of that death that there can be a gospel with all the blessings that it brings. Hence we who *live* should no longer live for ourselves, but for him who for our sakes died and rose again. Everything else along the line of Christian duty is really embraced in this.

—*Dr. B. L. Olmstead.*

#### 3. PRACTICAL CHRISTIANITY

"Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Surely a new man, whose heart wells up with gratitude to Christ, should do something for his fellow men and not sit in a rocking chair complacently keeping his religion all to himself. Especially if we know of human distress that we can help to alleviate, a Christ-like spirit should prompt us to help in meeting that need, as James says we ought to do. Mere words or mere profession can never take the place of deeds when deeds are urgently needed.

Perhaps these verses will help us to get the idea James had in mind:

"The load is heavy, the hill is steep;

The team at the traces strain;  
But the wagon wheels are mired deep

(Continued on page sixteen)



## St. Claire Bible Class

(Continued from page fifteen)

And they seem to struggle in vain.  
The driver lifts and pushes and pleads  
As his wearied senses reel—  
Just a word of cheer is what he needs—  
And 'a shoulder to the wheel.'

"A wanderer, idly strolling along,  
Looks on at their sorry plight;  
Says he, 'Your team is harnessed wrong—  
And your wagon's not loaded right.'  
Secure in his wisdom, he 'will not hear,'  
But is deaf to the mute appeal  
Of one needing only a word of cheer—  
And 'a shoulder to the wheel.'

"The burden is heavy; the road is long;  
Church workers are faithful, but few;  
There are many who point to 'the things  
which are wrong,'

And the things which 'the church  
ought to do.'  
Heedless of critics—undaunted by fear,  
He follows his high ideal,  
But the Pastor is needing a word of  
cheer—  
And 'a shoulder to the wheel.'

—Selected.

And sometimes we can learn from a mule:

"Two tough old mules said, 'Get this  
dope,  
We're tied together with a piece of rope.'  
Said one to the other, 'You come *my*  
way,  
While I take a nibble of that new-mown  
hay.'

'I won't,' said the other, 'You come with  
*me*,

I have some hay over this way, you see.'  
So they got nowhere, just pawed up the  
dirt,

Pulling each way, how that rope did  
hurt!

Then faced they about, those stubborn  
old mules,

And said, 'We're acting just like human  
fools,

Let's *pull together*, I'll go your way,  
Then you come with me, and we'll both  
eat hay.'

So they ate their hay, and liked it, too,  
And said, 'Let's be comrades, good and  
true.'

As the sun went down, they were heard  
to bray,

'Ah, this is the end of a *perfect day*.'

## PRUDE?

(Continued from page three)

you that day in the hall. I wondered at the time what your reaction would be, and how deep your consecration went. I've found out in these last weeks that it's the real thing, and not a holier than thou attitude. You didn't lower your standards under the pressure and you didn't get angry with anyone."

"Oh? How do you know?" asked Barbara, hardly able to believe her ears.

"Did some investigating. Looked into the books that were in question, too. You were right not to read them. And, you know what, I think I finally got Marie to see what a drain they are on her spiritual life."

Barbara breathed deeply. To think that several times she'd almost ruined everything.

"Tonight there's a prayer meeting," Buddy continued. "The whole gang has decided to make a new start. They want to break with everything that would keep them from being pure in mind and heart. All of a sudden they seem to see the importance of it, thanks to you. May I stop by for you on the way over?"

"Yes, that would be nice," Barbara agreed, and as she watched Buddy go down the street, she whispered, "Lord, will You always kinda keep me reminded that all things do work together for good to them that love the Lord."

## God Made Me a Movie Star!

(Continued from page four)

was true! God's Holy Word, the Bible, said it. So I believed and received Jesus Christ as my very own personal Saviour one night at one of the group meetings. I just asked God in simple child-like faith to be merciful to me a sinner and I let the Lord Jesus Christ come into my heart. What a miracle that simple prayer performed in my life. I became a "new creature in Christ" (2 Corinthians 5:17).

Tim told me, "You're saved to serve," but I soon realized that singing a gospel song and saying, "I'm glad I'm saved," didn't mean much coming from a nobody like me. I wasn't famous like Tim with his hit song, or Colleen Townsend, who gave up stardom in the movies to go out and witness for the Lord, or Stuart Hamblen, Jim Vaus or Louis Zamperini. So I got on my knees and asked my Father in Heaven to give me the lead part in a movie. I didn't want any glory for myself, but that my new found Saviour, the Lord Jesus Christ, might be

glorified through me. I merely claimed God's promise in Matthew 21:22, where He says: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Seven months later God answered that prayer. Yes, friend, God did for me what I couldn't do for myself in over ten years in Hollywood. He gave me the co-starring part with Cindy Walker in "the world's first Christian western" MR. TEXAS.

This film, produced by the famous evangelist, Billy Graham, had such a world-wide success that Billy made a sequel to it entitled, "Oiltown, U.S.A." with Cindy and me in our original roles.

When you are a child of God then you, too, can have this promise that all children of God have: "He (God) that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

How about it, friend? Why don't you receive God's Son, the Lord Jesus Christ, into your heart and life right now? Here is God's promise to you:

"But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name" (John 1:12).

—American Tract Society.

## Seven Divine Freedoms

Much has been made in recent years of the "four freedoms." Now a movement is on foot to form a declaration of dependence upon God by adopting the seven freedoms of the twenty-third Psalm: Freedom from want (vs. 1); freedom from hunger (vs. 2); freedom from thirst (vs. 2); freedom from sin (vs. 3); freedom from fear (vs. 4); freedom from enemies (vs. 5); freedom to live abundantly (vss. 5, 6).

The movement seems to have originated with a suggestion by Carl F. H. Henry, who was a speaker at the General Conference in Freeman in 1950. The movement was publicly launched on Independence Day, July 4, at Washington, D. C., in the shadow of the Washington Monument.

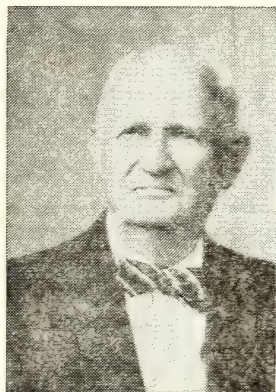
This is an attempt to show the people of the United States that real freedom is of God and can be maintained only as people have faith in God. It is another indication of the stirrings of a revival among the spiritually hungry people who are convinced that all is not well in the world.—*The Mennonite*.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, OCTOBER 14, 1953

Duke University Library  
OCT 15 1953  
Durham, N. C.

Duke University Com.



REV. M. A. WOODARD

## DO YOU KNOW THEM?

They are among the many worthy souls God gave to the Free Will Baptist church in years past. It is people like these that we are asking you as Free Will Baptists, to help during October which is Superannuation Month. Ministers, let us picture ourselves ten, twenty, or thirty years from now going to the mail box and receiving a monthly check.



MRS. NANCY COATES

"... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). Let everyone rally to this worthy cause of Christ.

This is Superannuation Month in North Carolina, and all persons are requested to send their offerings to Rev. M. L. Johnson, Sims, North Carolina.

Those from other states will send their offerings to the Board in their state.

## In This Issue

I AM YOUR CHURCH PAPER.....Martin Erikson  
THE TRUTH ABOUT BEER.....Deets Pickett  
THE MISSION FIELDS OF CUBA.....Thomas H. Willey



## PROTESTANT PRESS MONTH

October has been designated by the Evangelical Press Association as Protestant Press Month. During this month, special emphasis is being placed on the importance of Christian literature.

Are you reading the articles we are carrying each week this month on Christian Literature? They are well-written, timely articles, and should be read by everyone. We sincerely hope that you have not missed a single one of them.

We feel that the great struggle in the world today is a war of ideas and ideals, and that truth is the greatest weapon in this warfare. One of the best ways of propagating truth is through the printed page. Therefore, we feel that the importance of Christian literature cannot be over emphasized.

## THE PRESIDENT'S CHRISTIANITY

Many have criticized President Eisenhower for not joining a church until after he became president. We feel that this is unfair and unjust criticism. Anyone who has ever had responsibility knows that responsibility makes the conscientious person feel his need of some outside help. Perhaps, it was the responsibility of being President that made Mr. Eisenhower feel his need of God. We are glad to have a President who felt his need of God in the time of great responsibility and turned to him.

Moreover, it is reported that the President has missed only one or two services at his church since he joined. He even attended church on his vacation in Denver. Can his critics produce such a record of church loyalty?

## MODERNISM

A lady asked us this question not long ago, "What is modernism?" Since then we have been looking for a good definition of the word, but have failed to find one that seems suitable to us. Perhaps, we can best explain by telling something that the modernists do not believe. After all, so far as we have been able to ascertain, the modernistic doctrine is wholly negative.

We realize that no modernists would accept all the statements below as his beliefs. But if he accepts any of them, we consider him a modernist.

- (1) Moses did not write the Pentateuch as the Old Testament Claims.
- (2) It is not necessary to believe in the virgin birth in order to believe in the Divinity of Jesus.
- (3) Man is not depraved because the Fall of Man is a legend.
- (4) All of the Bible is not the Word of God; the Bible contains the Word of God, but there is much in it that is fiction.

## QUOTES OF DISTINCTION



"WINE IN EXCESS NEITHER KEEPS  
SECRETS NOR FULFILLS PROMISES"

CERVANTES

## The Mail Box

### LIKES MASTHEAD

"May I be among the first to let you know my appreciation for the new masthead, THE FREE WILL BAPTIST. I think this is one of the many good things which you have done for our paper."—Homer E. Willes, Paintsville, Kentucky.

[•]

### CHANGE OF ADDRESS

"Please change my address from Folkstone, North Carolina, to Route 1, Box 197A, Newport, North Carolina. Thanks."—Rev. Carol B. Hansley.

[•]

### LIKES EDITORIALS

"Your editorials in THE FREE WILL BAPTIST that came today are fine. Give us more writings like that about the person of Christ and the change of pastors. Some people think they ought to change pastors at least every two years regardless of how well the pastor and church work is progressing. How about writing on the indefinite call and advantage of the indefinite call over the annual call?"—Rufus Hyman, Slocomb, Alabama.

[•]

### CONGRATULATIONS TO MISS PAUL

"We like the new cover on THE FREE WILL BAPTIST very much. Our congratulations to Miss Paul for such a nice job."—Rev. and Mrs. William J. Hill, Nashville, Tenn.

VOLUME 68

NUMBER 40

## THE FREE WILL BAPTIST

R. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# I am your CHURCH PAPER

**I** am your church paper. Let me tell you about myself.

From far off Korea a chaplain wrote me the other day. "I am homesome for you" was the essence of his note.

In his recent moving around, we had missed connections. Now he wanted me to catch up with him. Noticing the urgency of the missive, my editor sent me by plane to Korea in order that I might brief the chaplain on latest developments within his denomination. And when in a dimly lit tent on a hill in that sad land I brought him news of God's blessing upon the work of the Christian fellowship of which he was a part, he was deeply moved. He felt in vital touch again with the people of his faith.

This is one of my assignments. I serve as a connecting link between the churches of my denomination and between the denomination and those whom duty or circumstances have sent far away from the center of things.

"A contacting medium." That's what a pastor, now residing in Europe, called me in a recent letter. Some, especially missionaries, claim that to them I am "just like a letter from home."

Remarks like that make me feel grateful. I realize that I have a task—an important task.

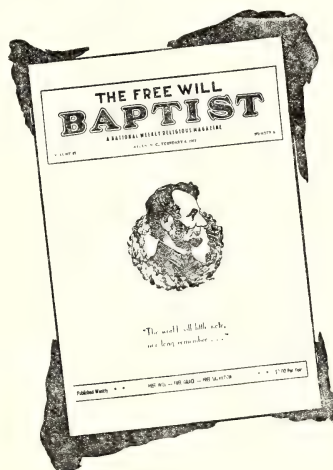
Quite frequently people write me letters of encouragement, expressing themselves in such a nice way that I feel good all over from the nameplate on my face to the tiny figure in the bottom corner of my back page. Words of appreciation are oxygen for my ink blood.

Were it not for the fact that Protestant Press Month is so near at hand and certain authorities have urged me to tell a bit concerning myself, I would never mention these things. Even now my white pages nearly blush when I try to quote these lovely sentiments. But they are—just a few of them:

"It is binding our hearts together in a great bond of Christian fellowship," writes one pastor. "Like a great heart ending life and warmth to all parts of the denominational body," is another

MARTIN ERIKSON

word picture of the service pastors feel their church paper renders. "I thank God for the fine unifying influence of the paper," writes a successful church leader. Another declares: "Next to



God and His Holy Word we have our Seminary and our denominational paper to thank for what we are."

No, I mustn't cite more of that. But I sincerely hope that you too, gentle reader, feel that your church paper fills a place of definite service in your church and denomination.

One of my first duties, I feel, is to bring up-to-the-minute news to my readers. This I try faithfully to do. A well-rounded news coverage of my denomination comes first, naturally. But I include news of other Christian communions also, and news of political, economic, social, yes, even scientific affairs, when they bear on religion.

A prayerful aim of your church paper

is also to bring inspiration to its readers. My editor purposes so to interpret vital issues of the day that his viewpoint always carries a spiritual note, a message for the heart as well as for the mind. Selected sermons, short devotionals, poems of merit, Bible studies and matters stimulating to definite prayer and praise have their given places in my pages.

Frequently I am privileged to present stirring accounts on burning issues.

Being a denominational organ I feel it a primary obligation to contribute as well as I can to an informed, enthusiastic constituency. This task I can perform best where churches adopt the "budget subscription plan." By this plan a church, at reduced rates, subscribes to the paper for its members. More and more congregations are adopting this economical and practical plan.

The possibilities for the outreach of your church paper under the budget plan are breath-taking. Especially is this true where churches consider me a missionary whom they like to send into the homes of non-members, parents of some of their Sunday School pupils, and other contacts.

One denomination, for instance, numbering about 55,000 members, sends its church paper into 47,000 homes, about 17,000 of which are homes of non-members.

Some argue in my favor that if worldly organizations consider it essential for their members to get their official magazine, is there any good reason why Christian denominations should not consider their official paper an essential? Every member needs to know what his denomination is doing, what it plans to do, and how it is to be done. What other periodical, however excellent and attractive, will do for a denomination what its own paper does?

Roman Catholics understand the value of the printed page. More than 500 Catholic periodicals, with a combined circulation of fifteen million, are published in the United States. We Pro-

(Continued on page sixteen)



# The Truth About BEER

**I** am trying to learn to drink beer," remarked a young lady who lives in one of the Washington suburbs, "however, I am having a hard time; it makes me shudder."

"Why in the world are you trying to learn to drink beer?" we asked.

"Oh," she replied, "because it's so good for one!"

That's what you hear on radio and television; that's what you read in beer advertising.

Bill Nye once remarked that "it's better not to know so much than to know so much that ain't so!"

Beer is *not* good for you. It is not nourishing; it is not a food beverage. It is just what the Bureau of Internal Revenue calls it: "a fermented malt liquor"; it is an *alcoholic* beverage.

Let us consider the "food qualities" of beer. It contains alcohol, which is, as Doctor Ivy remarks, a nutrient but *not* a food. Alcohol provides about 200 calories per ounce, but there is an upper limit to the extent to which calories from alcohol can be used in a twenty-four-hour period, and none of the alcohol is stored in the tissues. It cannot repair waste or create a reserve to be drawn upon by the body as needed, so we are forced to the conclusion that alcohol calories are not like other calories. *The truth is that the most serious physical effects of alcohol upon the heavy drinker are the nutritional diseases brought about by the peculiar "food" qualities of alcohol.*

A man of average size (150 pounds) can ordinarily oxidize, in a twenty-four-hour period, about 1,600 calories derived from the consumption of alcohol. This is about the number of calories obtained from a pint of whiskey. The average rate of energy expenditure of a man of this size is about 2,500 calories daily. The calorie-vitamin ratio in a balanced diet should approximate 2.7. If the ratio falls below 1.7 in a population group, there will be a high inci-

dence of beriberi, pellagra, and polyneuropathy.

Let us consider what occurs when a man consuming a 2,500-calorie food diet daily adds one pint of whiskey. His calorie intake is increased to 4,100 while his vitamin intake has not been increased at all, since whiskey has no vitamins, minerals, or proteins. The ratio between the calories and vitamins in his diet, therefore, falls to 1.66, although he has not reduced his normal intake of vitamins at all. This man will inevitably suffer from nutritional troubles.

Someone who wants to be argumentative about it says, "Yes, but there are other things in beer besides alcohol." This is quite true; beer ordinarily has about four per cent of nutritive material but *five per cent of an irritant, depressant, anesthetic drug*. If you are after nourishment, it would be better to try bread, for flour is about eighty-eight per cent nutritious. The scientific facts involved are elementary and have been long understood. Years ago, Professor G. O. Higley of the Department of Chemistry, Ohio Wesleyan University, published an elaborate study of the comparative food value of flour and beer. He found the ratio of proteids in beer to proteids in flour as one-to-eighty; of carbohydrates as one-to-sixty-one; fats as .0 to 0.28. Any beverage which supplies more poison than food can hardly be described as a food. Some people might think that it can be more justly described as a poison, but we prefer to describe it just as the Internal Revenue Bureau does, as a fermented malt liquor—an alcoholic beverage with no practical food value and definitely injurious because of the alcohol it contains.

Some people say that beer is not in-

toxicating. Hooley! Phooey! Just visit the nearest police court on Monday morning and make a little investigation of what these people have been drinking. Talk to a policeman. The British Board of Control, of which Lord D'Abernon was chairman (1916), analyzed 900 cases of drunkenness in London and found that forty per cent had become drunk on beer; forty-three per cent on spirits; ten per cent on spirits and beer; four per cent on other drinks; the other seventeen per cent were too befuddled to give any satisfactory information. You would find approximately the same situation in any American police court.

Some years ago, Governor Peery of Virginia asked the writer to investigate the operation of the liquor control system of that state. Very much to the writer's surprise, he found that beer was causing more disorderly conduct, family trouble, and other local community "problems" than whiskey.

One of the greatest contributors to scientific information in regard to alcohol and the alcohol problem was Professor Emil Kraepelin of Stuttgart, Germany. He was the one to develop the fundamental fact that the effect of alcohol is chiefly on the brain and the central nervous system. Here is what he had to say in regard to beer: *"In the production of alcoholism in Germany, beer undoubtedly plays the chief role. It must be conceded that beer is capable of producing typical delirium tremens."*

Other eminent German educators and scientists have made equally emphatic statements:

Professor Gustav von Bunge—"No other drink is so insidious. It has been in Germany worse than the whiskey pest because it is more apt to lead to immoderate drinking."

Professor von Struempel—"Formerly whiskey and brandy were the universal evildoers, the only despised drinks as against 'noble' wine and 'harmless' beer. At present we know that in practice the injurious effects of beer are at least as frequent if not, indeed, more frequent than those of distilled liquor."

Professor Dr. August Forel of the University of Zurich, in the *American Journal of Insanity* (1900), wrote: "One only needs to study in Germany the 'beer jokes,' beer conversation, and beer literature. They have stifled in young Germany the idealism, the taste for the classics, and the finer mental pleasures throughout the broad parts of the nation and in both sexes to an extent that makes one cry for help. Among the academic youth of Germany the drinking of beer has truly killed ideals and ethics and has produced an incredible vulgarity."

(Continued on page sixteen)

# THIS IS MY PRAYER

MRS. RILEY WILSON

**D**EAR Heavenly Father, we bow in just the humble way we have been taught to thank you for the many blessings of life, and for the loving and tender care over us from the earliest of our existence to this present moment. For the deep, settled peace and the sweet comforting spirit thou doest give us from day to day, we give thanks. Draw very near each one of your believing children wherever they may be, and breathe into our hearts a spirit of prayer and humble devotions that we might call upon thou holy name in one mind and of one accord; begging you to have mercy upon us, our children, and our neighbors.

Bless our ministers, our missionaries, and the chaplains of our armed forces. May they be anointed with the Holy Spirit from on high, and in every trial, trouble, hardship, or problem, may they be able to overcome and work out in such a way that they will carry the Gospel to a lost and dying world that many souls will be saved and Christians drawn closer together. Bless all the armed forces the whole world over. May the Christians be made better Christians by the leadership of the Holy Spirit, and those that are not Christians, may their convictions be deeper than sin has made a stain. May they repent of their sins and take up thy cross and follow thee.

Dear Lord, we pray thou would draw very near our enemies; lay your hand upon them in such a way that their hearts would be touched and tendered, that they would see their condition and realize they are on that downward road to death, hell, and destruction. May they realize that thy art God and besides thee there is no other. Convict their hearts so deeply that they will come down as it were in sack cloth and ashes, repenting of their sins and accepting thee as their personal Saviour. May they have peace and the love of God in their hearts so as to shed abroad and may the doors be thrown wide open to the preaching of the Gospel to all nations, and may all be allowed to worship God in the true and righteous way. Bless your children everywhere that are being persecuted for righteousness sake.

Bless President Eisenhower, Vice President Nixon, and all of their helpers along with the allied leaders and their helpers. These leaders that are Chris-

tians, may they be better Christians by calling upon thy precious names for Divine knowledge and wisdom in every undertaking. The leaders that are not Christians, may thy convicting spirit convict them in such a way that they will repent and accept thee as their Saviour and join in with the Christian leaders in asking for thy leadership in all things.

Bless every needy circumstance this wide world over. The sick and afflicted, the widows and orphans, and the old aged of our land, may their last days be their brightest and happiest days.

Bless everyone who have requested our prayers, and continue thou blessing upon each church member the world over. Help each member to realize their unworthiness and weakness and forgive them for their many mistakes.

Continue your blessing upon our Sunday schools, prayer services, and our

young people's league. Bless the leaders that they may sow the good seeds in the hearts of each one.

Dear Lord, it is again we ask your tender mercies and your blessings upon our children. Oh God, in some way cause them to stop and think where they will spend eternity. Help them to realize the sin in their lives is causing all the trouble they are having. May they become so miserable, troubled, and worried that they can't rest until they have repented and accepted thee as their personal Saviour. Help us that we may raised these sweet children up in the way they should go. Bless and save the lost wherever they may be and especially the ones that are closest to death's door.

Give us knowledge and wisdom and understanding from on high that we will read your precious Word and under-raised these sweet children up in the stand it in such a way that we would have a closer walk with thee so that we might point the lost to the Lamb of God that taketh away the sins of the world. These are many blessing, but we humbly beg them in Jesus' name if it could be his will to grant them. "Nevertheless not our will, but thine be done." Amen.

## WHICH CAUSE WAS HELPED?

From an "Exchange" we take the following story under the sub-title, "If you think there's nothing new in advertising, read this one."

The Budweiser beer folks are trying to figure out whether their parade at Waco, Texas, a few weeks ago helped their cause or hurt it.

Chances are that they were the losers.

The parade was the beginning of a five-day appearance in Waco of Anheuser-Busch's famed hitch of eight immense Clydesdale horses, and it was planned with all possible advance publicity. The horses led the parade, pulling a giant wagon of dummy beer cases, all bearing the label of their particular alcoholic beverage.

But the parade had a surprise ending. A trailer truck, bearing a demolished automobile with ketchup-splattered young people hanging from its windows, followed close behind the beer wagon. A placard on one side declared that beer plus automobiles equal death, and another pleaded: "If you drive, don't drink. If you drink, don't drive."

For three hours, as the parade wended its way through Waco's business district, the deadly reminder of highway death trailed the beer advertising. And as thousands of people paused to admire

the animals, they gasped to view in horror the demonstration of havoc caused by drunken driving.

City policemen granted the same rights and concessions to the Dry campaigners as to the Anheuser-Busch display. No attempt was made to prevent the temperance float from remaining in the parade. Following the float was a trail of cars carrying duplicate signs telling of the devastating effect of alcohol.

A number of policemen along the way voiced their approval of the float, for they had seen with their own eyes many similar wrecks on the highways as a result of too much beer and liquor. One volunteered: "If you ever want a testimony, I'll be glad to give you one."

The demonstration for abstinence was planned by Rev. Tilson F. Maynard, pastor of Waco's Emmanuel Baptist Church and President of the United McLennan County Drys. University students posed as bloody corpses in the car. The wrecked automobile was loaned by a local wrecking company which volunteered the use of any one of scores of demolished vehicles they had

(Continued on page sixteen)



# NEWS NOTES

## LONG RIDGE HOME-COMING

The annual home-coming service will be observed by Long Ridge Church, Duplin County, North Carolina, Sunday, October 18.

Rev. P. D. Jenkins, Sneads Ferry, North Carolina, will begin his pastoral work with the church at this service. The public is invited. Also take note the change in the regular worship services at Long Ridge. The services will be on third Sundays instead of fourth Sundays as before.

## FRIENDSHIP HOME-COMING

The Friendship Church, Route 1, Middlesex, North Carolina, will observe its home-coming day October 25, with Sunday school at 9:45 o'clock and Worship Service at 11:00 o'clock.

In the afternoon there will be Gospel singing and talks by former Pastors, members, and visitors. Everyone is invited to attend this service.

## AYDEN PARSONAGE DRIVE

A total of \$3,110.73 has been raised in cash and pledges toward the building of the proposed parsonage for the Ayden, North Carolina, Church.

A lot has been purchased on Park Avenue and plans for construction are all ready underway.

On Sunday, October 4, the church observed its annual home-coming service. Rev. Charles B. Craddock, pastor, was the speaker at both morning and evening services.

A business meeting followed the bountiful noon meal in which definite plans for the parsonage were made and most of the above funds raised.

## PINEY GROVE REVIVAL

Piney Grove Church, near Nashville, North Carolina, will begin their revival on October 20 and continue for one week. Pastor of the church is Rev. J. B. Ferrell. Visiting speaker during the meeting will be the Rev. A. B. Bryan of Elm City, North Carolina.

## SUPERANNUATION REPORT

Following is the report of the Chairman-Treasurer of the Board of Superannuation of the North Carolina State

Convention of Free Will Baptists for September, 1953.

### RECEIPTS

Balance on hand Sept. 1, 1953 \$459.11  
Receipts for September 377.75

Total \$836.86

### DISBURSEMENTS

Paid to Superannuated ministers \$217.50  
Paid to widows 225.00  
Operating expenses 63.57  
Paid National Board 31.42

Total 537.49

Balance October 1, 1953 \$299.37

### RECEIPTS BY CONFERENCES

Albemarle \$ 26.10  
Cape Fear 9.00  
Central 90.68  
Eastern 45.00  
Piedmont 18.00  
Western 158.97  
State Auxiliary Convention 30.00

Total \$377.75

## PINEY GROVE SERVICES

On October 15, 7:30 p. m., Rev. C. L. Patrick will begin a revival at Piney Grove Church, Beaufort County, North Carolina. The meeting will close October 25.

The home-coming of the church was observed on September 27.

Rev. Graham Baker finished five years of service with this church on September 27, and Rev. C. J. Harris will begin his year's work October 11.

## REVIVAL AND HOME-COMING

A revival meeting will begin at Elm Grove Church, Pitt County, North Carolina, Sunday night, October 11. The pastor, Rev. J. C. Lynn will conduct the services which will begin at 7:30 p. m.

On Sunday, October 18, the annual

## COMING EVENTS

October 1-31—Protestant Press Month.  
October 31—Reformation Day  
October 30-31—Florida State Association.

November 11—Armistice Day  
November 22—Thanksgiving Sunday  
November 26—Thanksgiving Day

home-coming day will be observed and all former pastors, friends, and the public are cordially invited to attend.

## OAK GROVE REVIVAL

Revival services will begin at Oak Grove Church, near Town Creek, North Carolina, on Sunday night, October 11 and continue for one week. The Rev. Dougless Johnson of Clayton, North Carolina, will conduct the service. Directing the music will be the pastor Rev. A. B. Bryan.

## PROMOTION DAY HELD AT OLIVET

Sunday, September 27, was an important day in Olivet Sunday School, Guthrie, Kentucky, when sixteen students received diplomas of promotion from one department to another.

The promotion day exercise began at 10:00 a. m. Mrs. Jesse Hays, pianist, played a march as Smith Crockarell, Sunday school superintendent, led the line of marchers followed by the graduates and teachers. Mr. Crockarell led the group in responsive reading. Helen Hughes led the promotion day prayer.

Daniel McGregor, Sally Anthony, and Tommy Redfern told the "Meaning of Promotion." They each carried posters which revealed the true meaning of promotion. The posters bore the wording "Promotion means Improvement, Advancement, and Enrichment."

Superintendent Crockarell then awarded certificates in recognition of the faithful work and congratulated them on entering the class in advance.

The graduates, wearing graduation caps, marched across the stage where they reviewed some portion of the work they learned in their department.

Graduating from the Beginner Department were: Junior Hughes, Billy Walker, Larry Jackson, Ann Nichols and Connie Moore. They told how they had learned that Jesus loved them. Gail Beffa from the Beginner Department then sang, "Jesus Loves Me."

Graduating from the Primary Department were: Doris Anthony and Robert Redfern. Doris displayed a booklet on the Ten Commandments made in her department. She then recited the Ten Commandments.

Those graduating from the Junior Department were: Elizabeth Coppedge, Billy Moore, Nancy Murphy, Mickey Hays, and Martha Graham. They reviewed their work giving memory work, saying sentence prayers, and singing songs.

Graduating from the Intermediate Department were: Paul Coppedge, Barbara Moore, Robert Lee Hughes, and Barbara Bagwell. Barbara Moore,

okesman for the group, told that they had learned that they were to carry out the Great Commission and carry or send the gospel to those who have not heard it, for Jesus loves all the children of the world. All the graduates joined in singing "Jesus Loves the Little Children."

Betsy Crockarell, ten, paid a tribute to the Sunday school teachers whose work laid behind each promotion. She expressed thanks to the teachers for all the pupils old and new, for their helpfulness and patience. She then pinned badges of merit on each teacher, after which the audience gave a rising vote of thanks to the teachers. The teachers are as follows: Mrs. George Head, Mr. Hyman Welch, Mrs. George Allen, Mrs. Hyman Welch, Mrs. Ben Barrus, Mrs. Smith Crockarell, Mrs. Dorell Nichols, and Mrs. Cecil Walker.

Miss Nancy Bellar and Mrs. Ben Barrus sang, "I Think When I Read That Sweet Story."

Rev. Ben Barrus, pastor, led the closing prayer.

#### FLORIDA AUXILIARY CONVENTION

The Florida State Woman's Auxiliary Convention will be held at the State Youth Camp near Cottonwood on October 24, 1953. All delegates and officers are expected to attend. Visitors are invited.

#### TENNESSEE STATE CONVENTION

The sixteenth annual session of the Free Will Baptist State Association of Tennessee will be held October 21, 22, 1953 with the Cookeville, Tennessee, Church, with Rev. C. F. Bowen as moderator.

The theme for the Convention will be "Magnify the Master."

The program is as follows:

##### WEDNESDAY AFTERNOON, OCT. 21

- 1:30 Magnify and Praise Him in Song, I. L. Stanley
- 1:40 Devotional, "Gifts to Magnify"—Rev. Harvey E. Hill
- 1:50 The Association Called into Session by the Assistant Moderator, Rev. Thurman Pate
- 2:00 Welcome Addresses, Mayor of Cookeville and the Local Pastor
- 2:15 Congregational Singing
- 2:20 The Moderator's Message, "Let Us Magnify Him Together Now"—Rev. C. F. Bowen
- 2:50 Report of the Executive Board Acting as the Credentials Committee—Rev. Bayless McDonald
- Seating of Delegates
- Recognition of Visitors
- 3:00 Annual Report of the Free Will Baptist Home for Children—Supt.

- I. L. Stanley
- 3:15 Appointment of Committee on Committees
- 3:20 Report from the 1953 Session of the National Association—Mrs. C. F. Bowen, Delegate
- 3:30 Report of the State Woman's Auxiliary Convention — Mrs. J. B. Smith
- 3:40 Report of Youth Encampment—Rev. George Dunbar
- 3:50 "I Magnify Mine Office"—Reports of Standing Boards
  - 1. Magnify the Office of Foreign Missions—Rev. John McLean
  - 2. Magnify the Office of Home Missions—Russell Lee
  - 3. Magnify the Office of Christian Education — Rev. J. L. Welch
  - 4. Magnify the Office of the Free Will Baptist League — Mrs. George Blevins
  - 5. Magnify the Office of Superannuation—Rev. E. M. French
- 4:20 Report of Committee on Committees
- 4:25 Announcements and Adjournment

##### WEDNESDAY EVENING

- 7:30 Magnify Him in Song, I. L. Stanley
- Magnify Him in Prayer, Rev. Horace Teague
- 7:30 Evening Devotional, "Advance to Magnify Him"—Group in Charge
- 7:50 "Magnify Now the Master in Foreign Fields" — Rev. Raymond Riggs, Promotional Secretary of the National Foreign Missions Board
- 8:05 Duet, "Others"—Arranged by Director of Music
- 8:10 "Magnify Now the Master in the Homeland"—Rev. J. B. Bloss, Chairman of the National Home Missions Board
- 8:25 Special Music, "Are Ye Able?"—Arranged by the Director of Music
- 8:30 The Keynote Message, "Magnify the Master the Co-operative Way"—Rev. W. S. Mooneyham, National Free Will Baptist Executive Secretary-Treasurer
- 9:00 Special Offering for Missions
- Closing Hymn
- Benediction

##### THURSDAY MORNING, OCT. 22

- 9:00 Magnify the Master in Song, I. L. Stanley
- 9:10 Devotional, "Magnify Him with the Unused Free Will Baptist Key"—Rev. J. C. Howington
- 9:20 Business Period
- Report of Committees:
  - 1. Registration

- 2. Finance
- 3. Appreciation
- 4. Temperance
- 5. Placement
- 6. Plan of work
- 7. Resolutions
- 8. Nominating
- 10:30 Election of Officers and Delegates
- 10:50 Miscellaneous Business
- 11:10 The Hour of Worship
- Song and Praise
- The Message, "Magnify the Master through Our State Association in 1954"—Rev. Damon C. Dodd, Promotional Secretary for the National Home Missions Board
- 12:00 Closing Hymn and Fellowship, "Jesus Calls Us"
- Adjournment
- Benediction
- Program committee:

#### CLINTON, N. C. REVIVAL CAMPAIGN

The greatest revival campaign in the history of Sampson and Duplin counties resulted in more than 1,600 decisions, with at least 700 first-time professions of faith.

A total attendance of well over 20,000 heard Dr. Hyman J. Appelman, noted Jewish evangelist, as he preached 56 times during the 14-day Crusade for Christ campaign, with nightly meetings held in the Big Sampson warehouse, September 14-27. The Eastern Baptist Association, representing more than 50 churches, sponsored the meetings. General chairman was Dr. J. C. Mitchell, pastor of Clinton Baptist Church.

*The Sampson Independent*, one of North Carolina's leading weekly newspapers, gave front-page coverage to the campaign and called it the greatest in the history of the county. Leaders of the sponsoring Eastern Baptist Association called it the greatest religious event in the 125-year history of their organization.

In the daily schedule of Dr. Appelman and his song leader, Rev. Earl Davis, in addition to the night meetings, were many radio broadcasts and addresses before the student bodies of almost every consolidated school and high school for miles around, with many decisions for Christ resulting as school doors were thrown wide open for regular Gospel messages with invitation.

A special Saturday morning rally, called the "Thrill of a Youthtime," was directed by Mr. Davis and featured a Gospel film entitled "A Certain Nobleman." Other highlights included a special

(Continued on page ten)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Does the Bible teach that there will be a difference in standing or a degree of enjoyment maintained by one class of people in heaven and a different standing or degree of enjoyment by another class? If so where are these Scriptures found? Explain them?*—Mrs. S. E. Jones, Waycross, Georgia.

**ANSWER:** Yes, it seems to me that the Bible indicates that there will be a difference in the joys of heaven between those who have been faithful over much and those who have been faithful in the least. The aggressive soul winner will be blessed over and beyond that of the mediocre Christian who does little or nothing in the field of evangelism. Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Psalm 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Bible teaches that everything in this life such as time, opportunity, talents, etc., is a trust committed to us Christians who as God's stewards are to utilize, increase, and improve these and that according to our faithfulness in this activity we are judged or rewarded. See Matt. 25:14-30; Luke 16:1-13; Luke 16:10, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Matt. 25:22-23, "He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Luke 12:37, "Blessed are those servants, whom the lord when he

cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." See Luke 19:12-27. Compare v. 16, 17 with 18, 19, then with 24-26.

Some Scriptures also seem to teach that the apostles will rule over the twelve tribes of Israel in the kingdom because of their faithfulness in following Jesus. Luke 22:30, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the

twelve tribes of Israel." See Luke 22:28-30; compare Matt. 19:28-30. Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." There are other Scriptures which seem to indicate that different crowns will be given to people as a symbol of the kind of services rendered while on earth: "crown of life," James 1:12; Rev. 2:10; "of glory," I Peter 5:4; John 17:23; Hebrews 2:9; "righteousness," II Timothy 4:8; "rejoicing," I Thess. 2:19; Rev. 4:4; "incorruptible," I Cor. 9:25; "thy crown," Rev. 3:11.

Beside these there are the, so called, seven overcomes in Revelation as pointed out by Dr. William Evans. In Revelation 2:7, "the overcomer is to eat of the tree of life"; in 2:11, "shall not be hurt by the second death"; 2:17, "shall receive a stone with a new name"; 2:26-27, "authority over nations"; 3:4-5, "be arrayed in white garments"; 3:12, "will be a pillar in the temple of God"; 3:21, "I will give to him to sit down with me in my throne."

## The Best from the Word

*Study it through.* Never begin a day without mastering a verse from its pages.

*Pray it in.* Never lay aside your Bible until the verse or passage you have studied has become a part of your being.

*Put it down.* The thoughts that God gives you put down in the margin of your Bible or in your notebook.

*Work it out.* Live the truth you get in the morning through each hour of the day.

*Pass it on.* Seek to tell somebody else what you have learned.—J. Wilbur Chapman.

## Up or Down?

All day long the weary elevator operator had been patiently answering questions the department store shoppers had thrust upon him. Just before closing time a voice from the rear of the crowded car asked, "Suppose the elevator cables broke, would we go up or down?"

Unable to compose himself any longer, the operator snapped, "That, my dear lady, depends entirely on the kind of life you have led."—*Selected.*

## Consolation

A Bishop who was contented and cheerful through a long period of trial, asked the secret of his contentment, said, "I will tell you. I made a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First, I look up to Heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a place I shall occupy when I am dead and buried. Then I look around and see the many who are in all respects much worse off than I am. Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—*Selected.*

## Beer in the Army

The W. B. Bradbury Company, publishers' representative for armed forces newspapers, made a survey of beer sales in 198 Army post exchanges, and found that 74.7 per cent of military personnel drink beer. Food sales account for 25 per cent of the sales in PXs and tobacco for 20 per cent. The average age of the military personnel was found to be 23.5 years.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"... Seeing that ye have put off the old man with his deeds;

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:9, 10).

Man was created "in the image of God," and "in the likeness of God." By the fall, which came when man entered into sin by disobeying God's commands, his nature was changed from the perfect to the imperfect,



from a holy to a sinful, and from the likeness of God to a loss of that likeness. God sent His Son to seek to restore man to the state from which he is fallen. He seeks to change his nature with a reverse movement from imperfect to perfect, from sinful to holy, and from the loss of the possession of the likeness of God to that likeness. Man's restoration to the image of God can come only through Christ, "Who is the image of the invisible God."

Man's quest throughout the ages has been for a return to the likeness of his Maker. The Psalmist declared, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). It is a wonderful privilege extended to fallen humanity by God through Christ to have the opportunity to become "new creatures in Christ." Since man bartered his standing with God, he must be recreated to regain the likeness of God, "put on the new man."

But as the new life has its privileges and blessedness, it, also, has its duties. The chief duty of every Christian is to show the goodness of God to a lost and dying world, and to bring all possible into a saving knowledge of Him. The world sees God in the lives of God's children. We can say this of no other. The worldly church member does not reflect God to the world. All the world sees in him is the world. Some one has written, "Who are the most God-like of men? The question might be a puzzling one, unless our language answered it for us: the Godliest."

### GOD SHOWS IN YOUR FACE

You don't have to tell how you live each day;  
You don't have to say if you work or you play;

A tried, true barometer serves in the place,  
However you live, it will show in your face.

The false, the deceit that you bear in your heart,  
Will not stay inside where it first got a start;  
For sinew and blood are a thin veil of lace...

What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,  
For not what you get, but how much

you can give;  
If you live close to God in His infinite grace...  
You don't have to tell it, it shows in your Face.

—Author Unknown.

"And have put on the new man, which is renewed in knowledge after the image of him that created him."

I never begin my work without thinking that perhaps He may interrupt that work and begin His own. His word to all believing souls is: "Till I come."—*Dr. G. Campbell Morgan.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.  
Whenever possible the source is given, but this often is not known.—F.B.C.

## ISAIAH, THE PREACHING PROPHET

Isaiah 6:1-8

### INTRODUCTION

The prophets who wrote the section of the Bible from Isaiah to Malachi are sometimes divided into two groups, major and minor. Isaiah, Jeremiah, Ezekiel and Daniel are the major ones for their books are longer than those of the others. Isaiah's prophecy contains sixty-six chapters and has been termed a Bible miniature. Isaiah was a preaching prophet. He asked, "Who hath believed our report?" or "preaching." Let us study him as the "preaching prophet."

### I. HIS CALL TO PREACH

- "Woe"—Conviction (Vs. 5).
- "Lo"—Cleansing (Vs. 7).
- "Go"—Commissioned (Vs. 9).

### II. THE CHARACTER OF HIS PREACHING

- The Holy God—thirty times throughout his book he



## GIs and Alcoholism

"Chronic alcoholism among young American soldiers in Germany has increased to alarming proportions according to Army medical authorities here. Wards in both the Ninety-seventh General Hospital here and the Ninety-eighth General Hospital in Munich are crammed with GIs between the ages of 19 and 25 who have been pronounced unfit for duty because of alcoholism. This condition among troops has developed steadily within the last 18 months.

## Joe Louis-False Hero

Joe Louis, often called the greatest heavyweight boxing champion of all time, and the hero of American youth for clean sports and clean living, has fallen, in more than one way! A great name and a great reputation are now tied with that which sullies character and degrades the soul. Being advertised as "Champion of them all!" is the new Joe Louis bourbon whisky, photographed and produced by the Joe Louis Distilling Company, Lawrenceburg, Ky.

## NEWS NOTES

(Continued from page seven)

musical program, souvenir treats, Gospel magic, and prizes.

Dr. Appelman preached in seven churches during the days of the campaign, and more than 100 additions to these churches resulted. The Big Sampson warehouse was made ready for the campaign by an efficient housing committee, headed by Clarence Shipp, one of Clinton's leading business men. Services were held twice on Saturdays on the Public Square, with the full cooperation of city officials.

### FLORIDA LIBERTY ASSOCIATION MEETS

The West Florida Liberty District Association will meet with Happy Hill Church, five miles west of Vernon, Florida, October 15 and 16, 1953. An interesting program has been arranged with the moderator, Rev. C. A. Huckaby, in charge. Rev. A. H. Retherford will deliver the introductory sermon on Thursday morning, October 15.

### EASTERN CONFERENCE MEETS

The fifty-eight annual session of the Eastern Conference of Original Free Will Baptists of North Carolina will convene at Macedonia Church, Craven County, Wednesday, October 21 and continue through the 22nd, with the Rev. Clifton Rice, Kinston, North Carolina, moderator, presiding.

Rev. E. E. Edwards, Chocowinity, North Carolina, has been selected to preach the introduction sermon at 11 a.m. Wednesday. On his failure, Rev. S. A. Smith was named.

At the annual conference last year there were sixty-two churches of the seventy-nine in the Eastern District represented. The total amount of funds received was, according to the treasurer's report, \$1,580.50. The Digest Committee reported a net gain of new members for the year, 189, with a total membership of 9,248.

The conference request a full representation from *all* churches this year, with reports in readiness for the clerk, and with large contributions, or at least in keeping with what God has blessed you with.

• • •

### WATERY BRANCH REVIVAL

Revival services will begin at Watery Branch Church, Stantonburg, North Carolina, Sunday night, October 18. Reverend Danny Jenkins, recently elected pastor, will do the preaching and Mr. Robert Durham will lead the singing. The meeting will last for ten days with service each night at 7:30.

(Continued on page fourteen)

speaks of God as The Holy one.

- b. The Horror of Sin—note the frequency of the word "use" in his book.
- c. The Happiness of forgiveness.

### III. THE CLIMAX OF HIS PREACHING

The climax is Chapter fifty-three which tells of the suffering Savior.

【●】

## THE TWELVE COMMISSIONED

### I. THE CALL. Matthew 10:1.

- a. The persons called
- b. The power given

### II. THE COMMISSION. Matthew 10:5-7.

- a. The special field (vs. 6).
- b. The specific message (vs. 7).

### III. THE COST. Matthew 10:24-39.

- a. The reproach of men
- b. The reproach of relatives (vs. 36).
- c. The renunciation of self (vs. 38).

# Notes and Quotes



BY J. C. GRIFFIN

## THE SPIRIT FILLED LIFE

**A**ND be not drunk with wine, wherein is excess; but be filled with the Spirit;" (Ephesians 5:18). The filling of the Spirit is in a believer, not just a prerogative, but it is an absolute command as stated by the apostle Paul. It is a sin for a believer to go around living a life of carnality, because it is displeasing to God and destructive to the influence of the believer. I know that some people will disagree with me, but that makes no difference to me, because God has given me a mission to fill and a message to present, and carnality is against God's will. There are believers who believe in Christ as a personal Saviour. They have confessed Christ and they believe in their heart that Christ was and is their Saviour, but they are not living a "Holy separated life," due to the fact that they are not willing to turn loose some employment, or some habit, or some little pet sin that has crept into their life through their flesh and is doing its deadly work to influence the joy and happiness that would be theirs, with a complete surrendered and separated life from the world. Let us see what God says about the flesh and the Spirit.

## THE WARFARE OF THE SPIRIT AND THE FLESH

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans 8:5-8).

Remember that Paul is writing for our learning; this is the doctrine and these are the things that pleases or displeases God. God is pleased with our life or he is displeased. Mankind is so constituted that he can please God or he can choose to displease God. Let us see what God did for those in the wilderness who displeased Him. The apostle Paul gives to us this warning in the

letter to the Corinthians. "MORE-OVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness" (1 Corinthians 10:1-5).

When our activities are not pleasing to God, they will fall through. They will miserably fail. God will even remove us from the scene, when our ignorance and carnality prevents our usefulness and well-pleasing to work for the cause of our Christ.

## MANY FILLING OF THE SPIRIT

On the day of Pentecost they were all filled with the Spirit. Every believer who had waited on the Lord was filled. "And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). Note that they were all with one accord. There was no disputing over issues. There was no envy, no malice, no strife, no misunderstanding and no supplanting of another. There was no selfishness. There was no dictator, there was no one who thought that he knew it all and the other fellow was too ignorant to run the business. They were of one accord. The prayer that Jesus made as recorded in John 17 was fully answered in the preparation for the receiving the "filling of the Holy Spirit." They were just faithfully waiting for the "promise" to come.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2). Let us notice somethings here. They were "sitting" and "suddenly" there came a "sound" and it filled all the house. The sound did not fill the believers, neither did the Holy Spirit fill the house. The Holy Spirit does not fill houses, or crosses, or images, nor the plans of man, but He only fills honest believers who take God at his word and are willing to wait upon the Lord. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so it is every one that is born of the Spirit" (John 3:8). Thus the Holy Spirit is likened to wind. Wind is destructive in instances, so the Holy Spirit destroys all hatred and malice that might accumulate in the mind of those who are filled. He brings us into one accord. With all

the dust blown away, and a sweet calm pervading our life when all the trash and litter is blown out of our life. The wind is so refreshing as it sweeps gently over our tired, fatigued being. Praise God for the "wind."

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). May we notice that not a one was left, it sat on each of them. Why, because they were all believers. These believers were obedient to the command of the Lord Jesus. He had told them to tarry in Jerusalem until the promise had come and with faith they assembled in the place selected and waited patiently for ten days. Cloven means divided. I do not understand, but God divided the language so that He could get to each one present that which was well pleasing to Him. It was not fire, but like as fire. It had the power of fire. Fire burns out the dress and is a supreme cleanser. It takes a lot of burning in our life to give the clean language that God would have us to speak, so as to get the message of the Lord to others. But the Holy Spirit is working in every life who will obey the command and be filled.

"And they were all filled with the Holy Ghost, (The King James version says the Holy Ghost. The Holy Spirit and the Holy Ghost is the same person) and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. Notice again all were filled. There was none left out. Why were they all filled? Because they were where the Lord Jesus wanted them to be. They were with one accord. They were all thinking on the same thing and were agreed on the same thing and receiving the same power. Tongues mean a language. All language is understood by those who speak the same and know the same. So all these present knew what was being said, there was none that misunderstood.

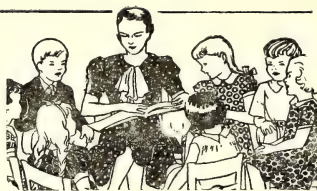
"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5. "Now when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language." Acts 2:6. Nothing unknown there; everyone understood. "And they were all amazed and marvelled, saying one to another, Behold, are not these which speak Galileans? And how hear we every man in his own tongue, wherein we were born?" Acts 2:7-8. Notice that the following verses tells us of the nationalities (Continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE BLUE JACKET

MARGARET B. MCKINNEY

CYNTHIA was happy because her cousin, Ann, was coming for a visit. She was only a few months older than her cousin and both of the girls loved to do the same things; that meant they had such wonderful times together.

As Cynthia got ready to go to the train to meet her cousin she was thinking of last year's spring vacation. She had gone to Ann's home out in the country. What a grand time they had riding Ann's pony! Then she thought about the last day of her visit when she fell off the pony. She looked at her hand and the tiny scar was still there. How thankful she was that God had helped her; for she could have easily been a cripple for life, Uncle Kenneth had said.

As the train pulled into the station Cynthia spied her cousin and ran towards her. "Hi, Cindy," called Ann. She always called her cousin "Cindy" for short.

No sooner were they home than they began to unpack Ann's suitcase. "What a beautiful blue jacket," Cynthia cried admiringly. "I wish it were mine." That was her worst fault—wanting all the nice things other people had. That opened the way for ugly envy to come into her heart. And envy made her do such mean things.

Ann had several new dresses. As each one was lifted from the suitcase Cynthia admired it, and wished it were hers. And the mean feeling inside her grew bigger and bigger. It made her almost hate Ann because those nice things belonged to her. It made her think: "My mother isn't good to me or she would buy me more new dresses." It was not kind of Cynthia to think that; because her mother loved her and did all she could to make her happy. But envy had started a whole train of mean thoughts and feelings. Envy is an awful thing! The Bible says it is like rottenness in the bones.

The next morning Ann came down to

breakfast in a darling red jumper with a pretty white ruffled blouse.

"Greetings, princess Ann, we feel highly honored to have you with us this week," laughed Cynthia's older brother. "Red looks lovely on you, dear," smiled Cynthia's mother. But Cynthia did not say a word.

After dinner that day they decided to go through the new museum. When Ann came downstairs in her new green dress Cynthia was furious. She flew upstairs, saying she had a tooth-ache.

"I hate her! Why did she have to change her clothes twice in one day? I know, just to show off. I never have any nice clothes," wept Cynthia.

Ann and Bill followed Cynthia upstairs and said they would go some other time when she was feeling better, but Cynthia told them to go on.

"But you will be all alone. Mother has gone to prayer meeting," said Bill sympathetically.

An idea was forming in Cynthia's mind as she begged them to go on without her. And when she heard the front door close she went over to the closet and started to hunt for Ann's new blue jacket and skirt. She found them and quickly slipped them on. Looking at herself in the mirror she smiled.

"I bet Bill would call me a pretty princess now," she said as she started for the door. Seeing that it looked like rain she ran back for her umbrella, then hurried away to Carol's. Carol was looking out the window when Cynthia came up the walk.

"Oh, Cynthia, you look just darling in that jacket and skirt," exclaimed Carol as she opened the door.

"Thanks a lot," said Cynthia.

"How about having a game of 'pick up sticks'?" offered Carol.

"All right, but I can't stay too long," replied Cynthia.

It was really raining when Cynthia started for home. She hoped the rain would not spot the jacket. But a terrific gust of wind came along and took her umbrella straight up in the air. She ran to catch it, but slipped and fell in a mud puddle!

"Ohhh," wailed Cynthia, "the blue jacket! It's ruined! What will Ann say!"

"It's all your fault, Ann, if you hadn't come with so many new clothes it wouldn't have happened," raved Cynthia, as she showed it to Ann.

"I'm sorry it turned out this way. Mother bought the jacket for you and told me to give it to you just before I left. We wanted to surprise you, Cindy," said Ann sweetly.

Cynthia looked up and her eyes fastened upon the motto which read, "*Envy is the rottenness of the bones.*" Her mother had hung it there long ago as a reminder that the Lord could take away all envy from her heart. But now for the first time Cynthia really wanted to ask Him to do it.—O. P. *Boys and Girls.*

### Straight Rows, Paths, Lives

CHESTER SHULER

A FRIEND was showing us around town. Pausing at the rear of a splendid vegetable garden, he said: "I want you to notice the potato rows in there. Have you ever seen anything quite so straight? Now, notice that they are equally straight the other direction. This gardener is a minister's son. He is about seventeen, I should say. He works the garden carefully and always raises a good crop of everything. But I like the care with which he plants his potatoes."

"How does he ever get the rows so straight?" we inquired.

"One spring I came over specially to see," our friend continued. "He drove a stake at the end of the patch. Then he carefully 'aimed' each hill at the stake. He measured the distance between the hills by using another stick. In that way, he kept them even in each direction."

"But it must take up a lot of time to be so particular," we commented. "Not many gardeners would be willing to spend the time at it."

"True. But I think it's time well spent. The young man takes pride in his garden later. It's one of those things that you can't see immediately, but later the good results are apparent. And, knowing the boy as I do," he added, earnestly, "I'm sure it is symbolical of his life. He has been well reared and is a real Christian, steering a straight course toward high goals."

We thought that Life might be lived in somewhat the same way as the boy planted his crops. If we perform every act in the light of Jesus' teachings, guided by the Holy Spirit, we ought to grow more like Him day by day. If we try to do every service, every act, for oth-

ers in the same spirit as if Jesus Himself were present watching, the "rows" of our lives would be straight and beautiful.

Hebrews 12:13, which reads, "And make straight paths for your feet, lest that which is lame be turned out of the way," seems to have a message for today. Paths, like rows of potato stalks, have a tendency of being very winding and crooked. Straight paths are perhaps less picturesque, but much shorter and more efficient. Someone is sure to follow the paths we first tread. The

straighter we can make them, the better for those that follow. Anything done "just right" is commendable. Anything that makes it easier for the one who comes behind us is a blessing.

One of the most helpful things a Christian can keep ever in mind is this: The Lord sees, hears, knows everything we do, every word we speak, every thought we think. He knows why our paths are straight or crooked. A remembrance of this fact is certain to make our own walk straighter, better, safer.—*Juvenile Pleasure*.

## **-:- Department of Foreign Missions -:-**

REV, RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

### **The Mission Fields Of Cuba**

THOMAS H. WILLEY

**A** HE labors of the past month have been in new fields, that I have, up to now, not been able to visit. I wish it were possible to take each of you with me and let you see and feel what I have experienced.

The first new field was back in the towering cliff country where one of our Christian families has been living for a year. The husband is in charge of a large cattle ranch. Only one person in the family can read a little. They began inviting their neighbors and their 14 year old girl would read the Word. The results have been wonderful. A number have been saved and one young man called to preach the Gospel. The tragedy is that this fine boy cannot read. He said, "Mr. Willey, please let me attend the Seminary. I will do anything for a chance to prepare myself." He was carrying tracts and Gospel portions on his pony to isolated families in the mountains. "Mr. Willey, I must preach," were his parting words to me, after we prayed together high in those Cuban mountain trails. He sat on his pony and waited as I faded out on the trail. We must do something for this boy. I sent for him to come and work at the farm so we can teach him to read. Probably someone might be interested in him. His name is Angel, "Angel of the mountains." He is now here in the school. He came without a towel or sheets or soap and how willing he is to do anything.

I carry some of Laubach's system of

teaching to read with me when I go on these trips. In one Christian home I had an experience I shall never forget. The girl, 14, the father and mother, devout Christian soul-winners, hung upon a chair while the little blond-headed son knelt and sorted out letters to form words so that father and mother might learn to read the Word. This lesson lasted for three straight hours.

I have heard children praying with intense earnestness, in these mountain homes, and my heart was thrilled. The going is not at all easy over these steep, stoney mountain trails, but what a reward it is—not meeting the multitude in the churches, but seeing results of hand picked fruit. Such was the ministry of the Master—from person to person. We as preachers have been so mass conscious that we have lost touch with the individual.

I have had occasion during these weeks to spend hours in the saddle going from cabin to cabin high in the Cuban hills. My heart has been appalled at the need—need of food. There were little children with beautiful features but pinched by malnutrition. I have ridden at mid-day up to the doors of these cabins and have seen upon the table sometimes only ground corn, dry and tasteless, or yuca, a tropical tuber almost pure starch. But the saddest fact is that they have never heard of the Bread of Life, the Saviour who came so long ago. In my sadness at the impoverished living, I have rejoiced in being the first to tell them the glad story of redeeming grace, of treasures untold, until it is all I can do to come back to the comfort and pleasant surrounding of my own home at the mission school. My heart has desired to reach those who

have never heard so much. I am mapping out sections of all the Province. Since writing to you last I have made three trips, in these out of the way places.

The man who came to be our school cook was born on the coast where we have never entered, simply because we did not have the workers. This man, when at the age of two years, moved with the family to the Province of Las Villas. For 28 years contact was lost with the home folk. The longing of this humble Christian was to see if his relatives were alive and if they knew the Gospel. This was a real opportunity that I could not miss, so we arranged for one of our faithful Christians who knew something of the mountain trails to meet us with horses. We rode into the pine covered hills until there burst upon our sight the immense Atlantic Ocean. Winding our way down into valley, thickly populated, where a missionary had never gone, and after four hours we found the uncle and a large family of grown sons. They heard for the first time the story of salvation. Their interest was a thrill to our hearts. We were the first to arrive with the Word of God. They were so poor that I bought fish as the fishermen came in with their boats to have something to eat.

The military supervision was so strict that more than four people were not permitted to meet together, so for the moment a preaching service was out of the question. Personal work from home to home was the order.

I found the bus could make it over the roads so we planned to return. The next week I went in on horseback and while going in, found another valley of precious people; some of them relatives of our Christians. I told these I would be back. When I arrived in the fishing village of El Barraco, news came from the military officer in charge that he was my friend and I could have a service when and where I desired. The next day the bus came in and imagine my surprise when Tommy rushed out to pull me off the horse. The dear folk in East Nashville Church had made it possible for him to be with us a short time and we are grateful to them.

That afternoon we had the first evangelical service in that village. Rough fishermen and their families stood, greatly moved, as Mrs. Willey spoke to them on a text they heard for the first time in their lives, John 3:16. When we asked them if they wanted us to return, one big fisherman said, "Prob-

(Continued on following page)



## FOREIGN MISSIONS

(Continued from preceding page)

ably it is too late for us, but you are in time for our children."

In this statement so well put, there is a tragic fact. "Too late for us, in time for our children." The children, great numbers under foot all about, certainly shall be the net to reach these sun-bronzed sons of the nets. It is more than we can do to wait to place benches and lights. The old uncle who sits with consuming interest, took me in to an

immense room and said, "You can have this room for services."

I could go on and on telling you of such experiences. What I personally have experienced in these past weeks, and during this summer, our preacher boys are knowing year in and out. Pray for them daily that the Holy Spirit shall completely possess their lives, and make them flaming evangelists, that the fire and passion "to go out in the highways and hedges" shall never be dimmed until the task is done.

With warmest Christian love and gratitude to each of you who share with us in this great responsibility.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

### French Broad Convention

The French Broad Woman's Auxiliary Convention was held at the Canton, North Carolina, Church, September 20, 1953. The program was given by the Canton Church.

Officers were elected as follows: President, Mrs. Bynum Lance; Vice President, Mrs. P. E. Morgan; Secretary and Treasurer, Mrs. Francis Foster.

Reports were read and an offering taken for Mrs. Josephine Stephenson.

The next meeting will be held at the Swannanoa Church, beginning at 2:00 p. m., Saturday before the 3rd Sunday in February, 1954, and continuing through the evening service.

Meeting was adjourned by Rev. Milton Hollifield, pastor.

MRS. BYNUM LANCE, *President*

### Sixth Anniversary

The Woman's Auxiliary of Shady Grove Free Will Baptist Church, Durham County, North Carolina, observed its sixth anniversary Thursday night, October 1, at the Fellowship House, with fifteen members present. The meeting opened by singing, "More Love To Thee." Prayer was offered by Mrs. Dwight Ferrell. Mrs. William Phipps gave a devotional message on "Consecration."

The President, Mrs. Dock Hoyle, presided over the meeting. Reports were

made of the sick visits made, cards sent out, flowers, gifts, and trays carried to the sick. The Auxiliary voted to send offerings to Superannuation and the Western Convention. Delegates will attend the convention at Kenly, North Carolina.

Gifts were sent to four aged ministers during the month. Mrs. J. R. Hildebron discussed "Stewardship." The benediction was offered by Mrs. Joe Haas.

MRS. E. P. HILDEBRON,  
*Publicity Chairman*

### Georgia Convention

The annual meeting of the Georgia Woman's Auxiliary District Convention was held Tuesday, September 29, with the Bellview Church, Colquitt, Georgia. The meeting was called to order by the president, Mrs. B. W. Clenney.

There were four churches represented: Bellview, Hebrew, New Salem, and New Home No. 1. Those present were: Mrs. B. W. Clenney, Mrs. A. R. Jones, Mrs. P. E. Middleton, Mrs. W. E. Lane, Mrs. Emmett Houston, Tenella Cleveland, Mrs. Tom Cox, Mrs. J. C. Chapman, Mrs. Effie Kimbell, Mrs. Berta Danelly, Mrs. J. T. Clenney, Mrs. Nettie Clenney, Mrs. Cleveland Cobb, Mrs. Kimbell, Mrs. Mary Brown, Mrs. Lamar Brooks, Mrs. Lewis Williams, Mrs. Edd Hill, Mr. and Mrs. Carter, and Rev. B. W. Clenney. Mrs. Edith D. Shiver, State Auxiliary President, and Mrs. Sallie Woodward of the Patmos Church were guest.

During the day Mrs. Shiver gave many interesting talks on the auxiliary

work and on the Yearbook and Manual of Methods.

The officers for the next year were elected as follows: President, Mrs. B. W. Clenney; Vice-President, Mrs. T. I. Crawford; Youth Chairman, Mrs. A. R. Jones; Study Course Chairman, Mrs. Emmett Houston; Program and Publicity Chairman, Mrs. Edd Hill; Personal Service Chairman, Mrs. Troup Grimes; Enlistment Chairman, Mrs. Counce Sheffield; and Secretary and Treasurer, Mrs. Herbert Riddlehoover.

In the afternoon the Gospelett Quartet composed of Shirley Clenney, Billie Anne Carter, Shelby Jean and Delores Clenney, sang for the group.

The next convention will be held with the Hebrew Church, Tuesday after the fourth Sunday in September, 1954.

Program and Publicity Chairman

### House-Warming

The Woman's Auxiliary of Horse Branch Church, Turbeville, South Carolina, assisted in giving a house-warming for our new parsonage, which was completed recently. The gifts that were brought will be used by the future pastors.

Reverend J. B. Chism who has been our pastor for the past year did much toward helping to build our parsonage. We believe that he cannot be surpassed as a wonderful Christian leader.

MRS. VIRGINIA HOBBY,  
*Corresponding Secretary*

### NEWS NOTES

(Continued from page ten)

#### BLACK JACK HOME-COMING

Home-coming services will be held at Black Jack Church, Pitt County, North Carolina, Sunday, October 18. Reverend J. C. Griffin, a former pastor, will bring the morning message. All other former pastors will be given a place on the program. Lunch will be served on the church grounds. All former pastors, members, and friends are invited to attend.

Revival services will begin at the church on Sunday night and continue for ten days with the services at 11 a. m. and 7:30 p. m. each day. Reverend F. B. Cherry is the pastor.

There is absolutely no situation which the Bible does not cover, either directly or indirectly. Go to your Bible more, and you will need to confer with men less. God knows His business, and also His children, and their direst needs. He will, He *does* provide for us.—*Biblical Digest.*

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The War Against Beverage Alcohol

(Lesson for October 25)

LESSON: Isaiah 5:11-14; Matthew 18:6; Romans 13:11-14; James 4:17.

GOLDEN TEXT: Romans 12:2.

### I. THE HEART OF THE LESSON

Dr. Haywood, in an address before the Evangelical Alliance some years ago, said suggestively enough, "In dealing with drink, the thing most to be feared is that the mass of the people do not fear it. We are used to it. As soldiers in war look on wounds and death until they grow hard of heart, so the people are so familiar with the plague of drunkenness that they do not realize the ruin it is bringing to everything in our civilization that is good."—W. R. Riley.

Isaiah makes it clear that drink is largely responsible for the downfall of Israel. History is filled with the stories of nations who have fallen because of strong drink. Nineveh was captured by the Babylonians and the Medes on the night of a national festival in 607 B. C. King Belshazzar with his lords were feasting with wine and women, and were so drunk that they left the river gates in the city of Babylon wide open. Their kingdom was lost in a night. It has been said that many of our army officers and men were on a drunken spree the night before the Japanese made their sneak attack on Pearl Harbor.—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. God's woe is upon all who follow strong drink regardless of their genealogy, their calling, or their standing (Isaiah 5:11, 12).

2. Captivity is the certain destiny of those who habitually follow the path of drunkenness (Vs. 13).

3. The deceptive joy that comes from following strong drink is next door to hell (Vs. 14).

4. "We cannot make men good by law," but we don't have to license them to do evil.

5. "The armour of light, if you put it on, will shield you from the deeds of darkness" (Romans 13:11, 12).

6. Those who put on the Lord Jesus Christ in word and deed will make no provision for the lusts of the flesh (Vv. 13, 14).

7. To fail to do the things that are right is a sin the same as to do the things that are wrong (James 4:17).—*The Bible Teacher*.

### ADDITIONAL TRUTHS

1. In this war against beverage alcohol we cannot close without mentioning a sure cure and remedy for any one who has been caught in its toils. There is only one sure cure, and that is in the Gospel of our Lord Jesus Christ. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). The Gospel of Christ will do for the needy what others cannot do. The liquor seller will take your money and throw you out on your ear. Society will put you in a prison or institution. The Gospel of Christ, through its agencies, has places where the helpless derelict is welcomed with Christian love and compassion. His physical needs are cared for. Then the story of Christ and His salvation are presented to him and he is urged to accept Him as Lord and Saviour. And we know that multitudes of such have found salvation, liberty and a new life in Him.—*The Bible Expositor*.

2. The biggest cause of national expense next to our defense program is alcohol. We pay the cost of trying to control the business itself (far more than prohibition ever cost), of police, courts, and jails to handle its victims, of losses in money and life from its crimes, of legal proceedings in its divorces and business failures, of state care for its harvest of insane and other unfortunates. The total annual crime bill of our land reaches fifteen to twenty billion dollars a year. We all help to pay this, too, in higher costs of taxes, groceries, clothing, insurance, travel, everything. The dollars that get into liquor and crime begin as honest dollars earned by some workman. Like it or not, you earned some of them. Eliminating the drink business would cut over ten billion from our crime burden.—W. R. King.

3. Therefore to him that knoweth to do good, and doeth it not, to them it is sin, verse 17. The person who knows

the good things to do, and then fails to do them is really a poor character. He is unworthy to be called a Christian. To know the right course and then fail to abide by it is a grave sin. For Christians to recognize the enemies of righteousness, and then fail to oppose them means that they are rank sinners. All forms of intemperance should be opposed by every child of God. That is why Paul, and the other apostles were so moved to stand against all forms of evil in the world.—*The Advanced Quarterly* (F. W. B.)

### II. THE LESSON ILLUSTRATED

#### CIGARETTES AND CANCER

Many doctors have expressed concern about the ever increasing toll of life from lung cancer. Few have concerned themselves to expose the real cause. The very suggestion that America's high rate of tobacco consumption could be a large factor is rigidly suppressed by the powerful cigarette manufacturers who are making millions of dollars in profits with every passing year.

Recently a famous surgeon, Dr. Alton Ochner, of New Orleans, discussed the problem of lung cancer in a gathering of doctors at Detroit. He believes the increase in cases of lung cancer is trace-

His warning was as follows: "Every pack-a-day smoker over forty should have a chest X-ray every six months; every pack-a-day man over fifty, every three months."—From the magazine *Time*, October 5, 1951.

#### FACTS TO BE FACED

In studying this subject of temperance or self-control, it is profitable to study and concentrate on one aspect of it for a time. And that is what we are to do today. It is quite a while since we have had a lesson wholly devoted to this subject of the evils of the liquor traffic. It was customary, a few years ago, to have one lesson every quarter given over to this topic. But lately the subject comes up only incidentally. But if we have grown indifferent to this evil and have been less frequently outspoken against it, the liquor trade has not relaxed any in its efforts to force itself upon the public. It never was so widely advertised as it is today. We hear it over the radio at almost any hour of the day or the night. Our most popular weekly and monthly magazines carry full page advertisements of its wares. We have pictures of "men of distinction" recommending certain brands. But we have no pictures of the finished products of the drink habit in

(Continued on page sixteen)



## NOTES and QUOTES

(Continued from page eleven)

ties represented there. People from all nations. Get your Bible and read verses 9, 10, 11. Verse 12 says, "And they were all amazed, and were in doubt, saying one to another, What meaneth this?" These people though they heard and understood what was being said, but they did not know the meaning. But Peter knew; he had the answer. Read Acts 2:14-21 for the answer given by Peter. It meant that the Holy Ghost had come to stay until the church is caught up and then he will go with the church.

## The Truth About Beer

(Continued from page four)

This Philistinism, Professor Friedrich Reintzer, Director of the Royal Polytechnic, Graz, Austria, believed might be in part due to the hops in beer. From the female blossom of the hops is derived a narcotic, bitter-tasting, sticky substance which forms the active element of the hasheesh derived from Indian hemp. This theory must be regarded as suggestive only, but there is no doubt that beer does have a stupefying effect.

*The reason, and the only reason, some young people think "beer is good for you," is that the men who make the beer want to sell it. From this traffic they pile up enormous fortunes and fill the police courts with drunks.*

—The Voice.

## Which Cause Was Helped?

(Continued from page five)

dragged from the road. Two citizens granted the use of their trailer and truck and the truck's owner volunteered to drive the meaningful array himself. Selected by Mrs. W. L. Nobles, Ayden, N. C.

## St. Claire Bible Class

(Continued from page fifteen)

their poverty, rags, delirium, misery, and crime. To see them we must go to the jails, poorhouses, and to the mental institutions. And while the liquor trade is spending millions on propaganda, there has been a retreat of the temperance forces. They are not opposing this evil with old time vim and courage. The

church in many instances is being muzzled. In some cases the pastors are not permitted to speak against the liquor trade. There are so many in the audience who are friendly to it and they exert pressure. We read lately of a great church convention in a western city. And while there the visiting bishops were dined, and presumably wine, by a brewer. No wonder that the liquor consumption increased three times during the last eighteen years, and it is liable to keep on!—Selected.

## I Am Your Church Paper

(Continued from page three)

testants must get down to business if we are to catch up!

It is my sincere hope that pastors will consider me their assistant. I want to be a real help to them, faithfully visiting their entire membership every week, thereby furnishing them a well-informed, loyal constituency.

Reader Friend, I am your church paper. My constant desire is to be of greatest service possible to you, to my denomination, to God. You can help me better to fulfill my task. Here is how:

1. By sending my editor names and addresses of friends you think would enjoy my coming into their homes too. He will then send me to them free for a week or two, with hopes that they will invite me to be a regular visitor.

2. By securing some new subscriptions.

3. By recommending the "budget subscription plan" to your church if it has not already adopted it.

4. By remembering the mission of your church paper in prayer as you remember your pastor and the missionaries.

By doing these things NOW you will help make Protestant Press Month of 1953 the most successful ever for the evangelical press of America. And you will definitely further the cause of Christ.

Thank you for "listening" to me. God bless you.

Some Christians make a great ado over their church denomination. And yet, when we get to Glory, we will not be wearing any denominational labels; in fact, we may not even remember which church we belonged to when we get a glimpse of our lovely Lord Jesus!—R.J.W.

## Does God Answer?

MAUD (REYNOLDS) DEAN

Does God answer, when you pray each prayer,  
Or does it seem sometimes, he is not there?  
Do you say, "Dear Father, thy will be done,"  
Just as was spoken in the garden, by his own Son?

Sometimes we are not patient enough to wait on God,

Then loose our faith and go on down life's road;

Saying no use to pray, God will not answer prayer,

But if we wait on him, he will be there.

Sometimes, God tries our faith that we may win,

And learn to trust his love till life shall end;  
His will be done, is all we should desire,

Then answer to our prayers will come like flames of fire.

Let's not get over anxious and go beyond control,

Because we may displease him and loose our soul.

If in his will we go to him in humble prayer,  
We'll learn, that in due time, God will be there.

## Our Father Which Art In Heaven

LEUREAU DOUTHITT CAMPBELL

I remember when I was a child  
The love my parents showed,  
Giving me comfort through childhood ills  
And heeding my childish woes.

Often times I've climbed the hills  
That were for me too steep,  
Had not my daddy held my hand  
Supporting my stumbling feet.

The times I've climbed the mulberry tree  
And dizzy from the height as I looked around,  
Called for daddy's arms of love about me  
And his strength to come and help me down.

When childhood trouble came my way,  
Things I could not understand;  
Buried my face in mother's apron  
Knowing she'd lend a helping hand.

And as I walk the Christian way,  
I find I'm still a child;  
I ask for God's hand to guide me upward  
To clear the path that's rough and wild.

And oft when from life's mulberry trees  
I know not how to leap;  
I feel God's arm of love about me,  
Guiding my erring feet.

And as life's troubles choke my heart  
My tears I cannot hide,  
I find God has an apron too—  
And comfort waits inside.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, OCTOBER 21, 1953

Duke University Library  
OCT 21 1953  
Durham, N.C.



THE GOOD SHEPHERD

## **In This Issue**

THE THOUGHT LIFE OF A CHRISTIAN	Page 3	GRACE AND BAPTISM	Page 5
THE SECOND COMING OF CHRIST	Page 4	NEWS NOTES	Page 6



## WE WONDER

We believe in a God-called, Spirit-led ministry. If one is not called of God, he had better not enter the ministry. On the other hand, if one is called of God, he had better not delay. To be called of God is a gracious opportunity and a bounden responsibility.

God not only calls men to the ministry, but he also calls to a definite task. God calls some to be evangelists, some to be pastors, some to be teachers, and some to be missionaries. Furthermore, God calls his servants to a particular field. Does not God often direct missionaries to a particular field, such as Cuba, India or Japan? Does not God often direct pastors into a certain church?

But the thing that bothers us is this—why does God never call anyone to our small, weak churches? One never hears a young person who is preparing himself for service say that he feels called of God to minister to the weak out-of-the-way place here in the homeland. The missions field—yes; evangelism—yes; the city pastorate—yes; the rural pastorate—yes; but the small weak place that cannot support a pastor—no!

Why is it that one who is prepared will go to the mission field, live sacrificially, and do all kind of menial tasks to support himself and his work, but the same worker thinks it a disgrace to accept a small, weak work here at home and have to take a job to support himself?

Is it that God does not consider these weak out-of-the-way places important; and, therefore does not call any one to them?

Is it that a few Christians living in an isolated place do not deserve the gospel because they are not able to support a worker?

We believe that our weak, out-of-the-way places are important, and that God does call men to them. Youth does not volunteer for these places, not because they are not willing to live sacrificially; but because the task has not been dramatized as has been the work of the foreign missionary, the evangelist, the teacher, or the pastor. We feel that more emphasis should be placed upon a call to the weak, small community.

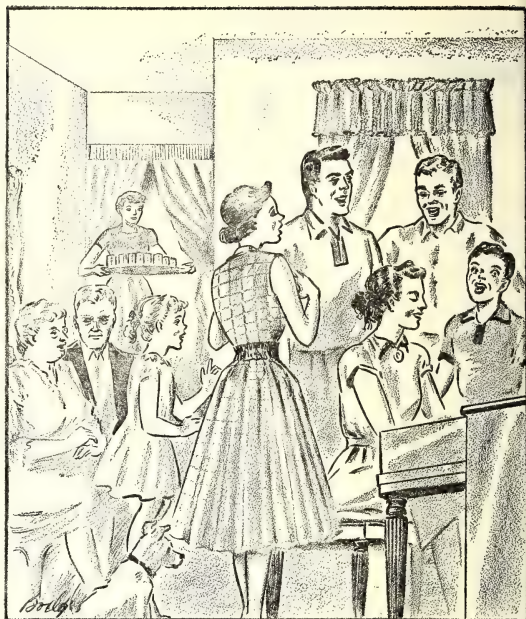
[●]

Dr. Leon Tucker says: "The Bible is supernatural in origin, Divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, and personal in application.

"Apart from the Bible we can know nothing of Christ. Apart from Christ we can know nothing of the Bible. They are both concealed until by the other revealed."

[●]

To be Scriptural without being spiritual is to be *un*-scriptural: to seek to be spiritual without being in harmony with the Scriptures is to ignore God's emphasis on His written words. It is blessed to realize the link of the Lord and His words in John 15.—*Thoughts from the Word of God.*



Home Can Be An Attraction

## The Mail Box

### GRATEFUL FOR LITERATURE IMPROVEMENT

"The Cedar Springs Free Will Baptist Sunday School is very grateful for the improvement in the literature.

"The pictures on the quarterlies are very pretty and inspiring.

"We are all enjoying these quarterlies very much. The quarterlies in the past have been very good, but these one makes a great impression."—Pat Tolar, Jakin, Ga.

[●]

### ENJOYS THE PAPER

"I enjoy THE FREE WILL BAPTIST very much. I have been wanting to write you for some time now to tell you. I am attending Asbury College and am for all practical purposes completely removed from our work; so the paper keeps me posted on many of the things going on."—Rev. Willard Wilcox, Asbury College, Wilmore, Ky.

VOLUME 68

NUMBER 41

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The THOUGHT LIFE of A CHRISTIAN

**ONE** of the most important truths concerning human character building was spoken in passing by Solomon in Proverbs 23:7: "As he thinketh in his heart, so is he." The thoughts of our mind are like building blocks with which we build our character. If a person permits himself to think often of evil, he will soon be doing evil acts, falling into evil habits, and finally living an evil life. Pure and good thoughts ennoble the character, uplift the mind, and even exercise a wholesome influence upon the body itself, but evil thoughts have a directly opposite power.

Jesus had this in mind when He said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Then Jesus went further to explain His meaning: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

Every deed that a man performs is born first in his thought life. Most deeds are not brought to birth with a sudden impulse, but lie rooted in many repeated thoughts. This is particularly true with evil deeds. No man sins suddenly. The sin must first be conceived in his mind, and by a series of evil thoughts the natural repugnance to the deed, the strivings of conscience and training, the influences of the Holy Spirit and of good friends, are all overcome until the evil thought drives the inner thought on to become an outward deed.

HART R. ARMSTRONG

The guarding of the thought life is a matter, then, of utmost importance. Every evil thought is a dangerous thing. It carries with it the seeds of evil, the promise of ugly growth which if not rooted out will bring forth a character of weakness and sin. Satan sees to it that evil thoughts are constantly knocking at the door of our consciousness. We must

message. Daily the modern mind is besieged by clamoring insistent thoughts. The huge trade in modern magazines is a witness to the power of printed thought. Never in history has there been such a barrage of ideas hurled upon the minds of men.

The sad part of the whole picture is the fact that so much of our modern reading is filled with corrupt, debasing, and unwholesome ideas. The material which comes in our reading materials could very well be compared to food which we eat. Some food is wholesome, filled with body-building minerals and vitamins; other food is pleasant but somewhat useless being filled with starches and sugars which only go to fat and add nothing to the body's well being; other food may be positively harmful and dangerous; and of course it is possible for the human body to indulge in actual poisonous things such as alcohol and nicotine. The things you



DANGER! Mental Poison

persistently avoid them, refuse them entrance to our thinking, thrust them out if they gain admittance. Once permitted, they will bring others like them and will never be satisfied until they have mastered us and completely possessed our whole being.

One of the greatest sources of thoughts come through our reading. Most every person today reads constantly, avidly. The modern mind is ever seeking new thoughts, and our world is filled with material to read, things which are forced upon us in our every waking moment. Advertising has seized upon the hunger of the mind for reading and fills the highways, the billboards, the sides of buildings, the cards in the trains and streets cars or buses, the pages of our newspapers and magazines with its

read are like that: wholesome Christian literature will build the soul and fill the life with things which minister to character and holiness; popular reading only tickles the fancy and adds little to the character and understanding; and there is much on the newsstands today that is positively evil and harmful to the inner life. Reading the trashy and sinful magazines or novels of the day fill the life with mental and spiritual poison, placing thoughts and desires in the mind that lead to awful sins and evil deeds. The person who carries these lewd and suggestive publications home for reading might just as well buy a bottle of poison at the drug store and take it home for a nip after dinner. He is doing to his mental and spiritual life exactly what

(Continued on page fifteen)



# The Second Coming of CHRIST

**I** HAVE chosen for my subject one of the greatest doctrines of the Bible and yet one of which there are many opinions as to the different phases which I shall briefly discuss in this message. Our Scripture lesson is found in the fourth chapter of I Thessalonians, verses 13-18. The prophets of the Old Testament saw just such a time as we are going to discuss. Jesus himself in the 14th chapter of John gave testimony concerning his second coming; he said, "If I go away, I will come again." His going is one of the most established facts in the Bible. Not only did Jesus give testimony concerning this matter, but we find in Acts 1:10-11 that heavenly beings gave witness of his second coming. As Jesus went up into the clouds and as the disciples gazed after him, two men in white appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Not only these gave witness to his coming, but all the apostles gave testimony to the fact that he was coming again. Space will not permit me to give the individual testimony of each of them.

Let us consider briefly the testimony of Paul in our lesson. In this passage of Scripture we find what is generally known as the rapture or the taking out of the church from this world. Notice that this passage speaks only of saved people, the dead in Christ, those who have died in faith, and those that are living in him. Notice particularly verse seventeen where the "going up" is spoken of. The Lord does not return to the earth at this time. The Bible speaks of him returning to the earth which we will find later. Here we find the church going to meet him in the air. This phase of his coming is what is

known as the initial coming or the first stage of his coming.

At the time of the taking out of the church will be the beginning of the great tribulation which is so vividly portrayed in Revelation four through nineteen. It has been the conception of many, and even of myself for a long time, that there was going to be a general resurrection and a general judgment. But after studying the Scriptures concerning the second coming of Christ, I find that God has a calendar and a timetable of the various events taking place. If the post millennial was true,

•  
REV. WINSTON SWEENEY  
•

where then do we find time for the many events that are mentioned in the Bible, some of which I will mention in this message?

While the great tribulation is going on, someone will ask where then is the church? For the answer turn to 2 Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The third chapter of 1 Corinthians pictures what actually happens at this judgment. This is the judgment of the believers, the time of revealing, and the time the works of the church will be tried with fire of God.

Where do we find the next church? Turn to Revelation 19:7 and begin to read. Here we find the marriage supper of the Lamb taking place. Who is the Lamb? No one but Jesus Christ the Son of God. Who is the bride? The called out, raptured, glorified church; the church which he purchased with his own

precious blood. Just as Joseph was rejected by his brethren and sold into Egypt and there took for himself a Gentile bride, so was Jesus Christ rejected by his own and he turned unto the Gentiles.

We find here a bride arrayed in fine, white linens for righteousness which is none other than the imputed righteousness of the bridegroom. His blood washes whiter than snow. Praise his wonderful name for that time is coming when the bride and bridegroom will take their vows yonder in heaven. A general resurrection and a general judgment takes this blessed event out of the picture. But I say again, God has a timetable for all things.

We pass from this scene to verse eleven of the same chapter where we see the heavens open and Jesus Christ, the Hope of Glory, comes riding out of the clouds with his great army which is none other than the resurrected, raptured, glorified church. In verse fourteen again we see the fine, white linens. I have never been able to ride a horse very good, but then I will be able to ride with the best of them. At this moment we find the King of kings coming to rule with a rod of iron, and to make war against the kings of the earth, and establish a reign of righteousness. This is also pictured beautifully in the fourteenth chapter of Zechariah. This is an event that all the prophets of old spoke about and longed for, the time when the Lord would have an earthly kingdom. The Lord coming out of the clouds with his army is what is known as the second or last stage of his second coming. In the first stage he only came in the air, but this time he sets foot upon this earth, and I believe a careful study will show that this will be Mount Olivet. This reign is pictured in Revelation 20:1-6.

Let us notice that the Devil is going to be chained during this time. Some have said that the church age is the millennium. Well the Devil surely must have a long chain. The Bible says that for this period the Devil will not be able to deceive the nations until this time of one thousand years have expired. And notice that verse five says this is the first resurrection. We conclude and believe that this resurrection begins at the rapture or taking out of the church and ends at this point. The Bible says that those who have been resurrected up to this time compose the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, ..." (Revelation 20:6). I want to be in that first resurrection, don't you?

After this millennial kingdom we see

the Devil being loosed just for a little season in which he gathers all the nations for a final try to overthrow the forces of almighty God. But in verses seven through ten we see the ultimate victory over the Devil and his cohorts. Then we have the second resurrection and the final judgment of wicked men. At this point we believe that the dead spoken of are all the unsaved dead of the ages who have rejected the mercies of God toward them. Here they stand before God waiting for this word, "De-

part." You will notice the sea gives up the dead which was in it and death and hell delivers up the dead which was in them. This is the second resurrection in which all the wicked are raised to stand trial. My friends, this is the final consummation of the day of the Lord which begins at the rapture of the church.

After a picture like this we see in the twenty-first chapter of Revelation a home for the righteousness making its appearance. I think it is most fitting

after a dark picture as pictured above that God show something to brighten the scene. In this chapter we see John's view of heaven.

It has not been the purpose in this message to answer all the arguments against this blessed pre-millennial doctrine of the second coming of Christ, but it has been with a prayer in my heart that someone will be helped who needs help. In closing we say with the Apostle John, "Even so come Lord Jesus."

# GRACE and BAPTISM

**I** HAVE been asked on so many occasions, "Is baptism essential for salvation?" I have always replied, "No."

Salvation does not come by water baptism. In the second chapter of Ephesians, verse 8, we find "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The tenth verse reads, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." There is no such thing as a man being saved separate and apart from the grace of God.

No person has ever done anything since Christ came into the world to cause Christ to shed his precious blood for our sins, but we read from Ephesians 2:4, "But God, who is rich in mercy, for his great love wherewith he loved us," not that we loved him first, but that he loved us first. "For by grace are ye saved through faith . . ." It is impossible to separate grace from faith. It is not that Christ had faith in us, but that we had faith in Christ. Grace is an extended term of mercy. We prove this by James 2:17-18, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:8-9). There is a tradition that says by grace are ye saved plus nothing and they always leave off the word through faith. We go back into the Old Testament Scripture that it was by faith in God that Noah built the ark.

•  
REV. W. A. DALE  
•

It was also by faith that Moses led the children of Israel through the wilderness. It was by faith that Abraham offered up his son, Isaac, as a sacrifice. In each of these instances we see works and faith working together.

Now we come to the subject of water baptism. Is it essential for salvation? I would say no, not for salvation, but essential to salvation because we have accepted Christ's plan of salvation and we have been born of the Spirit. I want to say here that there is something about being born of the Spirit that no man can understand. John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Now baptism is essential to obedience and obedience is essential to salvation. It is an act of righteousness not that we died for Christ, but Christ died for us. When Christ was baptized in the river of Jordan by John it seems as if John did not feel worthy of baptizing Christ.

Now Jesus himself did not have to be baptized to be saved because he was the Saviour of the world, but he did it because it was a righteous act. John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." Then we go to Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Now if baptism is not essential to salvation, then the teachings to observe all things whatsoever I have commanded you is not essential.

I do not believe that baptism by its self has ever saved a soul, but it is an answer of good conscience toward God, and it is the works of faith that we have in the Lord Jesus Christ. There was something about the baptism of Christ that never happened to any other man; that was the Spirit of God coming down from heaven and lighting upon his head, and a voice spoke and said, "This is my beloved Son." This voice that spoke was to do away with all of the doubt and to establish the fact that he was the Christ, because the voice came from heaven.

Mark 16:15-16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." So we see here that belief commanded first by the teaching of the word of God. Baptism is not worth anything separate and apart from the grace of God. It is not by our own good works that we are saved, but it is by our own works that we accept the plan of salvation given unto us.

I was asked the question, "Was the thief on the cross saved?" I said my understanding of the Bible is that he was saved. Then the question was asked, "Was he baptized?" I said we have no record of it. "Where was Jesus?" Jesus at this time was on the cross, he had not yet shed his blood and his work had not

(Continued on page fifteen)



# NEWS NOTES

## COREPOINT OBSERVES HOME-COMING

The annual home-coming at Corepoint Chapel Church, Corepoint, North Carolina, will be observed Sunday, October 25. All former pastors, members, and friends are invited.

The regular fall revival will begin on that day and continue for one week. Rev. Carson Blanton, Superintendent of Union Missions, Inc., Roanoke Rapids, North Carolina, will be the evangelist, assisted by the pastor, Rev. Graham Lane. The public is cordially invited to attend these services.

## CHILDREN'S HOME NEEDS SUPT.

There is an immediate opening for a man and his wife at the Free Will Baptist Children's Home in South Carolina as superintendent. In order to qualify for the job you must be a Christian, be able to meet the public, able to handle fifty children properly, and able to handle the finances of the Home.

Any party interested write Mr. R. C. Baggett, Manning, South Carolina.

## ALABAMA STATE ASSOCIATION MEETS

The Alabama State Association of Free Will Baptists will meet with the Winfield, Alabama, Church, November 5, 6, and 7, 1953. The following program has been arranged:

Theme: "The Church and How I Fit Into It."

### MORNING SERVICE, NOVEMBER 5

- 9:40—Devotion, Rev. A. L. Warren
- 10:10—The Pastor and How He Fits Into The Program of the Church, Rev. J. B. Bloss
- 10:35—The Evangelist and How He Fits Into The Program of the Church, Rev. J. M. Dutton
- 11:00—Message, Rev. Lester Jones
- 12:00—Lunch and Fellowship

### AFTERNOON SERVICE

- 1:00—Devotional, Rev. G. O. Parker
- 1:20—The Deacon and How He Fits Into The Program of the Church, Rev. Grady Palmer
- 1:45—The Lay Member and How He Fits Into The Program of the Church, Rev. A. J. Lambert

- 2:10—The Clerk and Treasurer and How They Fit Into the Program of the Church, Rev. Ledlow
- 2:35—Short Talks by Visitors
- 3:30—Adjourn

### EVENING SERVICE

- 7:00—Devotional, Rev. R. K. Franklin
  - 7:30—Message, Rev. I. C. Johnson
- ### MORNING SERVICE, NOVEMBER 6
- 8:30—Devotional, Rev. T. L. Walker
  - 9:00—Welcome Address, Local Church
  - 9:10—Response, Rev. E. W. Graves
  - 9:20—Seating of Standing Delegates
  - 9:35—Report of Credential Committee
  - 9:50—Reading of Letters and Seating of Delegates
  - 10:15—Recognition of Visitors
  - 10:25—Report of Children's Home, Rev. W. H. Ryland
  - 11:00—Song Service
  - 11:15—Message, Rev. Damon C. Dodd
  - 12:00—Lunch and Fellowship

### AFTERNOON SERVICE

- 1:00—Devotional, Rev. Virgil Collins
- 1:20—Report of National Association, Rev. D. C. Dodd
- 1:40—Partial Report of Business Committee
- 2:00—Report of Home Mission Board Secretary
- 2:10—Report of Superannuation Secretary and Treasurer
- 2:20—Talk on Superannuation, Rev. C. A. Huckaby
- 2:40—Unified Program, Report by Secretary
- 3:00—Moderator's Message
- 3:20—Report of Executive Committee
- 3:45—Report of Home Mission Board, Chairman

### EVENING SERVICE

- 7:00—Devotional

## COMING EVENTS

- October 1-31—Protestant Press Month
- October 30-31—Florida State Association
- October 31—Reformation Day
- November 3—Election Day
- November 5-6-7—Alabama State Association
- November 6—World Community Day
- November 11—Armistice Day
- November 22—Thanksgiving Sunday
- November 26—Thanksgiving Day
- December 13—Universal Bible Sunday
- December 20—Christmas Sunday
- December 25—Christmas Day

7:30—Message, Rev. Raymond Riggs

### MORNING SERVICE, NOVEMBER 7

- 8:30—Devotional, Rev. N. A. Patterson
- 9:00—Report of Auditing Board
- 9:20—A State Youth Camp, Rev. Charles Hollingshead
- 9:40—Reports of Sunday School, League, and Woman's Auxiliary Conventions, Rev. R. P. Ritch
- 10:00—Appointment of Delegates
- 10:20—Final Report of Business Committee
- 11:00—Closing Message, Rev. Louie Bates
- 12:00—Adjourn

Note: Due to the fact that the Brewton Church has been destroyed by fire, the Alabama State Association will assemble at the Winfield Church.

## REVIVAL AT SIDNEY

On Monday night, September 21, a revival began at Sidney Church, Beaufort County, North Carolina, with Rev. Ronald Creech as the evangelist. The meeting was brought to a close Wednesday evening, September 30.

On the following Thursday evening Rev. Ralph Osborne, pastor, baptized seventeen converts of the meeting.

This meeting proved to be very successful in answer to the many prayers offered on behalf of the revival. The church thanks God for young Christian preachers such as Mr. Creech and pray God's blessings upon him and his family.

## N. C. ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports as follows for the month of September. Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Wednesday, September 30, will appear in the October report.

### GENERAL FUND

Western Conference .....	\$ 515.13
Eastern Conference .....	1,836.55
Central Conference .....	719.21
Albamarle Conference .....	25.30
French Broad Association .....	53.31
Cape Fear Conference .....	126.50
Jack's Creek Association .....	221.61
Piedmont Association .....	56.45
Pee Dee Association .....	91.00
Rockfish Conference .....	22.00
Miscellaneous .....	5,200.63

### CLOTHING FUND

Western Conference .....	\$ 170.00
Eastern Conference .....	350.00
Central Conference .....	160.00
Cape Fear Conference .....	115.00

Albamarle Conference .....	80.00
CHAPEL FUND .....	
Eastern Conference .....	32.91
MUSIC FUND .....	
Central Conference .....	\$ 9.24
ALBEMARLE COTTAGE FUND .....	
Albamarle Conference .....	\$ 528.26
GRAND TOTALS .....	
General Fund .....	\$ 8,867.69
Clothing Fund .....	875.00
Music Fund .....	9.24
Chapel Fund .....	32.91
Albamarle Cottage Fund .....	528.26
Total .....	\$10,313.10

## HOME-COMING AND REVIVAL

Rev. Luther E. Gibson, Tupelo, Mississippi, began a revival in the Fairmount Park Church, Norfolk, Virginia, October 18 continuing through November 1.

Sunday, October 25, the church will observe its annual home-coming. Also on this date the church will celebrate its tenth anniversary and the eighth anniversary with the present pastor, Rev. W. A. Hales. An all day service has been planned with a picnic lunch served on the church grounds. All former pastors, members, and friends are cordially invited to attend these services.

## PROTESTANT SEMINARY INSTRUCTORS CALL CHAPLAINCY STRATEGIC OPPORTUNITY FOR MINISTERS

The military chaplaincy is described as a "strategic opportunity for a spiritual ministry" in a special statement issued by eight Protestant seminary instructors, all World War II chaplains, following a recent conference in the Office of the Chief of Army Chaplains in Washington, D. C.

The group, in a thoughtful statement, "respectfully" suggested to all Protestant seminaries, ministerial students, and pastors:

"1-That the military chaplaincy be considered as a strategic opportunity for a spiritual ministry;

"2-That a pastor's responsibility to serve military personnel and their families receive renewed emphasis;

"3-That earnest consideration be given to the initiation of courses of orientation for prospective chaplains by qualified and experienced instructors in our seminaries, and

"4-That we reaffirm to our nation our complete dependence upon God as revealed in the person and work of our Lord Jesus Christ."

Those attending the conference included the Reverend Taylor C. Smith, Southern Baptist Seminary, Louisville, Kentucky; the Reverend S. E. Anderson,

North Baptist Seminary, Chicago, Illinois; the Reverend Jack W. Manning, Golden Gate Baptist Theological Seminary, Berkeley, California; the Reverend William S. LaSor, Fuller Theological Seminary, Pasadena, California; the Reverend William T. Paden, The Theological Seminary, Dubuque, Iowa; the Reverend Raymond O. Feather, Southwestern Baptist Theological Seminary, Fort Worth, Texas; the Reverend George S. Hixson, Central Baptist Theological Seminary, Kansas City, Kansas; and the Reverend Rudolf A. Renfer, Dallas Theological Seminary, Dallas, Texas.

## THE ROYAL BOOK

An Oxford Bible, printed and bound just for the one great occasion, was the official Bible upon which Queen Elizabeth II took the oath at the coronation ceremony in London's Westminster Abbey on June 2. It was published by Oxford University Press at Oxford University. The text is the Authorized King James Version.

The Queen's Bible was bound in scarlet Niger morocco, with a white leather panel on the front. It is one of an edition of only twenty-five copies. The other twenty-four will be bound in a slightly different style. They will be placed on sale this summer, but no more than seven of the copies will be available in the United States. No price has yet been set, but it is expected that it will be in the neighborhood of \$500 per copy. Later an edition of 1,500 copies of this Bible will be available, printed on different paper and bound in a somewhat less luxurious style.

## CAPE FEAR CONFERENCE

The Cape Fear Conference of North Carolina will hold its 1953 session with Lee's Chapel Church, Smithfield, October 29 and 30. The program is as follows:

### MORNING SESSION, OCT. 29

10:00—Song Service, Congregation  
—Worship Services, Rev. Herman Hersay

—Welcome Address, H. T. Hinson  
—Response, Owen Thomas

10:40—Enrollment of Officers, Standing Board, Delegates, and Visitors

11:00—Worship Music

11:20—Introductory Sermon, Rev. J. R. Davidson

12:00—Recess for Dinner

### AFTERNOON SESSION, OCT. 29

1:30—Worship Service, Rev. W. H. Lancaster

—Recognition of Visiting Ministers and Delegates

—Reports of Churches

—Petitions from Churches Desiring Membership

—Report of Executive Board

—Report of Mission Board

—Report of Temperance and Civic Righteousness Committee, Rev. L. B. Woodall and Rev. C. M. Coates

—Report of Woman's Auxiliary Convention

3:00—Miscellaneous Business

3:30—Adjournment

### MORNING SESSION, OCT. 30

10:00—Worship Service, Rev. H. R. Faircloth

10:15—Reading the Minutes of the Previous Day

—Report of Board of Education

—Report of Orphanage

11:00—Conference Sermon, Rev. W. A. Martin

12:00—Recess for Dinner

### AFTERNOON SESSION, OCT. 30

1:00—Worship Service, Rev. Albert T. Coates

1:15—Reports not Otherwise Specified

—Report of Resolution Committee  
—Report of Treasurer

—Report of Board of Ordination

—Report of State Board of Superannuation and Church Finance Association

2:30—Miscellaneous Business

3:00—Adjournment, Remarks, and Benediction, Rev. L. R. Ennis

Note: The song service during this session will be under the direction of Rev. Earl Glenn.

## KINSTON, N. C., REVIVAL

Rev. W. L. Jernigan, Timmonsville, South Carolina, will begin a revival meeting in the First Free Will Baptist Church, Kinston, North Carolina, October 26, continuing through November 4. Rev. James F. Miller is the pastor.

## HOME-COMING AND REVIVAL

The Juniper Chapel Church, Craven County, North Carolina, will observe its annual home-coming, Sunday, October 25. The public is cordially invited to attend these services, and a special invitation is extended all former pastors to take part in the day's program.

The following Sunday, November 1, the annual fall revival will be held in the church. Your prayers are solicited for this revival.

Rest, sweet rest is only realized by those who have yielded themselves, spirit, soul and body to the control of Him who is all, and in all. He gives rest in turmoil, comfort in sorrow, peace in the midst of distress, and joy under all circumstances.—P.M.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *Is it orthodox or Scriptural for a Free Will Baptist deacon or an elder to act in the capacity of deacons in a Pentecost Holiness Church or to set communion service where there is no organized body with a bunch of people of all faiths?—Elder T. E. Deardeuff, Hulbut, Oklahoma.*

**ANSWER:** The following which appears on page 42 of our national treatise is all I know our national association to say authoritatively on the subject of deacons: "Deacons should possess sound piety, good business capacity, and large benevolence; they should be ordained by prayer and the laying on of hands by the presbytery; they hold office at the pleasure of the church during the maintenance of Christian character, faithful service, and sound doctrine; they assist at baptism and the Lord's Supper, have care of the poor, and conduct religious meetings in the absence of the pastor." Also here are two Scripture passages that give instructions concerning deacons: Acts 6:3, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." I Tim. 3:8-13, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The following passage instructs the church concerning elders in the Bible: Titus 1:5-6, "For this cause left I thee in Crete, that thou shouldst set

in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Other Scriptures concerning church government and its personnel may be found by the use of your concordance or the chain reference in the margin of a reference Bible by beginning with it at either of these passages.

As to my own personal opinion, I should say that the circumstances under which the elder or the deacon you have in mind was serving would determine whether or not he was abusing his office as an ordained officer of an Original Free Will Baptist Church. If in this service he were acting contrary to the wishes of his own local church and thereby stirring up strife or discord in his own local church or if he were doing this in defiance of his local church or regional group's opinion or conviction then I would say that he was in this extra curricular duty over-stepping his rights and in the act disqualifying himself for service in his own church group. In verse 8 of this passage I Tim. 3:8-13 note that a deacon is "not doubletongued" and in verse 10 he is to be "found blameless." Notice these injunctions prohibit a deacon from doing or saying anything that would hinder his influence in the group or sphere of the special service for which he has been ordained. Oft times it is better for an officer of the church such as bishop, pastor, deacon, elder, etc., to limit himself to his own group who have reasons for holding a particular doctrinal view than to act in a larger sphere of service and thereby serve those with a contrary doctrinal outlook. Were one of these officers to find that he could no conscientiously limit his official service to his own group he should be honest enough to submit his credentials to the officials from whence they came and secure credentials from the larger group or the group whose doctrinal thinking is more congenial to his own.

There is the other side to this, however, that of the selfish, meticulous, self-centered attitude an individual or group might take that would handicap one in taking part in the service with another group with whom we have no major doctrinal differences. I feel that one can show extreme narrowness here and thereby hurt the cause of Christ as well as that of the Free Will Baptist denomination; therefore, one should be sane, Scriptural, generous and Christ-like and at the same time keep well informed so as to fulfill in every sense of the word his obligations to the group for whom he has been ordained to serve.

## \$10,000.00 Needed for Superannuation

M. V. AVERY

Free Will Baptist people of North Carolina, I have some very important information and an appeal I would like to pass on to you. Would you mind if I came in for just a moment? "Thanks."

As we, your Board of Superannuation, look back over the past twelve months and think of the splendid cooperation you, as a denomination, have given us in raising funds for retired ministers and ministers' widows, we want to thank each of you for the part you had in this worthy cause. Superannuation as you and I know is a fund to provide assistance for these very worthy people.

We have at present twenty-three ministers who are receiving monthly checks, and twenty-one ministers' widows who are receiving quarterly checks from your Board. I am sure these checks help and are greatly appreciated, but they are far too small to meet the needs of these forgotten people. Many of them are in real need of the necessities of life.

Here is what we, your Board, would like for you, as a church, Sunday school, Ladies Aid, or League to do. Make a special appeal to your members in October as this is Superannuation Month in our United program.

We will have other applications to consider in our December meeting; can we count on you to help meet the needs of these who have served us so well? We have set as a budget \$10,000.00 for this church year or 25 cents per church member. Will you be first to raise your quota? Can you afford to do less?

Send all Superannuation Funds to: Rev. M. L. Johnson, Sims, North Carolina.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

A friend said to me some time ago, "I am not afraid of the devil, or of any thing he can do to me." As for my

part I have never come to the place where I do not fear the subtlety of Satan. This does not mean that I belittle the power of God, or the leadership of the Holy Spirit, in the life of the Christian, "But I fear,

lest by any means, as the serpent beguiled Eve through his subtlety," he may creep into my life in an unguarded moment. Satan, in his power to tempt and destroy, is to be feared, lest we be led by him unawares. Dr. Fred D. Huntington, observes, "Sin besieged the human heart, and carried it, and made its fatal entrance into the world, not as sin, but as the means to the knowledge of good and evil: Satan transformed into an angel of light.

"Satan does not march his victim up to face perdition point-blank. He leads him to it by easy stages, and through a labyrinth that shows no danger. . . . It is gayety, not the grave, that youth is seeking when it steps inside the circle of forbidden pleasure. It is for social cheer, for good companionship, because he would not be morose, because he would scatter his despondency, that the drunkard drinks damnation, not for damnation's sake. A worldly life is begun for the more decent uses that wealth may be put to; but it is followed afterward in servitude to that unscrupulous taskmaster, avarice."

Spurstone was so right when he said, "Satan's promises are like the meat that fowlers set before birds, which is not meant to feed them, but to take them."

Satan is an expert when it comes to using the Holy Scriptures for subtil damning purposes. Shakespeare once wrote:

"The devil can cite Scripture for his purpose.

An evil soul, producing holy witness,  
Is like the villain with a smiling cheek;  
A goodly apple rotten at the heart;  
O, what a goodly outside falsehood hath.

"But then I sigh, and with a piece of Scripture,  
Tell them that God bids us do good for evil.

And thus I clothe my naked villany  
With old odd ends, stolen from holy writ;  
And seem a saint when most I play the devil."

Satan always suits his temptations to the circumstances, and even quotes much Scripture to serve his purposes, as often his servants do.

But not always are his efforts to lead us away from God in the mild and subtil manner. The Apostle, Peter, af-

ter having experienced his power, warned all of us to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8).

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted. . . ."

No true happiness apart from holiness: no holiness apart from Christ.

Joy is the by-product of obedience to God.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column.

Whenever possible the source is given, but this often is not known.—F.B.C.

## GOD-TAUGHT FOLKS

ISAIAH 54:13

### Introduction

The words of our text set forth the possibility that life may be divinely instructed. They set before us the fact that we may walk through a maze of conflicting opinions and religious ideas conscious that we have been taught of God and are in possession of infallible and eternal truth. Apart from this possibility man is at the mercy of the conflicting and confusing guesses of those about him.

### I THE TEACHER—JEHOVAH

A—A teacher of infinite Wisdom.

B—A teacher of infinite Patience.

C—A textbook with a living Quality—the Bible.

D—The method makes use of Holy Spirit.

### II THE PUPILS—THY CHILDREN

A—Folks inside the spiritual family—"thy children."

B—Note the comprehensive reach of the text—"All. . . ."

### III THE RESULTS—PEACE

A—Knowledge of God leads to peace of God.



## Average Preacher Remains Average

In our modest, anxious way we are trying to persuade people to read more books. Business men, especially, too often neglect this great source of creative ideas.

We like the reply made to a fellow preacher by Rev. William Stidger of Boston, known to thousands of people all over the country as Bill Stidger. He's an unusually good writer, a most effective speaker, and a most likeable table or golfing companion.

Once he told an audience of Method-

ist preachers how he stepped up his ministry by reading a book a day. After his talk, up jumped a hard-boiled critic, who said: "So you read a book a day, do you? Well, all I've got to say is the average preacher doesn't read a book a month."

The preacher-critic then sat down and acted as if he had settled something or other. Dr. Stidger then made the humble and modest remark: "That's exactly why he's the average preacher, my brother."—*Shining Lines*.

Cheerfulness greases the axles of the world.

## My Testimony



In 1938, I was living in Tupelo, Mississippi, working as a jewelry repairman for a salary of \$10.00 per week to support my wife and six children. You would not have to stretch your imagination to realize that we had a difficult time. House rent was \$10.00 per month and living expenses were high. In fact, we could hardly meet all our bills.

Then one night in the East Tupelo Church, I heard Rev. M. L. Hollis preach on tithing. As he spoke the conviction that I ought to tithe came upon me. So, not knowing how I would make it, but believing it to be God's will, I started to tithe out of my \$10.00 a week salary.

Soon my salary was raised. God has justified my sacrifice. So I continued to tithe. Then another raise came. I was beginning to realize that we cannot do more for God than he will do for us.

In 1941, I moved to Amory, Mississippi, and began, in partnership with a relative, a small jewelry store. Soon this relative became dissatisfied and I bought his interest in the store.

Through the years, God has blessed me materially, but the greatest blessings that have come to me as a result of my tithing are spiritual. I challenge anyone who wants to be closer to God to manifest your faith and desire by giving Him the tithe.

In 1938, I was a licensed minister, but now I am the pastor of two half-time churches here in Northeast Mississippi. Do pray for me and my work.

Rev. W. O. Knight  
Amory, Mississippi

You'll not understand pain until you understand that life is not a pursuit of happiness, a search for ease, but is a training for greatness.

## THE CHRISTIAN'S CALLING

ISAIAH 22:20-24

### I THE CALL (Vs. 20)

- A—High (Philippians 3:14)
- B—Holy (II Timothy 1:9)
- C—Heavenly (Hebrews 3:1)

### II THE CLOTHING (Vs. 21)

- A—Righteousness (Psalms 132:9)
- B—Redemption (Psalms 132:16)
- C—Resurrection (II Corinthians 5:2)

### III THE STRENGTH (Vs. 21)

- A—Abiding (Isaiah 26:4)
- B—Abundant (Psalms 84:7)
- C—Almighty (Psalms 93:1)

### IV THE COMMISSION

- A—Word (II Corinthians 5:18)
- B—Water (John 4:14)
- C—Wisdom (I Corinthians 1:30)

### V THE RESPONSIBILITY (Vs. 22)

- A—Proclaim (Luke 4:18)
- B—Persuade (II Corinthians 5:11)
- C—Present (Colossians 1:28)

### VI THE REWARD (Vs. 23)

- A—Grace inherited (I Peter 3:7)
- B—Glory incomprehensible (II Corinthians 3:18)
- C—Gladness unspeakable (I Peter 1:8)

—Selected.

# Notes and Quotes



BY J. C. GRIFFIN

## PERFECT PEACE FOR THE CHRISTIAN

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee" (Isa. 26:3).

The Scriptures are full of priceless secrets. This is a secret that every Christian should prize with great confidence. The secret of trusting the Lord brings a secret joy that makes it a pleasure to serve him. Yes, there is a real joy in the heart of the man who has a complete trust in the Lord Jesus. In fact, that is what God wants. God wants our faith to be so great, and of such a secret nature that we can have a perfect communion with the Father. With this perfect trust we can enter into the Holy of Holies and there at the mercy seat get more faith and learn more and more of the secrets that God our Father has for us—his children. The more we go and the more we do, as he lives in us and we live with Christ in God, the greater the pleasure is from day to day. That is why Christians, I mean real Christians, can sing "Everyday With Jesus Is Sweeter Than the Day Before." Only a real-Christian can sing this chorus to the pleasure of God.

## BECAUSE WE LOVE HIM

If we love him, our walk and our service with him will not be drudgery, but will be a pleasure. Even when it is hard, we can keep the secret and toil with great suffering without murmuring or complaining. This secret is so great, as manifested in the life of our Saviour on the cross when out of his loving heart he could say, "Father forgive them, for they know not what they do." The secret of forgiveness is so completely hid from the earthly and even heavenly beings that only the forgiving Lord and the forgiven sinner are in on the secret. "... To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

May we notice again, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee." This is not a promise of free-

dom from sorrow; it is not a promise of success in the business world. It is not a promise of wealth in this world; it is not a promise of unmolesed joy and pleasure; but it is a promise of that inward peace, that peace that passeth understanding. That peace that the world knoweth nothing of and the unsaved cannot know while in the state of sin and unbelief. It is the heart's ease in the breast, with which sorrow itself is a tolerable burden, and without which prosperity itself is a questionable boon. If we are God's true children, then we are in possession of this peace. But there is also a false peace. There is a contentment of a hard indifference. There is a self-complacency of a moral blindness. There is the dull stupefaction of obstinate despair. Such is the peace of a guilty life, but such is not the peace of God. Let us look at the words of this Scripture: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in Thee."

The Christian has a different peace from that which the unsaved has. As stated before there is a false peace, a peace of complacency, and a peace that allures the soul to blindness and finally to hell fire.

The peace of the child of God is that which gives comfort in the time of trouble and suffering. One day while I was in a hospital, they were taking a very old soul, a lady who had her mind stayed on the Lord, to the operating room. She had been suffering for weeks, so it was agreed by the physicians that she had a chance perhaps by a major operation, so she agreed. Before she left the room to go to the operating room, I prayed with her and she said just before going out, "Brother, if I never come out alive, I will be with the Lord, I am not afraid to go." Her peace was that of perfect security. "If I do not see you again here, I shall be with the Lord." The sinner has no such security. He goes through ordeals with much fear of death and in blindness. The Christian, whose mind is stayed on the Lord has a perfect peace and is being kept with absolute assurance that, "... All things work together for good to them that love God..." (Romans 8:28). Christians can meet sufferings, disappointments, failures, persecutions, poverty, criticisms, etc., and say of a truth, "... I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

We need more than everything in the world to learn that we are of very little importance. God can get along without us. There is no man so important that the world would stop functioning if

that man should step aside, regardless of what we think about it. But on the other hand we cannot afford to try to get along without God. The poet has written, "We Need Thee Every Hour." Yes, we might say that we need him every moment. We cannot exist without God's care, we cannot be happy at all without him, and we cannot have life eternal without Christ. We are doomed to an eternal hell fire unless we have the Lord Jesus as our personal Saviour. The only way to secure that peace which comes to the regenerated, born-again, spirit-filled child of God can only come when we put ourselves completely into his hands by faith and realize a truth that our trust is stayed on Christ. I have seen believers smile when death was upon their body. I saw a young woman smile not long ago when she was slipping gradually away from this realm into that above, where her peace cannot be disturbed any more by pain and suffering. It is glorious to be able to say of a truth, my peace is stayed on the Lord Jesus. We can leave as our testimony a blessing to those who are to come after us, when we can say, "Goodnight, son, I will see you in the morning." This is the privilege of every born-again child of God, whose life has been wholly committed to the Lord.

Job had trouble, suffering bodily pains and the vexation of hypocrites who would be comforters. He also suffered the loss of family, sons, daughters, and property, but he could say, "Yea, though he slay me yet will I trust in him" and even go further and say, "Yea, though my skin worms destroy my body yet in my flesh shall I see my Redeemer." Paul the apostle said, "Even in the midst of poverty, persecution and imprisonment, I have learned to be content." Contentment is a result of utmost trust. If our mind is stayed on our goodness, or on our doing the best that we can or of our church membership, even on our water baptism or on the prayers of the pastor or priest, or the work and theology of any man when the hour of suffering, disappointments, persecution, criticisms, and trials come, we will go down under the load of these mighty weights. But if our trust is stayed on the Lord we can surmount every difficulty. We can solve every problem, walk over the hard places in the road, where we expected to tread softly and comfortable, and strengthen up like a trained soldier of the cross and defy every imp of hell and hypocrite of earth with all the enemies that earth and hell can produce and say,

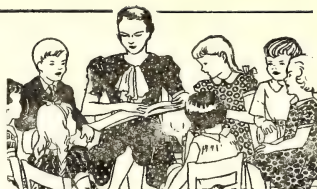
(Continued on page thirteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Modern Good Samaritan

PEARL HOLLOWAY NEILSON

**W**HAT does Miss Persons mean giving a D. P. a part in the play? Bud Bivens stormed as he left the building. "Doesn't she know this is our school?"

"Yeah, that's what I say," Hank Jeffords agreed, kicking the dust with the toe of his shoe. "We don't need folks like him anyway."

"You aren't being very nice," Lucy Meadows accused. "How would you like it if someone acted that way toward you?"

"No danger," Bud assured her. "We're Americans, and stay where we belong."

"He can't even talk United States!" Hank added. "How can he be in a play?"

"That is one way he can learn," Hilda Olson declared. "I remember how it helped when Miss Persons let me have a part right after I came."

"Were you—?" Bud began, and Hilda nodded. "I suppose I wasn't exactly a Displaced Person," she admitted, "but I surely was a stranger, and I couldn't speak English very well."

"Inside, maybe he's just as good as the rest of us," Bob Myers suggested thoughtfully. "Maybe the girls have something after all."

"Don't be a softy," Bud barked. "We want this school to be *ours*, not to belong to anybody who happens to come along."

As the days passed, Hank and Bud stirred up quite a sentiment against Andrea Litzky, the new boy whose father was taking care of Mr. Kellogg's farm, but Miss Persons made no change in her arrangements for the play, and her plans grew more and more interesting.

"This program is different," she explained. "We want to show what America means to us, and what it can mean to other people coming to our country. We are going to have an exhibit of costumes and articles from other countries, and I hope if any of you

have relatives who came from across the ocean, you will ask them to loan things for the exhibit."

"I'm going to wear Grandmother's dress," Hilda beamed, her yellow braids bobbing. "She says she is glad to help. She promised to make some old country cookies for the lunch too."

Andrea said nothing when the others were present, but often he and Miss Persons talked together.

"O. K.," Bud grunted, "let him talk to the teacher if he wants to. She's paid to do it, but he needn't think we want him here."

"I feel sorry for him," Bob confessed, "but there isn't much we can do against Bud and Hank and their gang."

"What are you bringing for the exhibit?" Lucy asked Bud a few days before the program.

"Nothing!" he answered shortly. "We didn't come from any place. We were always here."

"I'm bringing something," Hank boasted. "My grandfather has a very old fiddle. His grandfather played it in Italy. I didn't even know anybody in our family ever came from Italy."

"That's just what I said," Lucy chirped. "All of us have somebody who came from away off, and—"

"You're right, at that," Bob spoke up boldly. "None of us have any right to feel better than anyone else. I'm going to ask Andrea to eat lunch with me today."

Arthur Ericson looked from Bob to the others. "That is a fine thing to do," he told them. "I would call it the Christian thing."

Bud's lips curled scornfully. "Sissies!" he muttered.

Everybody helped trim the schoolhouse for the program. Even Bud climbed ladders and tacked long streamers in place. "Looks fine, doesn't it?" he cried, leaning forward to reach a difficult spot.

Just then Lonnie Steward, the tiniest boy in school, stumbled as he tried to hand Miss Persons the end of a banner, and fell against the ladder, which tipped crazily, making Bud lose his footing. The girls screamed. The boys looked at one another without moving. Only Andrea was calm. Taller than the rest, he

moved quickly, standing directly under Bud, holding his arms out in front of him. Almost at once Arthur followed Andrea's example. One by one the other boys joined the two, standing close together, their arms outstretched so that Bud, falling, struck them instead of the long table covered with exhibits. Even so, he was breathless, but otherwise unhurt.

"That was the quickest thing I ever saw," Miss Persons declared when quiet was restored.

"It was Andrea who did it," Arthur insisted. "At first I couldn't figure out what he was doing, but when I did I wanted to get in and help too."

"Bud sure would have a bump on his noodle if he'd hit that table," Hank laughed shakily.

Bud gazed about him. "Why did you do it?" he asked Andrea suddenly.

"The school is important," the other answered. "You are part of the school."

"But I—I—," Bud stammered. "I haven't been nice to you. I didn't want you in the play. I didn't even want you in school."

"That is nothing," Andrea insisted. "The program would have been spoiled if you had been hurt. The program means much."

"He is just like the Good Samaritan in our Sunday School lesson," Lucy whispered. "Isn't it wonderful?"

Bud was thoughtful a moment, then smiled. "You're bigger than I was," he admitted, "but—let's be friends."

"Sure!" Andrea agreed. "Now let's finish the decorations."—*Juvenile Pleasure*.

### God Takes Care of Me

**W**HEN I was a junior girl, like many of you, I liked very much to read. Really I read much more than my mother thought I should. One evening she said to me:

"Tressie, it is time to go to bed." How I wanted to finish the chapter I was reading! But I knew Mother meant what she told me, so tucking my book under my arm, I promptly went upstairs, all alone, to my room.

I undressed for bed, but how I did want to read a little more. Then I thought, "I'll place the lamp on my bed and lie down and read the rest of the chapter." I did. I do not know whether I finished the chapter or not, for I was so tired that I soon fell asleep, with the lamp still on the bed beside me.

My parents had gone to bed downstairs and were sleeping peacefully, until all at once my mother was awakened by a voice speaking to her:

"Go up to Tressie; she is in great danger."

"This is very strange," thought my mother, "I must have been dreaming." Yet the voice was too distinct to come as the result of a dream. Then she thought of the long flight of steps. My mother was not strong and it was indeed a very rare occasion that ever made her go up those steps.

But again the voice came as distinctly as before. "Go up to Tressie; she is in grave danger." No longer could she stifle this peculiar voice. She awoke my father and told him of this unusual thing.

"You must have been dreaming," was the reply, "our house is well built, and she is upstairs. What could harm her?"

He dismissed the thought from his mind. My mother tried to forget it too, but then the voice again:

"If you do not go at once Tressie is dead."

Immediately my mother got up then, and as fast as her energy would permit, she climbed the stairs. Just as she reached my door she saw the lamp on my bed totter back and forth, and then fall toward me.

Somehow, some way, she dashed forward, and caught the stem of the lamp just in time to keep the oil from running over me. One minute more and I would have been a burning mass of flames.

My mother was filled with thanks to God for warning her of my great danger.

have started the first Free Will Baptist church in Oregon. My husband is deacon and Sunday school superintendent. I am Sunday school teacher and benevolent secretary for our church. We are holding church in a big, double garage on the church property, but hope to start on our building soon."

You may already have this information, but I thought I'd send it on to you in case you do not have it.

We do not know anyone living in Springfield, Oregon, but she said a young couple had been attending the church who told them about us. She failed to give us their names.

We do not know why our support has fallen off so much in recent months, but we are thankful for that which has come.

In His Service,

EDITH and HERBERT PHENICIE

Note: This letter recently came from our missionaries in Cuba—Mr. and Mrs. Herbert Phenicie. They are a great asset to our work there, so please pray the Lord to supply their support.—R.R.

## **-:- Department of Foreign Missions -:-**

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN

242 VICTOR AVENUE

### **The Phenicies Write**

Apartado 27

Pinar del Rio, Cuba

September 15, 1953

Dear Mr. Riggs:

Classes have started here in the Bible School and there isn't a moment to waste! Rising bell is at 6 a. m. with the first class at 7:30 and continuing until noon. The afternoon is taken up in the work program—farming, cleaning, washing, ironing, and all that is involved in the necessities of living and maintaining a school. In the evening there is three hours for study and lights out at ten p. m.

Secundino, the cook, who came to us recently from the central part of the island, said he was born in a little fishing village on the north coast. He had had no contact with his relatives for many years and wanted to try to locate them. He and Mr. Willey went by bus to La Palma then went back across the hills and to the coast on horseback. They found his uncle and several cousins, none of whom had ever heard the Gospel. In visiting in the area, they found many families who didn't know there was a Bible, and had never heard of God's wonderful plan of salvation. Wherever they went, the people begged them to stay and read more of the Word, and to return soon to feed their hungry hearts.

As soon as the dry season comes, we plan to take a group of students into the section every second Sunday. We will

take them as far as possible in the car, then they will scatter—some going on by horseback, others walking. Each one will conduct two or three services and visit in the homes. There are groups of homes scattered throughout the hills, and in each place there are multitudes of children. Please pray for this needy field that many will accept the Lord Jesus Christ as Saviour and Lord. This is only one needy field and we are surrounded by many more. Please continue to remember the workers in each field, that they will be able to constantly reach out to new fields and that the Christians in every field will grow in grace and knowledge of Him.

Praise the Lord for these fine, consecrated young people who have heard the Lord's call and are obedient to His command. They need your prayers that they might remain true to the Word and faithful to the task.

Richard and Roger also have a heavy course of study and work. Please continue to remember them in prayer.

We are grateful for your every remembrance of us. May the Lord richly bless you and keep you.

We recently received a letter from Mrs. Adaline Tirrill, 1517 Q Street, Springfield, Oregon. She states that she was saved about one and one-half years ago through a young couple who started a Sunday school in the same block where they lived. She further states, and I quote from her letter, "Now with about 40 or 50 in our little Sunday school we have bought property and

### **NOTES and QUOTES**

(Continued from page eleven)

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The devil hates to hear a child of God brag on Jesus, but the real child of God whose mind is stayed on the Lord and whose faith faileth not, can live a shining testimony by his daily living he can witness with great power for the Lord. Someone said, "I'd rather see a sermon than to hear one." The loudest preaching and the most effective is that preaching that is done before the eyes of those who are onlookers.

### **Anti-Obscenity Bill Given Help**

Washington (AP)—Proposed legislation to bar obscene literature from the mails received the backing of a number of religious groups yesterday.

Offered by Chairman Rees (R-Kas.) of the House Post Office Committee, the bill would give the Postmaster General the power to impound offending mail without going through the delaying procedure involved in present laws.

A similar bill passed the House last year but died in the Senate.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Plan for the Home

(Lesson for November 1)

LESSON: Deuteronomy 6:4-9; Ephesians 5:21-6:4.

GOLDEN TEXT: Psalm 68:6a.

### I. THE HEART OF THE LESSON.

When God instituted the home in the garden of Eden, he had at least four things in mind. First, the first is the basic unit for the reproduction of the race. It is the will of God that a man and a woman be joined together in matrimony and set up a home for the rearing of children. Second, the home is the basic institution for the propagation of religious truth. Third, the home is the place for the training of character. Fourth, the home is the place for the development of personality. This passage gives the directions for the realization of God's purpose in the home.—*The Bible Student* (F.W.B.)

#### HELPFUL HINTS

1. Since "the Lord our God is one Lord," there is no room for a divided love (Deut. 6:4, 5).

2. If we would teach God's Word diligently to others, we must have it in our hearts (Vv. 6-9).

3. It is in the fear of the Lord that Christians are to submit themselves to one another (Ephesians 5:21).

4. It is only natural that all other members of the body are subject to its head (Vv. 22-24).

5. Christ's love for the church is an example of how husbands should love their wives (Vv. 25-33).

6. The greatest reason why children should obey their parents is simply because it is right (Ephesians 6:1).

7. God's reward for Christian discipline in the home is long life and national safety (Vv. 2-4).—*The Bible Teacher*.

8. In a Christian home children will learn to know the Word of God from their parents (Vss. 7-9).

9. In the New Testament we are told that children should be brought up in "the nurture and admonition of the Lord," and that this training should not be given in a harsh, abusive manner.

10. Only one duty is prescribed for children, and that is to obey their pa-

rents "in the Lord." If the parents are Christians this should not be difficult, but it is also a command if the parents are unsaved, unless they command disobedience to the Lord.

#### ADDITIONAL TRUTHS

1. It is God's purpose that in due season man shall find a life partner and shall leave his father and mother and, note it well, "cleave to his wife" (v. 31), because "the two shall become one flesh."

Marriage is no casual thing wherein two infatuated persons are joined for a season, short or long, as it may suit their convenience. Marriage was established by God, and those who enter into it are joined in a oneness which no influence or authority of man can sever.

This is such a holy relationship that the writer of Ephesians blends his discussion of it in a blessed mixture with the truth of Christ and the Church, which is teaching of the highest level in Christian thinking.

Press this fact home to our Christian men and women who have in our day been smitten by the current sinful indulgence of the flesh in their dealing with marriage. Common decency should keep a man true to his wife, and vice versa. When you add to that a professed faith in Christ, the matter should be settled—but, alas, it is not so! Renew Christian standards today!

Note that God has a proper order in His universe (vv. 21-25) and that includes the headship of man in the home. This does not make him a dictator (and the man who lives like one is definitely off the track!), and it clearly precludes any domination of the marriage relation by the wife (that's where many wives get off the track!).—*Moody Monthly*.

2. The description of Christ's love for the Church is most beautiful. (1) It is a past love: "(He) . . . loved the Church, and gave Himself up for it" (A.S.V.). (2) It is a present love; "That He might sanctify and cleanse it with the washing of water by the Word." Christ sanctified Himself (set Himself apart) that His own might be sanctified through the Truth (John 17:19). (3) It is a future love: "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

This is the final and ultimate goal of Christ concerning the redemption of His own and it will be realized when He comes to take His own to Himself and they are glorified (Rom. 8:29; Phil. 3:20, 21). Christ's love for the Church is unchanging and eternal. And how did Christ love the Church? He came from the glory of Heaven to be a servant. He gave Himself to Incarnation, to humiliation, to shame and reproach, to suffering and death for her. The clause, "gave Himself for it" is rendered, "gave Himself up for it" in the A.S.V. Yes, the Lord Jesus in love for the Church gave Himself up in death for it (Eph. 5:2; Gal. 1:4.—*The Bible Expositor*).

3. The purpose then of teaching the Bible to the young is salvation. Salvation implicates weakness, and offers strength. It faces failure and provides a way of recovery and realization. It recognizes the forces which are destructive and proclaims a way of victory over them. Salvation, moreover, as to time, is progressive, as to extent is inclusive, and as to value is supreme. It is progressive. Salvation has its tenses, a past tense, a progressive present tense, and a future tense. It is possible to refer to salvation as something which took place, and for the individual to say, we are being saved, in a process of salvation. There is a sense, also, in which for today the experience is unfinished, so that we find the future tense, 'Now is salvation nearer to us than when we first believed.' . . . It may be a startling question, but it is certainly an important one, if we ask ourselves when we are teaching the Bible to the children, why we are doing it, what is our aim, what is the goal we have in view, what is the master-passion which is inspiring us in our work.—*G. Campbell Morgan*.

### II. THE LESSON ILLUSTRATED.

#### BIBLE READING IN THE HOME

Every day we should study God's Word and hide it in our hearts. The Psalmist said, "Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11). We will become *lean* Christians if we neglect to daily study God's Word. We will become spiritually sick Christians if we fail to daily study God's Word. A woman of a nervous temperament visited Dr. Howard A. Kelly, the great physician. She gave her symptoms. Then she was greatly surprised to hear Dr. Kelly say, "Madam, what you need is to read the Bible *daily!*" "But, Doctor," began the woman. "Go home and read your Bible *one hour* a day, and then come back to me a month from today." At first the woman was angry. Then she began to think how she had neglected the daily

reading of God's Word. She took the doctor's "prescription." Daily she hid away much of God's Word in her heart. "Well, I see you have been an obedient patient," said the doctor after a month. "Do you feel that you need any other 'medicine' now?" "Oh, no, Doctor! I feel like a *different* person!" How important it is for Christians to daily meditate upon God's Word!

#### PRAYER IN THE HOME

The Bible tells us to pray without ceasing. Jesus said "that men ought always to pray." The Psalmist said that he would call upon God morning, noon, and night. It is fine to have a *definite* time and place for prayer. "Peter and John went up together into the Temple at the hour of prayer, being the ninth hour" (Acts 3:1). God does wonderful things for His children when they pray. One Sunday night in April, 1912, one of God's children was unable to sleep. She felt a great burden of prayer. Earnestly, she began to pray for her husband then on the ocean, home bound on the Titanic. Through the night, she continued to pray to God. About five o'clock in the morning, great peace came to her. Meanwhile, her husband, Colonel Gracie, was among the doomed hundreds who were trying to launch lifeboats from the Titanic which had struck an iceberg. The great ocean liner was rapidly sinking. Colonel Gracie had given up all hopes of saving himself. So he began to try to save the women and children. He wished he could get a message through to his wife. He cried from his heart, "Good-by, my darling wife!" Then the ship plunged to her watery grave. He was sucked down in the mighty whirlpool. Coming back to the surface, he found himself near a lifeboat. He, with several others, climbed into the boat. They were rescued in the morning about *five o'clock!* That was the *very hour* when peace came to his praying wife!

"I know not by what methods rare,  
But this *I know*, God answers prayer,  
I know not when He sends the word,  
That tells us fervent prayer is heard!  
I know it cometh soon or late,  
Therefore we need to pray and *wait*,  
I know not if the blessing sought,  
Will come in just the guise I thought,  
I leave my prayers with Him alone,  
Whose will is wiser than my own!"

—Selected.

There are now 1,858 institutions of higher learning in the United States, with an enrollment of some 2,500,000. Thirty-eight out of every one hundred high school graduates are currently entering college.—*Gospel Banner*.

## The Thought Life Of A Christian

(Continued from page three)

the poison would do to his physical body. There is terrible danger here. The Christian must learn to beware of such publications. He must discriminate in his selection of reading. His thought life must not be polluted by the impure stream of modern literature. It is too important to him to remain clean and pure in heart. "Blessed are the pure in heart, for they shall see God."

It is not a light thing to be careless or indulgent in our choice of reading matter. It is foolish to excuse a trashy book or magazine by the words, "Oh, this once won't hurt me." One thing leads to another. One indulgence calls for further and deeper indulgence. A taste of ungodly literature or of trashy ideas breeds a deeper hunger for more of the same. It is easier to teach a baby to like ice cream and pudding than carrots or spinach, so it is easier to cultivate a taste for the light or the popular than for the wholesome and the spiritual. Worthwhile reading takes effort and thought, and lazy minds rather prefer the light reading and the pictorial treatment of the modern day.

And so the call must come to the Christian and to the godly families of our world today to stand up and voluntarily choose to take the right side in this matter. It is not easy to discipline the mind, but it is important and necessary. It is not pleasant to lead the other members of the family into a right understanding of this matter of feeding on wholesome ideas and spiritual thoughts, but if the parent fails in this task, the result will be ruinous to the lives of their dear children.

God knew the importance of right reading. That is why He gave us the Bible which was purposed by Him to be the wellspring and source of all our reading and literature. The greatest literature in the world draws its themes and its inspiration from God's Holy Word. The most satisfying and ennobling thoughts known to man are found here. Hence it is important that every Christian major in the reading of God's Word. More than this, the literature he reads apart from the Bible should find its impulse from the Book of books.

Christ should be the center of our thinking, the theme of our reading. It is not merely a poetic phrase that Christ is named the Alpha and Omega. Alpha is the first letter of the Greek alphabet, and Omega the last; corresponding to our letters "A" and "Z" with which we begin and end our alphabet. Within

these two letters are comprised the whole series of letters that are the one and only basis for the writing of every word we have in our understanding. There is not a thought we think which cannot be expressed in the medium of words, using the letters of our alphabet. And if Christ be the Alpha and the Omega—the A and Z—then included in His glorious person is our whole thought life, every idea and purpose that our being and experience can—has—and ever shall include. And is this not the true aim of God? Are we not told that in Christ is all the fullness of the Godhead bodily and that "ye are complete in Him"? God Himself satisfies Himself in the bosom of the only begotten Son, as do the angels and principalities of heaven. May not we very finite human beings find a sufficiency and a glorious fullness in the wonderful Saviour? Why must we turn to the paltry things of this world to satisfy our thought hunger?

We are taking a second best when we do it! Christ is not a disappointment, and we can only be happy and complete when we accept Him as the center of our thinking, the theme of our whole existence, and the end of our life on this earth.

## Grace and Baptism

(Continued from page five)

been finished until after his death and ascension back to the Father. The thief did not have to be baptized, but he repented because he had faith in the life of Christ and he was saved by the life of Christ and not by the blood.

I want to say in conclusion that this is my view of baptism and grace. I do not understand all of the Bible and I am glad that I do not, because as I read and reread, I gain new thoughts many times from the same chapter. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:15-16). So we see that it is only through the keeping of his commandments that Jesus has promised to pray that we shall have a comforter that shall abide forever. God does not compel us to keep his commandments. John 15:8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." So we gain knowledge and spiritual growth by obedience to the commandments, that is when we bear much fruit. Now if Jesus saves us by grace without works then being obedient to the commandments of Jesus is unnecessary.

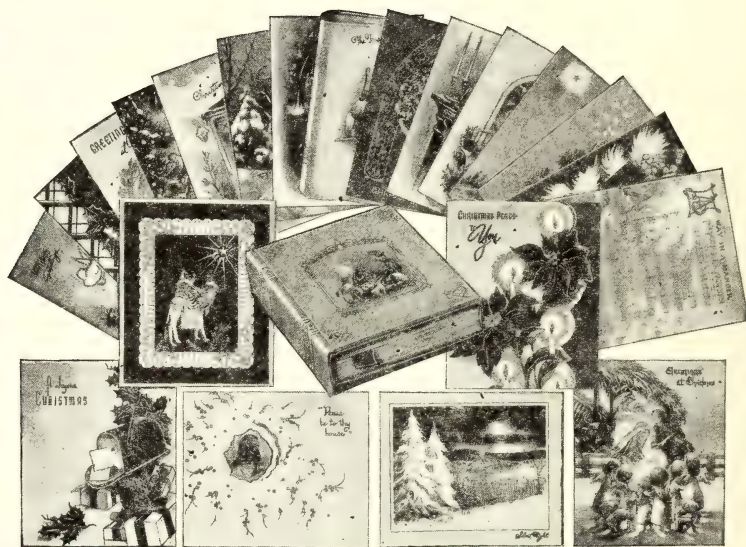


# Christmas Cards

FOR RESALE BY AUXILIARIES AND OTHER ORGANIZATIONS

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

Library  
Duke University

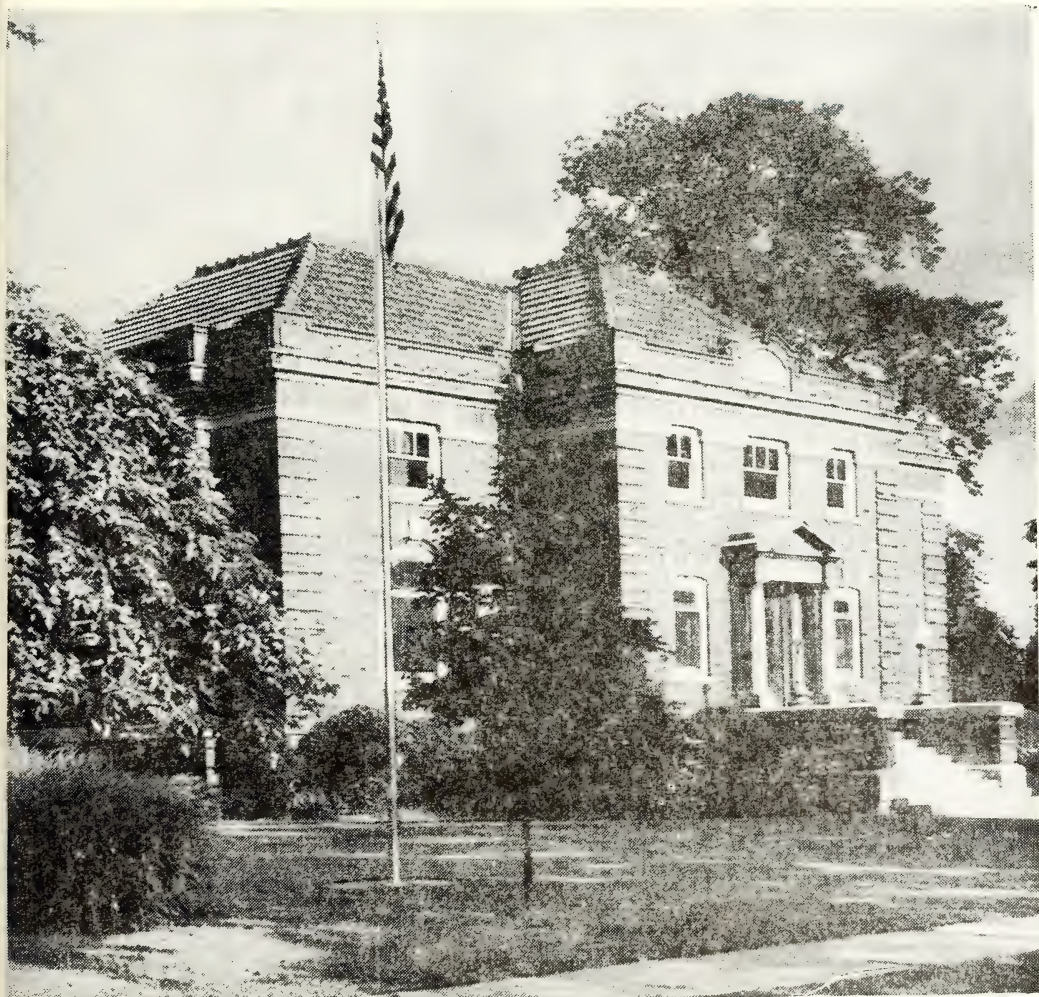
Com.

**Ayden, North Carolina**

# *the Free Will Baptist*

Duke University Library  
Oct 28 1953  
Durham, N. C.

AYDEN, NORTH CAROLINA, OCTOBER 28, 1953



*Public Library, Mt. Vernon, Illinois*

During the month of October, we have been carrying a series of articles on Christian literature. The public library plays an important part in the reading habits of our people. Christians cannot afford to be indifferent to them.

Read this week's article on page 3.



## MESSAGE, MISSION, AND METHODS

The church today has the same *Master* that she has always had. We have the same Master who looked upon His disciples and said, "... Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We have the same Master who said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." There is no reason for discouragement and despondency within the church because we still have the same Master about whom it is written, "Jesus Christ the same yesterday, and today, and forever."

Because she has the same Master, the church has the same *mission* that she has always had. A new age has not given us a new mission. The needs of humanity have not changed. Let us not forget that our mission has been, is today, and will continue to be throughout this age the winning of the lost to Christ. Everything—our prayers, our plans, and our programs—should be directed to this end. The church that does not recognize this mission does not justify its existence as a Christian institution.

Because she has the same Master and the same mission, the church also has the same *message* today. Ours is a timeless message; one that is suitable for every age. Ours is a powerful message; one that will never lose its power. Ours is an urgent message; one that must be heard and believed by every man for himself. Ours is the same message that Paul had when he wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

But it does not follow that we must use the same *method* today that has always been used. The grocery store sells the same basic commodities that have always been sold, but do they use the same methods of presentation? We must make the "Old, Old Story" attractive without compromising it. We must be winsome, not wearisome. The preacher or the church that is not reaching its youth will do well to stop and examine the method used. Modern youth cannot be expected to respect and accept a message that is presented in a slipshod manner in the clothes of antiquity.

【●】

## STRANGE PEOPLE

People who talk about prayer, but never pray.

People who say tithing is right, but never tithe.

People who wish to belong to the church, but never attend or support the church.

VOLUME 68

NUMBER 42

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

People who say the Bible is God's Word to man, yet never read it.

People who say that eternity is more important than time, but who live for the present life.

People who criticize others for the things they do themselves.

People who stay away from church for trivial reasons, and then sing, "O How I Love Jesus."

People who follow the devil all their lives, but expect to go to heaven.—*Selected*.

【●】

There is no easy cure for a self-centered life; but praise God, there is a cure. It is to center our thoughts and desires upon Christ.

【●】

When God calls us to go forward, we do not have to be concerned whether or not the way is open, or whether we shall be able to travel it as we should. He will see to that; our part is to set out upon the journey.

## The Mail Box

### A CARD OF THANKS

"We wish to thank the many friends who have remembered us during the weeks Mrs. Ballard has been in the hospital for a major operation. Many sent cards, and a number sent gifts to apply on the hospital bill. We are humbly grateful."—L. E. Ballard, Ayden, N. C.

【●】

### THINKS PAPER IS GRAND

"I sure think THE FREE WILL BAPTIST is a grand paper. I look forward every week getting it. I like to see what our foreign missionaries are doing. Just keep up the good work and may God bless all of you."—Mrs. Thomas Brown, Johnsonville, S. C.

【●】

### THE PAPER IN EVERY HOME

"I like the new cover of THE FREE WILL BAPTIST very much. Also I get a real blessing reading Notes and Quotes and The Lighted Pathway. In fact all the paper is wonderful.

"This week's paper, October 14, is a real blessing to me. The article, 'I am Your Church Paper,' appealed to me very much. As I work among our church people getting subscriptions, I find places where the need is so great that I send in a lot of one year subscriptions and pay for them myself. All the subscriptions I have sent in this year I have paid for with the exception of one. I am glad of the way I can help in getting the paper in our people's homes. I still intend to send in all the subscriptions I can afford and all I can talk the people into subscribing for, for I think all Free Will Baptists need to have our good paper coming to their homes each week.

"I recently made a trip through North and South Carolina. In Cramerton, North Carolina, I saw a nice, big sign hanging in the street, saying, 'Free Will Baptist Church.'

"I appreciate your plan to help get the paper in every home we can."—Mrs. J. T. Quick, Richton, Mississippi.

# Give Attention to Christian Reading

**F**RANCES lies curled up in a big armchair reading. Wholly unconscious of what goes on around her, she can be heard to laugh or sigh with the mood of the story. She even wipes away an occasional tear shed in sympathy with the sufferings of its hero. This is nothing unusual for Frances because, like most girls of her age, she comes home from the library at least once every week with books piled high in her arms.

The same story could be told of Junior, except that stacked by his chair are bundles of magazines, the latest offerings of the nearby newsstand. Or it could be Johnny and his treasured comic books accumulated by trades which he made with other boys of the neighborhood.

In every home you will find them—books, magazines, newspapers, funny papers, comic books—an imposing array. And it isn't just the children who read. There are homemaking books for Mother, and business guides for Dad. There are books to tell how to care for the house, what to do when the dog is ill, and how to buy a new hat. There are books about everything under the sun, and of the making of them there is no end.

But, why?

Buried deep in every human heart is a desire to know. Where did man come from? Where is he going? Why is good, good, and what is bad? What makes people behave as they do? Why must there be rules for behavior? What do those rules mean to me? Coupled with the desire to know is a desire for experience. Both are God-given hungers without which there would be very little development in man. But how are these cravings satisfied? Personal experience, no matter how varied, can provide only a limited amount of either the knowledge or the experience needed for life. Thus it is necessary that we draw from the experience of others. In ancient days this was done by means of story tellers who gathered their tales from everywhere, and told them around the campfires at night. Thus were passed on the stories of Adam and Eve; of

Abraham, Isaac and Jacob. Thus the knowledge of God was given to succeeding generations. Thus knowledge of science, art and language was spread and handed on as part of the heritage of men. Now, reduced to writing, this wealth of material is made easily accessible through newspapers, magazines and books.

It is through this means that men obtain much of what they know. Have you ever asked yourself how much you owe to books? Geography, history, science, music—even the very language which you use—were committed to you through this means. Your knowledge

• •  
WILLIAM E. PICKTHORN  
• •

of people comes to you largely by that which you read about them. Even your knowledge of God and salvation was transmitted to you through a book—the Book of all books, the Bible.

Thus it is evident that books are an asset, almost a necessity, in the business of living. And it is easy to understand how important it is *what* you read.

Every thought which is accepted leaves its indelible impression on the mind. Once there it proceeds to become a part of the very make-up of the person who received it, shaping his thinking, motivating his behaviour and finally altering the very structure of his life. So it pays to ask yourself, "What do I read?" It might pay to look around your home and ask again, "What kind of company does my family keep through the books which it reads?"

Johnnie has a mania for comic books. And more "Johnnies" than we realize are addicted to this mania. One librarian told me some time ago that good children's books are being neglected, that children's story hours were being instituted in an attempt to revive interest, but that children showed little desire even for stories that were told.

It wasn't that children had lost their hunger for stories, she said, but that the hunger was being fed by the comic book trade. This librarian said she had evidence of boys, and girls too, who went without lunch at school so that they could use the money to buy the latest copy of the Adventures of Whoozit. She knew of instances of money that had been stolen that it might be spent at the newsstand. And what of these comic books? Most of them are of the "pulp" class; on the cheapest paper, with drawings entirely devoid of art and in colors that are preposterous. The tales are lurid and without purpose. The heroes are seldom people of character. Moral issues are not carefully drawn. Most of the stories deal with the supernatural, but put it on the plane of the human, accenting the "I" and thus they deny the supernatural claims of God.

It must be said that there are some recent comic magazines (or rather, children's picture magazines) which are above this level. Some have been published which present stories that are of value, and ideals that are high. Even pictured stories from the Bible are now presented on a plane that children appreciate. But these are a small minority compared to the flood which is growing into one of the biggest businesses of America. It would pay for you to ransack your Johnny's closet and, if you have not already done so, examine the type of comics which he devours. And remember, he is shaped by what he reads.

Junior hunts a hero, around whom he can shape his life. Who that hero will be depends largely on what he reads. In the realm of books every possible type of hero can be found. Recently I saw a narrative in which the exploits of Satan were honored, with praise accorded to his satanic name. On the other hand, stories abound across the pages of which move godly men, worthy as patterns for any boy. And remember again, Junior too, is influenced by what he reads.

Frances faces decisions which will shape her life. Soon she must take the steps which will result in a home of her  
(Continued on page sixteen)



# Why Look at the Jews?



WHY look at the Jews? The Bible says: Don't!

Jews are supposed to be particularly keen businessmen. All right. Then when it comes to business, you can look at them and follow their lead.

But, don't look at them when it comes to matters of religion, and especially to the question of the Messiah. The Bible tells us not to. When such matters arise, its advice is to look at the Gentiles, not at the Jews! This is a startling fact.

We often speak of a *Jewish Messiah*, as if the Messiah was promised only to the Jews, or as if the attitude and opinion of the Jews regarding Him were the sole test of the truth or falseness of His claims.

This is not the case.

The decision, according to the Word of God, as to His truth or falseness, is not left in the hands of the Jews but in the hands of the Goyim or Gentiles. The Bible, most clearly and emphatically, declares that the true Messiah of Israel is only He whom the Gentiles will accept!

This may sound paradoxical but it is absolutely true.

Here, for instance, is the prophecy of Genesis (49th chapter), spoken by Jacob, the father of the Jewish people. He said the following:

"The sceptre (or the Kingdom) shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the Messiah) come . . ."

This evidently answers the question: "When will the Messiah come?" He will come before the Kingdom of Judah has departed. Do the Jews still have a Kingdom? No, it has departed. When did that happen? It happened in AD 70, when the Romans came, destroyed Jerusalem, and scattered the people to the four corners of the earth. It was then when the Kingdom of Judah departed. The Messiah, therefore, according to these words, must have come already.

*How Shall We Recognize Him?*

But now we might ask, how are we to recognize Him? How can we tell

## A STARTLING FACT

by

SOLOMON BIRNBAUM

this Shiloh or Messiah from the other claimants to that office, who appeared about that time? What is His distinguishing mark?

The answer to this all important question is found in the last five words of this prophecy of Jacob: "To Him, nations shall gather."

This is surprising. We might have expected that the Jewish Prophet would have said: "Only that one will be Shiloh, the true Messiah, whom the Jews with their Rabbis and leaders were to recognize and hail as their King; the one only upon whom the learned men of Israel, after due examination, have set their seal of approval.

But no! It was not they who were to decide this question of Israel's Messiah, but the nations, the Goyim!

Now, look around and see: To whom did the nations actually gather? In Jewish history there were a number of other claimants to the Messiahship of Israel besides Jesus. Did the nations gather to them? No, not to any of them, except to the Lord Jesus!

What if the Jews, or rather, the majority of them have rejected Him? But the Prophet did not say anything about the Jews accepting or rejecting Him; he spoke only of the Gentiles accepting Him. This extraordinary fact alone is singled out as the crucial test of the truth of His claims.

If there were no other proofs except this single fact, it alone should make us pause and consider, whether we Jews have not made a serious mistake in rejecting Him.

This is one of the strangest and most paradoxical turns of history—namely for Gentiles to hail a Jew as their leader and Savior!

Had Jesus been a Roman, we could have understood on national or sentimental grounds how Romans could be

persuaded to worship one of their own.

Had He been an Englishman—here too we could understand how patriotic Britishers would hail one of their own as their hero and leader. And so with the rest of the nations. . . .

But Jesus was a Jew! And the nations of the earth have never shown a particular fondness for the Jews. And yet these nations of many languages and countries have acclaimed Him as their divine King and Savior! How can we explain this? There is no other explanation, except that this thing had come to pass, in order that the promise of God might be fulfilled—that the nations should gather to Him—so that through this miracle all men should assuredly know that Jesus and none other was the Promised Messiah of Israel!

*He Belongs to All the Nations*

This prophecy of Jacob is not the only one in the Scriptures which speaks of Gentiles accepting the Jewish Messiah. There are many others. For want of space we will quote only one or two more:

In Isaiah 49th chapter we find these words:

"And now Jehovah said to me . . . It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob . . . I will appoint thee to be the *light of the Gentiles*, to be my salvation to the ends of the earth." The Messiah is here spoken of. He is to be the light of the gentiles.

In a later chapter (55) the same prophet also says the following:

"Behold I have appointed him (the Messiah) for a witness to the peoples and a commander to the nations (or Gentiles)."

In like manner the prophet Micah, speaking of the same person, the Messiah, declares: "He shall be great to the ends of the earth" (Micah 5:4).

From all this it is clearly evident that, according to the Word of God, the attitude of the nations toward the Lord Jesus is decisive proof that He is the Messiah of Israel.

In fact there is no *Jewish* Messiah, strictly speaking, prophesied in the Bible. He is the Messiah of the whole world. He belongs to all the nations. Jews or any other nationality have no

monopoly or corner on Him. He is the Messiah and Saviour of all men.

Down to the time of His coming in Palestine, 2000 years ago, the nations or Goyim had little part in the Covenant or Service of God. Only Israel was the Chosen People. According to the Old Testament Jews were forbidden to mix with Gentiles or have any dealings with them. Israel was to be separate, to be "chosen people that dwelleth alone" (Numbers 23:9).

According to historians, in the very Temple in Jerusalem, there was a wall dividing the Court of the Gentiles from the rest of the building. No Gentile was permitted to cross that barrier on pain of death.

This evidently was not a very healthy or satisfactory state of affairs. It was the cause of envy and jealousy which often developed into bloody strife. It therefore could not last long; it could not last forever.

And certainly it was not meant to last forever!

The Prophets of God, therefore, looking into the future, saw a day coming when this division, this wall of partition, would be taken away. But that event was always connected with the coming of the Messiah!

#### *A Strictly Jewish Messiah!*

The Jewish Rabbis, however, said, "No! This division must last forever. God has instituted it, God commanded it, and therefore it had to be preserved at all costs. Otherwise the Jewish people with their religion would soon disappear."

In conformity with its point of view, they endeavored to keep the Jew separate from the Gentile. In order to accomplish that end, they had to discourage, if not to eliminate altogether, the faith in the coming of the Messiah, as foretold by the Prophets. Some Rabbis even went as far as to state: "There was no Messiah for Israel!"

However, since they would not completely suppress the Biblical belief in a Messiah, they proceeded to create one to fit their own pattern; one, namely, who would promote the orthodox Rabbinical point of view. Such a Messiah was Bar Cochba, the protege of Rab Akiba, the religious leader of Israel of his time. He was a strictly Jewish Messiah: Not one to whom the nations would gather, but one who was opposed to the nations, and who would make war on the nations on behalf of his Jewish followers.

But the Messiah of the Bible was not to be in opposition to the Gentiles, but a blessing to the Gentiles, and God's salvation to the ends of the earth.

This is what the Lord Jesus is! He in a striking manner fulfills the prophetic picture of the Messiah of Israel, coming exactly at the time indicated by the Prophet; and becoming the rallying point of the nations exactly as the Jewish Prophets prophesied. All this is a strong reason why we should earnestly examine His claims.

But the question might still be asked: "Why argue about a Messiah at all? This Messiah idea is a matter of the past. Now we live in a different age . . ."

But this is not a past and outworn idea, as sin and death, and human suffering are not past and outworn ideas. They are the most vital facts of our

existence. Our destiny is in God's hands and is life, not death. Sin brought death. The Messiah came to deal with sin, and give eternal life to all who believe in Him. He is the eternal sacrifice or Korban for the sins of the world. This deliverance from sin is not only for the Jew, nor only for the Gentile; the Messiah is God's salvation to the ends of the earth. And all men, Jews and Gentiles alike, should, with humble hearts, join in the Universal Confession which the Prophet Isaiah penned down long ago: "All we like sheep have gone astray; we have turned every one upon his own way, but the Lord has laid upon him the iniquity of us all" (Isaiah 53:6).

—American Tract Society.

## Are We Driving Children from the Sunday School?

MRS. DEWITT SMITH

**M**ATY, I'm going West, can you help a feller with a bit of religion?" The dying soldier had been brought in the military hospital. He realized that he hadn't long to live as he opened his eyes and questioned the boy beside him.

"I'm afraid I can't," replied his neighbor, "but there's a lady comes here Thursday to talk to us chaps about religion. P'rhaps she could help you."

"That's all right," said the sinking man, "but I'm not sure that I'll be here Thursday."

Back came the reply, removing the last gleam of hope from his soul on the verge of eternity. "I'm sorry, but I can't help you."

But God has His own means of reaching hearts, and possibly some one was praying for this lone warrior in his dire need, for it was evident when he spoke again that the Holy Spirit had been taking his thoughts back over the long years in which he had left God out of his life, to his mother's knee or perhaps to Sunday School.

These were his words, "There's a bit of a verse comes back to my mind, friend. P'raps you could tell me if it's a part of a hymn, or in the Bible. It goes like this . . ." Then very softly he repeated that heart softening text learned in childhood days, but recalled now in his dying hour: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God!"

"Oh, that's in the Bible all right," was

the confident reply, and again a silence fell upon them.

When at length it was broken, it was a very subdued voice which had asked the last question that it would ever ask down here, for life's flame was beginning to flicker and would soon be going out altogether. "It's like this Maty, He wanted the little ones to come, I wonder would He have me. Anyway I'm going to ask Him."

Then he quietly pulled the sheet up over his head, and . . . the sheet did not come down again. Surely that petition was not in vain.

One Sunday I attended a small Sunday School. Some godly, sincere people were discussing the problem they were having with the children. It seems they were not behaving so well. Perhaps they were too noisy.

A girl and her father had been attending regularly, but the superintendent saw her damaging a song book. He reprimanded her for it and the father and child have never been back to Sunday School. Of course, we do not like to see a song book damaged. We say they cost money, in fact, the paper-back song book cost 30c. But if the father had stayed in the church he no doubt would have paid into the church in a year more than all song books were worth and perhaps he and his family will go to Hell because of a 30c song book. One soul is worth more than the

(Continued on page sixteen)



# NEWS NOTES

## HULL ROAD REVIVAL

Rev. C. L. Patrick, pastor of Free Union Church, Greene County, North Carolina, will conduct a revival meeting at Hull Road Church, Snow Hill, North Carolina, beginning November 8 and continuing through November 22.

Mr. Patrick is an outstanding minister in Eastern North Carolina, being moderator of the Central Conference. Rev. Burkette Raper is pastor of Hull Road.

A cordial invitation is extended to all to come and worship in the meeting.

## BALL PLAYER PREPARES FOR MINISTRY

George E. Jeffcoat, former Brooklyn Dodgers and Boston Braves pitcher, entered New Orleans Theological Seminary, a Southern Baptist institution, to prepare for the ministry. He has been preaching under license from State Street Baptist Church, Cayce, South Carolina.

## MAY'S CHAPEL HALF-TIME

May's Chapel Church, Wayne County, North Carolina, is happy to announce much progress within the last few years. The church is now on half-time, having services each second and fourth Sunday mornings and evenings with Rev. Albert T. Coats as pastor.

Also much progress has been made in the Sunday school with 108 on roll and an average attendance of 80 per cent. The Sunday school also has a counsel which meets once a month. The choir meets twice a month for practice.

The Woman's Auxiliary reports good work for the up-building of the Lord's kingdom. Your prayers are solicited that this church and its auxiliaries may prove themselves worthy of the great cause of Jesus Christ.

## FLORIDA STATE ASSOCIATION

The Ninth Annual session of the Florida Free Will Baptist State Association will be held with the Florida Training Camp, Friday and Saturday, October 30 and 31, 1953. The camp is located four miles south of Cottondale, on the Panama City highway. The following program has been arranged:

## FRIDAY MORNING

- 9:30—Devotions, Salem Church
- 9:45—Address of Welcome, Rev. C. H. Pelt, Host Moderator
- 10:00—Appointment of Nominating, Credentials, and Program Committees
- 10:45—Recess for Credentials Committee to Compile Report
- 10:50—Devotional and Song Service, Rev. J. E. Nichols
- 11:00—Associational Sermon, Rev. Joe Fort
- 12:00—Noon Hour—Lunch to be served by ladies of the Salem and Liberty Auxiliaries.

## FRIDAY EVENING

- 1:30—Devotions, Rev. L. V. Pinson
- 1:45—Report of Promotional Secretary, Rev. D. C. Dodd
- 2:15—Report of Credentials Committee
- 2:45—Assignment of Homes to Visitors, Delegates, and Ministers
- 3:00—Adjournment

## FRIDAY NIGHT

- 6:45—Foreign Missionary Service, Revs. J. M. Rich and Thomas H. Willey. Alternate, Rev. D. C. Dodd

## SATURDAY MORNING

- 9:30—Song Service, Chester Cook
- 9:45—Devotions (To be Supplied)
- 10:00—Reports: Woman's State Auxiliary Convention, League Convention, and Ministers' and Deacons' Conference
- 11:00—Sermon, Moderator's Message, Rev. D. F. Pelt
- 12:00—Noon Hour—Lunch to be served by ladies of Salem and Liberty District Auxiliaries.

## SATURDAY AFTERNOON

- 1:30—Song Service and Devotions (To

## COMING EVENTS

- October 1-31—Protestant Press Month
- October 30-31—Florida State Association
- October 31—Reformation Day
- November 3—Election Day
- November 5-6-7—Alabama State Association
- November 6—World Community Day
- November 11—Armistice Day
- November 22—Thanksgiving Sunday
- November 26—Thanksgiving Day
- December 13—Universal Bible Sunday
- December 20—Christmas Sunday
- December 25—Christmas Day

be Supplied)

- 1:45—Continuation of Business Session
- 2:30—Appointment of Delegates and Report of Nominating Committee
- 3:00—Adjournment

## FLORIDA MINISTERS' AND DEACONS' CONFERENCE

The Florida State Ministers' and Deacons' Conference will hold its annual session at the Florida Training Camp, four miles south of Cottondale on highway 231, October 29, at seven p. m. Rev. W. S. Mooneyham, Nashville, Tennessee, will bring the evening message. Rev. L. V. Pinson is president and Rev. H. L. Henderson is secretary. Everyone is invited to attend.

## EXTENSION SCHOOL IN ALABAMA

The Extension Department of Free Will Baptist Bible College will conduct its first extension school at Eldridge, Alabama, November 16-27. Rev. Leroy Forlines will be in charge.

Classes will be conducted in the Educational Building of the Free Will Baptist Children's Home. Rev. W. H. Ryland, superintendent of the home, has been directing the advertising in the surrounding area. A large enrollment is expected from the churches located near Eldridge.

The extension school is designed to make training available to any one who wishes it, especially to those who cannot enroll for resident credit in the College. Ministers and workers in the Sunday School, League, and Woman's Auxiliary are especially urged to attend.

## OBSERVES 153rd ANNIVERSARY

Sunday, November 1, Reedy Branch Church, Winterville, North Carolina, will observe its 153rd anniversary with a home-coming and the climaxing of the Lord's Acre plan for the year.

For more than one hundred and fifty years, Reedy Branch Church has stood as a testimony and witness to the glorious gospel of Jesus Christ. Only eternity will be able to reveal the results of her ministry.

One year ago, the church began a full-time ministry. To help finance this program, the Lord's Acre plan was adopted by the church. At this service the pledges will be collected to climax this plan.

A full day's program has been arranged beginning with Sunday school at ten o'clock. A picnic lunch will be served at the noon hour. Special music will be rendered by the Winterville Glee Club and the Moye Family. A special invitation is extended to everyone.

# PROGRAM

of the

## Central North Carolina Conference

meeting with

HUGO FREE WILL BAPTIST CHURCH  
(Lenoir County)

NOVEMBER 4 and 5, 1953

### WEDNESDAY MORNING

9:30—Devotions	Rev. R. B. Crawford
9:45—Address of Welcome	Rev. Clifton Rice
9:50—Response	Mrs. Frank L. Walston
10:00—Moderator's Message	
—Report of State and National Program	Secretary
11:10—Special Music	Rev. R. P. Harris
—Announcements	
—Congregational Hymn	
11:25—Introductory Sermon	Rev. D. W. Alexander
12:00—Lunch	

### WEDNESDAY AFTERNOON

1:00—Devotions	Rev. L. B. Manning
1:15—Memorial Tributes	Rev. D. A. Windham
1:30—Business	
3:00—Recess	
Song Leader	Rev. R. P. Harris
Pianist	Mrs. Connie Hines

### THURSDAY MORNING

9:30—Devotions	Rev. Charles Craddock
9:45—Business	
—Reports of Boards and Committees of Conference	
—Announcements	
—Congregational Hymn	
11:15—Special Music	Rev. Henry Melvin
11:30—Conference Sermon	Rev. N. Bruce Barrow
12:00—Lunch	

### THURSDAY AFTERNOON

1:00—Devotions	Rev. Ralph Osborne
1:15—Special Music	Rev. Henry Melvin
1:30—Business	
—Adjournment	
Song Leader	Rev. Henry Melvin
Pianist	Mrs. Paul Braxton

## FAITH WITHOUT WORKS

MRS. JACK ARNOLD

**T**HE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God" (Psalms 14:1-7).

How true this Scripture is, "The fool hath said in his heart, There is no God." In this lesson we shall attempt to show by a man's works what he is. We will let the Scriptures prove themselves. We know of many people who live an abominable life, but if you ask them if they believe in God, they will say, "Sure, my mother and father raised me to believe there is a God." Did this assertion come from the heart? The Bible answers it in God's own words, "The fool hath said in his heart, There is no God." God didn't say the fool said it out of his mouth! The Lord saw that the man was an unbeliever.

The Lord didn't hear the fool say it, but He said his works showed forth his unbelief.

Are we saved by works? No, definitely not. But what about works keeping us in the will of the Father? James 2:14-26 gives us a clear conception of people who say there is a God, but their works show forth what they are. James says in the 17th verse, "Even so faith, if it hath not works, is dead, being alone." So now we see a man can say, "There is a God," and still have a dead faith.

James 2:19-20, "Thou believest that there is one God; thou doest well: the

devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" This Scripture should stir the heart of every inactive church member to say in his heart, "Have I just said I believe in God or am I a child of God by an inborn faith of the Holy Spirit, or did I just say I know there is a God from childhood teachings of Godly parents?"

James 2:21-24, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." I'm afraid if we human beings judged people by their works we would find few true Christians in our churches.

Just recently a friend sacrificed her Sunday TV show to take her 11 year old son to have him baptized, but since then I haven't seen her in church. Friends, are we just relying on the goodness of God to take us to heaven when we die because we have carried His name? I'm afraid this Christian warfare is something on the order of the literal warfare. If we go into battle without our sword, the enemy would overrun us and take us. Jesus said to watch. If we were

sent to do sentry duty and leave our sword behind, we could not fight the enemy that would come to hurt and destroy.

In our community there were two men who went unprepared to meet God as far as anyone knew. One died of a heart attack and the other in a car wreck. People grieved and cried because of the fact that they were lost. Christians seem to worry more over the sinner after he is dead than before he dies.

Sometimes we act as the fool did. We live close to the sinner for years and never try to convert him; then when he passes we grieve because he has gone unprepared to meet God. We had many golden opportunities to win them, but because of our disobedience when the call came to go after the lost sheep, we did not go out to hunt them up and bring them into God's fold. God help each one of us to go when the call comes and work while it is yet day, for the night cometh when no man can work.

### Still Alive

To kill a weasel that had been raiding his hen house, farmer E. A. Cottrell, of Orillia, Canada, scattered poisoned bread and feed.

The bait killed his dog, six pups, a cow, a score of chickens, three pigs, four skunks, three rabbits, and two raccoons.

The weasel still is alive.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** Does the Bible teach that there will be a different amount of punishment and certain degree of suffering for one person in hell and a different amount or degree for another person and that this is determined by the amount of evil one does in this life?—Mrs. E. B. Jones, Waycross, Georgia.

**ANSWER:** Yes, the Bibles does seem to teach that those who have been disobedient to a greater degree and in the light of much knowledge and opportunity will be more severely punished than those who have been disobedient to a smaller degree and have had less light. Luke 12:47-48, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be

much required; and to whom men have committed much, of him they will ask the more." Matt. 25:29, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

The following are specific examples in which the Bible gives light by comparing those to receive different degrees of punishment: "It shall be more tolerable for Sodom and Gomorrah," Matt. 10:15; "The one who delivered Christ has the greater sin," John 19:11; "Those sinning without the law . . . judged by the law," Rom. 2:12; "Reward by keeping the commandments," Psalm 19:11, 12; and "Blasphemy against the Holy Ghost not forgiven," Matt. 12:31 and Mark 3:29.

## :- Department of Foreign Missions :-

REV, RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

### Prayer and Praise Letter

October 5, 1953

Dear Friends:

Did you ever have anyone to tell you that you were "off"? Well our financial report for the month of September makes it clear that we are "off." In other words, our offerings for this month were quite low. Please pray for the Lord to supply our needs.

We enjoyed recent visit with Bellevue, New Salem, and Piney Grove Churches in Georgia. Also Mt. Elon Church near Pamplico, S. C., where I attended District Auxiliary Convention.

Much interest for Foreign Missions is manifest and we praise the Lord for His Spirit that prevailed.

This month we shall itinerate in the state of Arkansas and attend Missionary Conference in Nashville, Tenn.

MISS BARNARD WRITES

"The Spirit of Satan seems to be closing in on India. Witch-craft and demons are prevalent. Please remember the work in India very definitely at this time."

In this heathen land there is only one missionary to every 86,000 people. Throughout the world we hear the cry of shepherdless, hungry, perishing multitudes, and the Lord is saying to us "Give ye them to eat."

### AFRICA

Just today we received the news from the field that Mr. and Mrs. Harold Stevens expect to sail from Africa, D. V., on November 21 and are due to arrive in this country on December 13.

Sincerely yours,

REV. RAYMOND RIGGS  
Promotional Sec. & Treas.

### Financial Statement of

Free Will Baptist Foreign Mission Board  
September 1953

Cash in Bank Sept. 1, 1953 \$11,738.06

RECEIPTS	
Dresser Fund (Cuban Girls' Dorm.)	\$ 20.00
Sale—"His Name Among All Nations"	4.00
Sale—"A Modern Jonah"	191.00
Lights for Cuba	25.00
Alabama	120.25
Arkansas	73.64
Florida	59.91
Georgia	338.83
Illinois	47.88
Kentucky	56.37
Michigan	115.44
Mississippi	28.20
Missouri	418.43
New Mexico	5.00
North Carolina	180.00
Ohio	15.00
Oklahoma	244.45
South Carolina	580.94
Tennessee	265.41
Texas	18.22
Virginia	43.38
West Virginia	149.07
Louisiana	2.00
W. N. A. C.	167.70

Total \$ 3,170.12

Grand Total \$14,908.18

DISBURSEMENTS	
Printing	\$ 301.05
Mats	10.00
Stationary	28.15
Accounting	45.00
Office Furniture	75.00
Cronk's Insurance	23.73
Salaries	580.00
Phenicie Family	48.72
Mrs. Josephine Stevens (Africa)	92.00
Cuba	2,520.00
India	1,591.69
Postage	58.00
Unified Program	750.00

(Continued on page ten)

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"As thy servant was busy here and there, he was gone." (I Kings 20:40)

We are living in a day when most people are busy, very busy. We believe that the Lord loves busy people.



He calls people who are doing things into special services. The idle person is not suited for tasks such as God has for His Kingdom's progress. A young woman talked with me some time ago about foreign mission work. She stated that she felt called to that great work. I questioned her seriously about her qualifications, and about her work in her home community. I was told that she could find nothing to do here. I do not believe that any one is suited or called to the foreign field who can find nothing to do at home. Upon further inquiry I discovered that she had been busy, but doing the wrong things. Things of her own choosing and for her own pleasure.

Is it not true that we are busy with OUR work and neglect the LORD'S work? In the story from which our text is taken Ahab had been assigned a definite task, "Keep this man," with certain and sure penalties if he failed. The charge was strict, but plain, involving a duty both upon himself as a soldier, and a duty to another. Upon his failure to keep his charge, he could offer only the very slender, flimsy excuse, "busy here and there." Kitto said, "A few years after, Ahab met his death in battle with the very king whom he thus befriended, and under the orders of that king to his soldiers to aim their weapons exclusively against the life of the man who had spared his own." Satan will keep us busy doing every thing but God's work and will. Material tasks are many and urgent. We must not neglect them, but God's work can wait. This is the sin of many. Satan keeps us busy doing the wrong things. He keeps us busy—too busy to accept Christ; too busy to lead others to Christ; too busy to worship at the house of God; too busy to spend a few minutes each day reading the Bible and in prayer. So many times Christ warned against the high crime of pre-occupation. He always found time to be about His Father's business. Like Ahab our excuses are

that we are too busy for our chief duty. Worldly cares prevent us from doing the things of Christ. There may be nothing criminal—just things displacing Him. Tasks, social engagements, business committees—every day, necessary things until pre-occupation leaves no room for Christ.

The sin of being too busy leads to dodging our duty to God. While not rebellious against God, we may simply push our duty to Him aside, thinking He is not looking our way. Putting pleasure and profit above our duty to God or our fellowman is sinful. God observes and expects the best of our time, talents,

and money.

That we can neglect the work that God has called us to do is not to be disputed. We are free moral agents. The choice is ours. If we choose to neglect God's commands and serve the devil we can do so, but we can expect the punishment that we deserve. "For the wages of sin is death." That is all the devil can promise those who serve him.

But Christ needs busy people—people who are not too busy to do His bidding. Christ needs big business men. His is the biggest business in the world. His

(Continued on page sixteen)

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

*Note—No claim to originality is made to material used in this column.*

*Whenever possible the source is given, but this often is not known.—F.B.C.*

### FULLY FORGIVEN

Psalms 32:1—"Blessed is he whose transgression is covered."

#### Introduction

Luther was once asked which were his favorite Psalms. He replied, "The Pauline Psalms." On being asked to state more particularly to which he referred, he mentioned Psalms thirty-two, fifty-one, one hundred thirty, and one hundred forty-three. Augustine had this Psalm written over his deathbed: "Blessed is he whose transgression is covered." With eyes fixed on this passage the great church father passed to his rest on August 28, 430 A. D.

Let us note three things about forgiveness.

#### I The Need of Forgiveness

A—Because of our wickedness, we need forgiveness.

B—Because of our weakness, we need forgiveness.

C—Because of God's justice, we need forgiveness.



## You and Liquor Tax

The liquor industry is sobbing on the shoulders of the wet press. Its wails echo through full-page ads in national magazines. Its cry is that the bootlegger is getting its trade. It beats its breast in lament that Congress should let such a thing happen to it.

Federal taxes on whiskey are \$10.50 a gallon. The distillers are putting the heat on Congress to cut this figure to \$6. They blame their present taxes as responsible for the moonshiner and bootlegger in the land.

Of course the cry of the wets during prohibition was to be legalized and thus

end the bootlegger. The plea of the wets then was that they might be allowed to pay taxes and thus take the load off the American public. The American people were duped by the shrewd, selfish interests that subsidized the murder of prohibition in the United States.

Repeal was ushered in by false promises of ending the bootlegger and bringing an era of temperance. What happened? Former criminals got the blessing of the law under repeal. Former rum-runners became legalized operators of bars, cocktail lounges, taverns. Lengthening Skid Rows vomited out their debauched human wrecks. Cor-

rupting hands were clamped on those in political office.

The bootlegger all the while continued, flourished and multiplied. Legalized sellers became envious of illicit sellers. Hence the loud yell that taxes must be cut if the bootlegger be stopped.

If taxes are lowered on beverage alcohol look out for more drunks, more debauchery, more debasing of the social order. All this will be in the land and the bootlegger too. If the beverage alcohol industry can put over what it is driving for, it will be the greatest sucker deal the American people have suffered since Stalin's big drinking party at Yalta.

—Selected.

D—Because of heaven, we need forgiveness.

E—Because of hell, we need forgiveness.

### II The Nature of Forgiveness

Forgiveness is an act of God's free grace whereby on the ground of Christ's perfect righteousness and meritorious atonement, He lifts the burden of sin's guilt, blots out the marks of sin's offense, and cancels the handwriting of sin's debt.

The Scripture mentions three ways that God covers or forgives sin.

A—The "Water Cure" (Micah 7:19).

B—The "Sun Cure" (Isaiah 38:17).

C—The "Air Cure" (Isaiah 44:22).

### III The Joy of Forgiveness

A—The joy of absolute assurance.

B—Certainty that one has found the way to heaven.

[●]

Our hearts are thrilled to think of the possibilities of reaching souls for Christ through the silent ministry of the printed page. One form of this work in which most all Christians can take part is through tract distribution. As we sow the Seed in this way, and water it with prayer, God will cause precious souls to be saved. May you have a part in this wonderful ministry.

## FOREIGN MISSIONS

(Continued from page eight)

Tracts ..... 15.00

Total ..... \$ 6,138.34

Balance Oct. 1, 1953 ..... \$ 8,769.84

### BALANCE IN VARIOUS ACCOUNTS

General Fund ..... \$5,852.28

Calvary Fund ..... 2,858.21

Willey Fund ..... 5.75

Mrs. Harold Stevens (Africa) ..... 10.00

Volena Wilson Fund ..... 75.00

Lucy Wisehart Fund ..... 282.11

Dresser Fund (Cuban Girls' Dorm.) ..... 20.00

Cuban Chapel ..... 150.00

"His Name Among All Nations" ..... 17.00

Lights for Cuba ..... 219.00

\$9,489.35

### DEFICIT

Cronk Account ..... \$ 49.00

Hanna Account ..... 135.11

"A Modern Jonah" ..... 535.40 719.51

Total Accounts Balance

Oct. 1, 1953 ..... \$8,769.84

### STATES QUOTAS

STATE	QUOTA	PAID	BALANCE
Alabama	\$ 1,500.00	\$ 143.31	\$ 1,356.69
Arkansas	1,100.00	187.14	912.86
California	800.00	253.44	546.56
Florida	1,000.00	136.01	863.99
Georgia	2,500.00	639.38	1,860.62
Illinois	3,300.00	417.52	2,882.48
Kentucky	1,600.00	275.87	1,324.13
Michigan	8,000.00	1,171.33	6,828.67
Mississippi	1,000.00	193.20	806.80
Missouri	9,000.00	1,664.40	7,335.60
New Mexico	150.00	25.00	125.00
North Carolina	14,000.00	3,541.43	10,458.57
Ohio	2,000.00	30.50	1,969.50
Oklahoma	5,500.00	503.27	4,996.73
South Carolina	3,600.00	968.02	2,631.98
Tennessee	6,500.00	1,336.65	5,163.35
Texas	3,500.00	426.47	3,073.53
Virginia	1,800.00	159.85	1,640.15
West Virginia	2,000.00	421.97	1,578.03
Miscellaneous	6,150.00	445.52	5,704.48

\$75,000.00 \$12,940.28 \$62,059.72

# Notes and Quotes



BY J. C. GRIFFIN

## PERIODICALS TO BE PROUD OF

**F**IFTY years ago we had practically nothing in the way of periodicals. There was **THE FREE WILL BAPTIST**, which was in the form of a weekly news sheet, folding like the regular newspaper, looking much like the newspaper and hardly known out of North Carolina. **THE MORNING STAR**, published in the North, which was lost in the emerging of the Free Will Baptist with the Baptist of the North. We might say when the Free Will Baptists were swallowed up by the North. Later **THE FREE WILL BAPTIST GEM** came into existence which has served the state of Missouri and other states to great benefits. These two publications have been endorsed by the Board of Publications and Literature of the National Association of Free Will Baptist and passed in the General Assembly or Annual Association as weekly and monthly periodicals.

Besides these two publications a number of small publications have sprung up in different sections of the United States which have served well in their local connections, such as, **THE MESSENGER** of Tupalo, Mississippi; **THE SMALL VOICE** of Oklahoma; **A VOICE in the Wolverine Association** of Michigan; **YOUTH BANNER** which is published here in North Carolina and dedicated to youth organizations throughout the Free Will Baptist denomination. Now we have the **F. W. B. L. MONTHLY**, edited by Rev. C. F. Bowen, Nashville, Tennessee. One periodical which has ceased for the time being to be published, **THE LEAGUER** which was edited by Rev. R. P. Harris.

All these periodicals have and are serving our people creditable, and would have been of greater service in bringing information if we as a denomination would have supported them better. We would have been more enlightened with what was and is going on in our ranks. Perhaps none of us could subscribe to all of these periodicals. It can hardly be expected that we should support periodicals published for local needs, but every Free Will Baptist should support those periodicals that are prepared for general benefits to the

whole denomination, such as: **THE FREE WILL BAPTIST GEM**, published at Monett, Missouri; **THE FREE WILL BAPTIST**, published at Ayden, North Carolina; and the **F. W. B. L. MONTHLY**. All of these periodicals should be in the home of every Free Will Baptist. After getting these into every home we ought to be anxious to get them into the homes of our neighbors.

A certain sister denomination told me by one of their ministers that when they were establishing a church of their faith in a certain County, that they put three hundred copies of their church paper into homes of other denominations, and now they have a strong membership in a new church in that community. This denomination works in harmony. They are not afraid that some other church or preacher of their faith has something up his or her sleeve for someone else.

Free Will Baptists needs to spread the doctrine of our church through our printed papers. Yes, we have the doctrine that will stand at the judgment bar of God. It is the best doctrine of Christ on the earth; I am not ashamed of it. I defy any critic to prove that it is not biblical through and through. I know that there are certain new religious cults who denounce everyone else who does not subscribe to their respective shibboleth, and they run around with their hair-splitting theories and dogmatic bragging on what they have and running down everybody else. I actually find those who had rather get a member out of some orthodox church than to drag a soul out of the ditch and present him to Christ to get saved. They want members and want the best out of other churches. They go to your door with their literature, some of which denies the diety and the atoning blood of the Lord Jesus Christ and Christ's sacrificial death. While others go adding to the Bible and often Free Will Baptist and other orthodox denominations swallow a sip of gall that has been sugar-coated and white-washed until it looks pretty good.

### A GOOD EXAMPLE

I recently read where the Editor of **THE FREE WILL BAPTIST** said that one of our churches had placed **THE FREE WILL BAPTIST** in every home of its members. Another church or its Free Will Baptist League subscribed for ten copies of the **F. W. B. L. MONTHLY** for the officers and sponsors of the League. These are good examples of spreading knowledge. If one hundred churches in Missouri would send ten subscriptions each to those who are not subscribers, that would increase the subscription list by one thousand and place in the hard-run treasury \$1,500 that could be used

for the glory of God. Then if the same thing should be done in North Carolina with **THE FREE WILL BAPTIST**, **YOUTH BANNER**, and the **F. W. B. L. MONTHLY**, we would be going places that needed to be gone to.

We need team work in the United States. Every Free Will Baptist placing his shoulder to the wheel and pushing with all his power; all pushing in the same direction, all singing the same melody, all praying the same prayer, all preaching the same gospel, and all tithing in the same method. My! what would happen? We would sweep the earth in a few years. Just think how slow we have been in getting the thing over for the Lord. We have done a great deal; God has wonderfully blessed in the past. We have come a long way since I began preaching, but we could have been much further up the road than we are if every body would only have pulled together. Without wealth? Yes, without wealth. With a hundred per cent pulling together we would have had colleges in almost every section of the Southern States and also the Western States. There is plenty of wealth in our possession if we would only use it for the glory of God. We could have had missionaries in every civilized country in the world. A good, honest Methodist minister, one who was appointed to a big position in his denomination, said to me more than thirty years ago as we left his church, "If you Free Will Baptist had put your money back of your doctrine, you would have taken the world for Christ." That man, though a member of another sister church was honest enough to confess to me that we had the doctrine that no one could deny. Why have we not put it over with more success? Because, we waited for God and others to do it. Too many who have not and are still not ready to say, "Here I am Lord, send me." We have wanted the work to go over, but too many wanted the other fellow to put it over and let us stay at home and hold our money and keep our own little front porch swept off and pick up a little here and there where it did not cost much.

I have found people who were too stingy to put just a little of their earning into the Lord's work to say nothing of being honest with God sufficiently to tithe in keeping with Bible teaching. We need literature that teaches tithing and then send the teaching to every nook and corner of the globe so that

(Continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE NEW DRESS

ETHEL M. FOX

**A**LICE was praying. She felt she had good reason to pray. This was it.

She was to sing the most important solo at the Sunday School program. Here was the difficulty. She had no suitable dress to wear. How could she get up before a crowd of hundreds, clothed in a much-mended and patched dress? Alice was a real Christian, and if there was no way to get a dress she would sing anyway, and ask Jesus to help her forget the patched dress.

Alice's father was not a Christian. Indeed, he did not like to hear about Christ. Besides this, he was a drinker and often came home drunk. He spent so much for drink that there was very little for food and clothing, and that was why there was no money to buy a dress for Alice.

Alice had gone to her mother as soon as she knew she was to sing.

"Mother," she said, "I'm to sing at the program. May I have a new dress?"

Mother thought a moment, then replied, "No, dear, it just won't be possible. We simply haven't the money."

Now Alice was a real Christian and, instead of crying as most girls would have done, she smiled bravely at Mother. Giving her a kiss, she said: "Never mind, Mother, it's all right. Don't you worry about it. Jesus knows all about it; and it's for Him I'm going to sing."

And off she went. But she thought a great deal about it. Why not ask God for a new dress? He had answered so many prayers for both Mother and herself. Had He not sent them money when there was not even enough to buy milk for baby?

She went to Mother's clothes closet. That was where Mother's prayers were answered. Hers would be answered too! She thought she closed the door tightly when she entered the closet, but it remained open just a little.

Father had come home. Tired, vexed, and thirsty, he went up the stairs. He

would go in a moment for another drink, he thought.

As he was about to enter his room, he heard someone speaking. It was Alice, and the voice came from the closet? What was she doing there? He paused and listened, and this is what he heard:

"O Jesus, You know I'm to sing at the program. And You know, Lord, my dress is all mended and patched, and it just doesn't seem I can wear it. You want me to be dressed right, don't You, Jesus? So, Jesus, send me a new dress by the time I need it. I believe You'll do it. Thank You for it, Jesus. Amen."

Mr. Wilson listened, then went out. He took out his pocketbook and counted the money it contained. A battle raged in his heart, Love for his child, or love for drink, which would win? He had planned to spend that money on a great carousal. At last he made his decision.

"I'll answer her prayer," he said to himself. "She'll never know I heard her. She'll think God answered." Foolish man, he did not know that God had directed his steps so that he would hear that prayer!

He went to his wife with the money, and the dress was purchased. Not a word was said to Alice, and Alice had told no one, not even Mother, of her prayer.

The evening of the program came, and Alice still believed she would have her dress. It was time to dress, and Alice went to her room. There on the bed lay the new dress. One look she gave, and without so much as touching it, she dropped on her knees and thanked God for answering her prayer.

How she sang that night! Faith was strong in her heart and made itself felt in her voice as she sang of the living Saviour.

Later, Alice was used of God to bring her wayward father to Himself, and then God made him a minister of the Gospel.

—Selected

The heroes of history have not emerged from brilliantly-lighted halls of luxury and self-indulgence, but from the darkened byways of suffering and persecution.

### 'Yield Not to Temptation'

**W**HEN I was a little girl about six years of age, I had a strange experience one day all because of disobedience.

My mother had told me not to play on my way home from school but to come straight home. But of course, little folks have temptations as well as big folks, and often give way to them. One afternoon, with other girls, I lingered along the way, picked some flowers, stopped and played a while, etc., and before I really thought quite a bit of time had passed since school let out.

I ran home with all my might; my mother was busy out in the garden, and as I went to her feeling quite guilty, I asked her if she would punish me for being late. Without looking up she said she would.

I was real sorry then but not sorry enough to be willing to take the punishment and as one sin leads to another, I yielded to another temptation. I went straight into the house and on entering the living room I looked for a hiding place. There was a small space between the cupboard and the wall and I lost no time but made for that dark corner of the room. Shortly afterward, the folks gathered in and Mother began to get supper. I could see them as they moved about in the room. I heard mother ask the other children if they knew where I was, and as none of them had seen me for some time, she became somewhat alarmed. She told two of the older children to go down the street to hunt for me.

I kept perfectly quiet in my hiding place, but I suffered more than than if I had faced the situation. In a short time my brother and sister returned, telling Mother that they did not find me.

It was now getting dark and my absence was about to cause a commotion, when my grandfather, who sat just opposite the cupboard, discovered me. Mother spoke to me at once and told me to come out of my corner. I obeyed, walking out with my head down, looking very guilty. I was really sorry and very much ashamed. Mother forgave me and I escaped punishment that time. But I learned a lesson which I never forgot. "Yield not to temptation, for yielding is sin."—Selected.

If good people would but make their goodness agreeable, it would win many to the good cause.

Don't place upon the stranger the responsibility of getting acquainted with you at your church.

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## Florida Auxiliary Meets

The Ladies Auxiliary of the First Free Will Baptist Church, Jacksonville, Florida, held its regular monthly meeting in the home of Mrs. S. W. Claud.

The meeting was called to order by the president, Mrs. Beulah Andrew. Then the devotional was brought by the program chairman, Mrs. W. W. Lamon, assisted by the pastor, Rev. L. E. Sheffield.

After that we entered into our business meeting. The auxiliary has purchased a wool hall runner for the church and is now ready to present it. Also plans were completed for a cake sale.

Being no other business we entered into the program for September, "Shine in Our Community." Mrs. M. D. Futch led the introduction. First Part: "What are the Needs of Our Community," Mrs. Edna Pinkston; Second Part: "My Responsibility to Our Community," Mrs. S. W. Claud; Third Part: "How These Needs May Be Met," Mrs. Beulah Andrew. In conclusion Mrs. Olaha May Johns brought a reading on tithing.

There were twelve present and we were happy to receive Mrs. Lucile Riner's a member. Brother Sheffield was our guest for the day. A lovely covered dish luncheon was enjoyed by all.

Our next social will be in the home of Mrs. Inez Dykes.

MRS. INEZ DYKES  
*Corresponding Secretary*

## Minutes of Central Auxiliary Convention

The Woman's Auxiliary Convention of the North Carolina Central Conference held its semi-annual convention with the Greenville Church on Wednesday, September 30, 1953.

The theme for the day was "Exalting the Living Christ," and was so beautifully carried out through the day in the recommendations by all the chairmen of our different phases of our work and through the other messages of the day.

The convention was pleased to have fifteen of our ministers present with us on the day. We want them to always feel welcome in all our women's meetings.

Everyone was sorry to learn that our

friend and worker, Mrs. Ballard, was seriously ill in the hospital at New Bern, and the convention went to God in a special prayer for her recovery, led by Rev. M. A. Woodard.

This was the first convention when most of the reports were dispensed with and the day dedicated to friendship and fellowship in the Lord, with just necessary business for the good of the convention.

There were many of our State officers with us for the day and we were so glad they could come. We were fortunate in having our National President, Mrs. R. B. Crawford, with us. Mrs. J. K. Rhodes, our State Field Worker, was with us and brought inspiring messages to us.

Rev. and Mrs. S. A. Smith of our Orphanage brought greetings from the home, and solicited our continued prayers and support of the Orphanage.

Rev. Burkette Raper brought the message of the day on "Exalting Christ Through our Youth." His message was so timely, uplifting, and inspiring. Thank you, Brother Raper.

We were so glad to have so many visitors from other districts. Especially did everyone enjoy the messages in song brought to us from the Stoney Creek Trio.

There were four petitions for the next convention, and we do thank the Lord for so much interest shown for our convention. It was voted to hold our spring meeting with the Grimsley Church, Greene County, in March.

MRS. JIMMIE LEE JONES, *President*  
MRS. C. A. EUBANKS, *Secretary*

## Cedar Hill Auxiliary Progresses

The Ladies Auxiliary of Cedar Hill Church, Ashville, North Carolina, is glad to report the progress of our work for the past three months. We have gained five new members. Thanks to our good pastor, Rev. Pace, for encouraging others to help in this work. We have cottage prayer service once a week; have had five souls saved out of four services. We have a Bible Study one night a week. Mrs. Virginia Brasington of West Ashville is teaching the class. She is a wonderful teacher and a good Saint of God.

We have a list made of all who are sick and all widows and shut-ins in our community that we can visit one day each week to have prayer, read Scripture to them, or help them in any way we can. We have given clothing to some of the needy families to get their children started to school. We are also trying to get money for our Christmas fund for we want to help more people this year than we ever have. We have two hundred boxes of Christmas Cards and most of them are already sold. We are making quilts and selling them for this cause.

The auxiliary is happy doing this work and we just want to do more and more. We are looking for Jesus and when he comes we want him to find us working and about our Father's business. Pray for us all, Christian readers.

MRS. ED COLEMAN, *President*

## First District Convention

The West Florida District Woman's Auxiliary Convention met with the First Church, Pensacola, Florida, September 19, 1953. The six churches having auxiliaries were represented as follows: Shiloh, Pilgrim Rest, Bethel Tabernacle, Grace, Eastside, and First Church of Pensacola.

After singing the theme song, "Haven of Rest," the meeting was called to order by the President, Sister Millie Donaldson, and prayer by Sister Rigby. Sister Velma Hall gave the welcome address and response was given by Sister Agnes Ashcraft. Sister Ada Bryant gave the devotions, reading Luke 16:1-11.

The business session consisted of reading the minutes which were adopted, the treasurer's report, and the appointing of a Nominating Committee.

The convention then recessed thirty minutes, reassembling at 11:45 a. m. After the singing of "Standing on the Promises," Sister Nettie Patrick led in prayer. Cynthia Ann Ard and Faye Rogers sang a special song at this time. This was followed by other special music rendered by Louise Ray, Martha Cobb, Bill Brown, and Leo Braxton. The morning message was delivered by Sister Millie Donaldson.

After lunch, served by the host church, the afternoon session opened by singing "Love Lifted Me," prayer by Sister Henderson. The various committees and presidents gave their reports which were accepted.

The following officers were elected for

(Continued on following page)



# WOMAN'S AUXILIARY DEPARTMENT

(Continued from preceding page)

the coming year: President, Millie Donaldson; 1st Vice President, Lois Wiggins; 2nd Vice President, Ada Bryant; 3rd Vice President, Sister Pinson; 4th Vice President, Velma Hall; 5th Vice President, Edna Henderson; and Secretary and Treasurer, Lucile Lowery.

The next convention will meet with Eastside Church, Pensacola, Florida, Saturday before the third Sunday in September, 1954.

Sister Ada Bryant was elected delegate to the State Woman's Auxiliary Convention with Sister Agnes Ashcraft as her alternate.

A standing vote of appreciation was given Sister Donaldson for her work in making this convention a success. The men present gave encouraging talks to the auxiliary members.

The convention closed with prayer by Sister Rogers.

MRS. MILLIE DONALDSON  
*President*

MRS. JUANITA SHIPP  
*Retiring Secretary*

## Sylvan Park Auxiliary Meets

The Sylvan Park Woman's Auxiliary, Nashville, Tennessee, met in October at the church. A very interesting program based on "The Light of Truth Shines on Consecration," was presented with the young members of the auxiliary, Misses Almeda Wall, Betty Wall, Beatrice Joines, and Christine Boyd, taking major parts. Two of these are new members, taking part on the program for the first time.

The main theme of business was the new church which is to be completed by November 30. Many plans are in the making for our kitchen.

Each member is putting forth much effort to enlist those ladies of the church not in active service. Efforts are also being made to improve the programs for this year. The auxiliary is backing the Youth Chairman in organizing the YPA toward making the most of their talents in church activities.

At 9:00 p.m. the member of the Men's Visitation Club met with the ladies for fellowship hour. The hostesses were Mrs. Manfred Pugh and Mrs. Charles Sublette.

MRS. CHARLES SUBLETTE  
*Publicity Chairman*

## St. Mary's Auxiliary News

The Woman's Auxiliary of St. Mary's Church, New Bern, North Carolina, met at the church, Thursday, October 8, for an all day study on Personal Evangelism.

Mrs. Lee Whaley of Jacksonville, North Carolina, gave a most inspiring talk, using as her topic, "Soul Winning" and using many of her experiences as illustrations.

Picnic lunch was served by the ladies in the Educational Building.

The afternoon session closed with an altar service. As a climax to the spiritual awakening of the day, the Woman's Auxiliary held its regular monthly meeting at 7:30 o'clock. The guest speaker for the evening was Miss Zylene Lloyd of Jacksonville, North Carolina. Miss Lloyd has been a missionary in India for some time and gave a very interesting and impressive talk using as her topic, "Jesus, the Light of the World."

Mrs. J. R. Davidson was in charge of the installation of officers for the coming year who are as follows: President, Mrs. Richard Springee; Vice President, Mrs. C. D. Piggott; 1st Vice President, Mrs. D. W. Hancock; 2nd Vice President, Mrs. W. E. Baldree; 3rd Vice President, Mrs. E. L. Mallard; 4th Vice President, Mrs. O. C. Daniels, Jr.; 5th Vice President, Mrs. B. F. Gurganus; 6th Vice President, Mrs. Danny Harvison; Secretary, Mrs. Killum; and Treasurer, Mrs. Enoch Turnage.

Mrs. Davidson offered the benediction.

PUBLICITY CHAIRMAN

## Pocahontas Auxiliary Meets

The Woman's Auxiliary of the Pocahontas, Arkansas, Church met Monday night, October 12, at the home of Mrs. Altie Marie Cox with Mrs. Eunice Duglar serving as co-hostess.

Mrs. Opal Phillips, President, was in charge of the meeting which opened by singing "Haven of Rest." We had 31 members and three visitors present. Our dues were \$8.75 and an offering was sent to Foreign Missions, Home Missions, and Free Will Baptist Bible College. The program was "The Light Shines on Consecration." Scripture reading and prayer was given by Mrs.

Berniece Ross. Mrs. Jean Wilson sang a solo, "I am a Child of the King."

Mrs. Altie Marie Cox, Mrs. Eunice Duglar, Mrs. Fannie Woolridge, and Mrs. Leona Jones gave the topic discussions.

Delicious refreshments were served by hostess and co-hostess during the social hour.

PUBLICITY CHAIRMAN

## Corinth Auxiliary Holds Regular Meeting

The Woman's Auxiliary of Corinth Church, Tift County, Georgia, met at the church for its regular meeting, October 14, with eight members and seven visitor present. After singing the theme song, "Haven of Rest," we were led in prayer by our pastor Brother M. T. Goff. The Scripture reading was by the President, Mrs. V. R. Franks. Devotional comments were given by Brother Goff and an inspiring talk on our work. The business meeting consisted of each chairman giving reports and receiving two new members. Mrs. J. W. Franks was appointed to go to State Auxiliary Meeting. The program was presented by the following ladies: Mesdames L. E. Wynn Dealie Franks, L. F. Oglettril, J. W. Franks, and M. M. Franks.

After the program we presented our pastor with a good-will shower. The meeting was then brought to a close with a song followed with prayer by the pastor, Brother Goff.

MRS. L. E. WYNN  
*Publicity Chairman*

## The Day's First Thought

By ERNEST C. DURHAM

What thought is first as I awake,  
When night is gone and day is new?  
Not of what course that day I'll take,  
Nor of a task so hard to do.  
But my first thought is: O, what love  
Surrounds me, keeps me night and day  
Then looking up to God above,  
With thankful heart to Him I pray.

It always comes—this thought of God,  
And of His constant care for me—  
Before the paths of day I've trod,  
Before a thing on earth I see;  
And thus my thoughts are lifted high,  
When night is gone and I awake,  
Then all day long I know God's night—  
What ever course that day I take.

Selected by—Mrs. Adam Gashin

"A hypocrite is the type of fellow who practices what he preaches against."

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Stronger Churches— Better Communities

(Lesson for November 8)

LESSON: Acts 2:41-47; Philippians 1:7-30; 1 Peter 2:4, 5, 9, 10.

GOLDEN TEXT: Philippians 1:27.

### THE HEART OF THE LESSON.

The second chapter of Acts tells the story of Pentecost—The coming of the Holy Spirit, the supernatural manifestations that followed, Peter's sermon and the results.

In verse 41, you will notice in your Bible that the expression "unto them" is in italics. This means that these words have been added by the translators and was not in the original. The original rendering of the verse is: "... the same day there were added about three thousand souls." These souls were first added to the Lord and then to the church. No one is a member of the true church of Christ until he has been saved. Notice—"souls" were added, not mere names. Often names are added to the church when souls are still unsaved. *The Bible Student* (F.W.B.)

If you study this lesson in *The Bible Student* prayerfully, you will agree that you have gotten a lot for just one dime.

### HELPFUL HINTS

1. Only those who receive God's Word are eligible for baptism in His name (Acts 2:41).
2. When God's power manifests itself as wonders and signs, fear will always come upon the people (Vv. 42, 43).
3. Short lived socialism in the early church is in evidence of God's disapproval of it (Vv. 44-46).
4. We may add names to the church roll, but only God can add souls to the church (Vs. 47).
5. There is nothing more becoming to a church than for its members to stand together, think together, and work together (Philippians 1:27).
6. Both faith and suffering are given as a Christian privilege on behalf of Christ (Vv. 28-30).
7. Together with Christ as the Cornerstone God uses Christians as living stones to build His spiritual house (1

Peter 2:4-10). — *The Bible Teacher* (F.W.B.)

### ADDITIONAL TRUTHS

1. *Things to note in the study of this lesson:*
  1. The effect of Pentecost upon the people.
  2. The effect of wonders and signs.
  3. The sale of goods for the Jerusalem church.
  4. The influence of breaking of bread from house to house.
  5. Faithfulness manifested unto the Lord.
  6. The living stones of the holy priesthood.
  7. Those called out of darkness into the marvellous light.

—*Advanced Quarterly* (F.W.B.)

2. The outcome of continuing steadfastly is an expanding church. The by-product is a better community. This dual result is axiomatic. To attempt the one without the other in view is to spell certain doom for both. "There is a story of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings to missions. A cobweb was over the receptacle for foreign missions."—*Bible Expositor*

3. We might add also that a church that neglects its prayer meeting will not be a strong church or help make a better community or a better world. If our churches had as much spiritual power as they had sixty years ago Communism wouldn't be able to get a respectable toehold in our country.

4. What can we learn today from our Lord's word-picture of the church at Laodicea:

The last of the seven churches addressed was Laodicea. It is the only church of which nothing good is said. It was a church that had lost its enthusiasm, a church of what we might call spiritual indifference, of which we

see so much today, people shrugging their shoulders and saying concerning the great doctrines of the faith, "What's the difference?" I noticed last summer that the First Baptist Church in Providence, R. I., founded by Roger Williams, was holding union services all summer with the Unitarians of that city. In Los Angeles this Easter a great Protestant Sunrise Service was held at which a Mormon choir of four hundred participated in the singing. This is an incarnation of indifference to the great truths of our faith. The church at Laodicea did not care. It could have been orthodox for all we know; it may have been crowded; it may have had a beautiful ritual; but it was made up of people who had lost their zeal for Christ. Now the interesting thing about Laodicea was that it was famous for its banking facilities, for its medical school, and for the rich goat-hair cloth that was woven there. It is in this city that the Laodiceans spiritually were poor in the midst of wealth, blind near a medical school, naked in a city famous for its cloth, and because they were such they were wretched and miserable. All Christians living a life of indifference to Christ are such.—*Peloubet's*

## "OH, SOUL"

MAUD (REYNOLDS) DEAN

Oh Soul, of God's creation,  
What are thou worth?  
All castles and rich mansions,  
Constructed on this earth.

Oh Soul, our inward being,  
Wouldst thou demand?  
A home of life eternal,  
Or treasure in this land?

Oh Soul, why do'st thou linger,  
So far from God?  
Who in his love created,  
This land, where mortals trod.

Oh Soul, this outward being,  
Wherein thou doth dwell;  
Can let earth's ending pleasure,  
Drag you to endless hell.

Oh Soul, defeat the Devil,  
And human nature given,  
Please let God have his way,  
And gain an endless Heaven.

•  
Sixty-three religious bodies now ordain women for the ministry and have 2,869 women pastors and a total of 5,791 women ordained or licensed—*Evangelical Press*.



# Give Attention to Christian Reading

(Continued from page three)

own. What does the future hold for her? How will she meet it? Love, courtship, marriage—she dreams, and her dreams are shaped by the stories which she reads. And read she must, for her hunger for experience drives her to enter into the lives of others. But only to often the stories which are her guide present only caricatures of life. Isn't it just possible that she could be guided into greater happiness if someone would take the trouble to help her in choosing what she reads?

There are good authors who face life squarely and interpret it at its best. They satisfy the desire to know, and they allow the reader to experience vicariously the conflicts, sorrows and joys through which their characters live. But they find a purpose for life. They portray characters who will properly influence those who read. The books of many of those authors are among the immortal classics. Some of theme are writers of today. Some of them write for periodicals which are just as accessible as the pulp which so many now read.

Let us join in a campaign to make Christian the reading in our homes. Check up on what you read. Enlist the members of your family. Spread the word to your friends. Since books and magazines play such a part in our lives, let's honor God in what we read!

## Are We Driving Children From the Sunday School?

(Continued from page five)

material universe.

In the discussion one man said: "Children aren't what they used to be." But I wonder if the homes, or some of the parents are what they used to be. Cigarettes lay around to tempt the children, even mothers smoking. Some places there are gambling machines at the nearest grocery store to tempt them.

The mother of the famous evangelist Gypsy Smith was dying of small pox. Sitting by her bed, the husband asked if she believed in God. He loved his wife devotedly. "Do you try to pray?" he said. "Yes," she answered, "but always there comes a black hand before me and a voice says, 'There is no mercy for you.'"

Library  
Duke University  
Cam. face. Then  
from that wagon he heard his wife's voice:

"I have a Father in the promised land. My Father calls me, I must go. To meet Him in the promised land."

The feeble voice sang the words clearly. The man ran back. "Where did you learn that, he cried?"

The dying woman lifted her eyes to his, all the trouble gone from them. One Sunday when she was a child, she told him, her father had pitched his tent upon a village green. The children were going to chapel, and the Gypsy child followed them and heard them using those words. Today they had come back to her with a wonderful message.

"I am not afraid to die now," she said. "It will be alright in a day or two later." She died—quite unafraid.

No minister, teacher or missionary had ever come near her life, but through a CHILD'S SONG, heard twenty years before, the mighty love had met the seeking soul and given it peace.

Some years ago in a manufacturing town of Scotland, a young lady applied to the superintendent of a Sunday School for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get each of them a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school and he came.

The superintendent gave him a second new suit, but after attending once or twice, Bob again absented himself. Once more she sought him out only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said, when she reported the case to the superintendent, "and must give him up."

"Please don't do that," the superintendent answered, "I cannot but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise and received his third new suit. He attended regularly after that and got interested in the school. He became an earnest persevering seeker after Jesus. He found Him, he joined the church.

He was made a teacher and studied for the ministry. The end of the account is that that discouraging boy—that forlorn ragged run-away Bob became the Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese lan-

guage and by so doing, opened the kingdom of heaven to the teeming millions of that vast country.

When John Dillinger, most notorious criminal of the 30's, was a boy in his early teens, he was taken to court for some minor charge. He was released on probation and went back to his parents and started attending a Sunday School in his little village town. When, however, some of the parents in the school board heard that a boy with a court record was attending they went to his teacher and said:

"If John Dillinger continues to be in your class, I shall have to withdraw my son." The teacher not knowing what to do but anxious to keep favor of the parents told John what had happened. He never returned and less than a score of years later was known and killed as the most dangerous criminal in the country. Were some of the parents in that Sunday School their brother's keeper?

We should count it a privilege to have the children in Sunday School an hour each week and try, if at all possible, not to offend them. Because, who knows the one we drive from the Sunday School may become a John Dillinger, or the child we try to encourage to continue coming may be a Robert Morrison.

—Pilgrim Tract Society

## NOTES and QUOTES

(Continued from page eleven)

people might know what the Free Will Baptists stand for.

SUPPORTING THE WORK OF THE CHURCH

Every institution of any worth has a plan for financing its business. The church is the biggest institution on earth and worth more than all others put together. Do you think that God would institute his church and then leave it to man to plan the finance of that institution? I do not. I believe that God gave us the soundest financial system ever presented to any institution. This plan is tithing our income. Objectors say that this plan belonged to the law. The plan of tithing is 430 years ahead of the law of Moses. Abraham offered tithe of all that he possessed.

## The Lighted Pathway

(Continued from page nine)

is the business of winning men to Him self instead of letting them go to hell because we are too busy at other things.

"As thy servant was busy here and there, he was gone."

# the Free Will Baptist

AYDEN, NORTH CAROLINA, NOVEMBER 4, 1953



Fort Smith Free Will Baptist Church, Fort Smith, Arkansas. Rev. Rupert Pixley is the pastor. (See story in News Notes.)



## READ THIS WEEK

BEHIND THE PLUSH CURTAIN  
HISTORY OF THE FREE WILL BAPTIST CHURCH



# Interdenominational Youth Movements

(GUEST EDITORIAL)

Within the past few years we have had a positive rash of interdenominational movements spring up, and especially in the field of youth. This editor would not like to appear in the role of a wet blanket, neither would he like to appear as a "hide-bound" denominationalist who felt that there was no salvation outside General Baptists. But at the risk of appearing in either role, he would like to voice a caution against movements, and especially youth movements, which operate outside the church framework.

Unless we read history wrong, only such things as find their places within the framework of the church life last for long. Usually, these independent movements (and make no mistake, ninety percent of the so-called interdenominational movements are independent and actually anti-church) are fostered by dissatisfied rebellious individuals who have failed at regular church living and must have some ground upon which to promote their pet ideas. Sometimes it is done in the name of "fundamentalism." Again it will be labeled as "conservative." All kinds of high sounding titles are attached to them, but the brutal facts are still there. Listen to their speakers. Watch their propaganda. There will be the subtle hints that young people can't do what they want to within the church. There is also a continuous slurring of doctrinal creeds. There are no objectives set up wherein such movements contribute to the work and welfare of the various church endeavors. Young people, especially, are led away from their churches, rather than closer to them.

Many pastors and churches are contributing to these movements by their very inaction. They have no program for the youth, and since young people must have outlets for their dreams and energies, they fall in with the hybrids. It is our contention that all denominations need and should support their own youth movements. If we wish to co-operate on some broad scale, then let it be done through the churches. We have never read where the "gates of hell will not prevail" against independent and interdenominational movements, but it is declared that they will not prevail against the church. Whatever we build should be built within the framework of the local church. We contend that no man will ever be able to maintain loyalty to Christ who will not maintain loyalty to the church. If that be true, then to permit our young people to be captured by interdenominationalism is sheer folly.

This fact has been recognized by one of the oldest and most reliable of the various interdenominational organizations. That is the Christian Endeavor. This organization has turned to a definite emphasis upon the church and the denomination. It seeks to work, not outside the church, but within its framework. If those who have started hybrid youth movements of the interdenominational flavor had really wanted to work along those lines and make a contribution to

## COMPETITION



the welfare of such work, there was room for them there. That they did not, brands them as of questionable sincerity at least in many instances.

If that be denominationalism, make the most of it. We would warn the churches with greatest seriousness, "Beware of independentism."

—OLLIE LATCH in *General Baptist Messenger*

## The Mail Box

### NEW MINISTER

"I was licensed to preach the gospel by Free Union Church, Greene County, North Carolina, October 6, 1953. Any church desiring my services can write to me at Walstonburg North Carolina, or phone Farmville 2197. For reference you can write my pastor, Rev. C. L. Patrick, Walstonburg."—Joseph A. Lehmann.

### THE PAPER A BLESSING

"I want to write and tell you THE FREE WILL BAPTIST is sure a blessing to me. I have been a Free Will Baptist for a long time, but just started taking the paper this year. My what I have missed all these years! You can be sure I will never be without it again."—Mrs. Bennie Coley, Farmville N. C.

"I like THE FREE WILL BAPTIST more than any other religious paper I have ever taken and I do not want to ever miss an issue. Here is the money for the renewal of my subscription and four others."—Mrs. Thomas McLamb, Clinton N. C.

VOLUME 68

NUMBER 43

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Behind the Plush Curtain

**W**INSTON CHURCHILL a few years ago coined the phrase "Behind the Iron Curtain." It was not long before the words were carried to the Far East, and the term "Behind the Bamboo Curtain" became a familiar one.

Recently two missionaries were flying home from a desolate outpost. For months they had suffered the misery of the bitter cold; sometimes they had gone for weeks without proper food. Their lonely nights had been spent longing for loved ones and wondering what they were doing back in America. Now these men were flying through another night, but this night, unlike the others, was to end in a beautiful day. Silently they sat, for the excitement of the near end of their exile made sleep impossible. Suddenly one looked at his watch and remarked, "We've just crossed the Bamboo Curtain," and within a few hours we'll be behind the Plush Curtain."

Behind the Plush Curtain—America—men live so differently from the way they do in the lands beyond the seas. No one really goes hungry, for food is plentiful, and restaurants are planned to serve the man with the expense account. There are no lonely nights behind the Plush Curtain, for Satan has done his work well. The gay nights are filled with mad music, and the bright lights of the city illuminate the skies, beckoning to all to come and be merry. If by chance a man is suddenly jolted into thinking of eternity the shock is cushioned by the softness of a thousand pleasures, and soon he is whirled into the "plastic dance of circumstance" again.

Behind the Plush Curtain gadgets and buttons, two-car garages and drive-in banks are all designed to save precious hours of time. Clothes are laundered while we sleep; dishes are washed while we watch our favorite program. But the hours we save are spent in ease, for Satan is ever vigilant. In spite of the

hours we have saved, the attendance at prayer bands and prayer meetings continues to decrease.

Behind the Plush Curtain eyes once bright with the vision of God are blinded by sin with the film of indolence and indifference. The heart that once thrilled with the possibilities of reaching lost tribes for Christ now beats with an organic disorder of lethargy. The missionary speaks, sometimes with lost fluency because he has sacrificed the words of his mother tongue for the crude-sounding syllables of a heathen dialect. His voice trembles and inside there is a passion to make known the needs of the heathen, but somehow he cannot seem to speak what is in his heart. We sit in the pews and glance slyly at our watches, for we would conceal our restlessness and desire to get home. The days turn into months as the furlough year ends and the missionary finds himself in a familiar plane with the steady strumming of the engines to remind him that he is being carried again behind some curtain of sin. No one but Jesus really seems to care that millions of His people are lost behind the curtain.

Behind the Plush Curtain the potential of wealth is unlimited. I have been wondering these days what would happen if one church in each city across America were to catch the vision of reaching men for Christ. What if every city had one pastor whose heart glowed with a fire and zeal for the message of missions to which the Holy Spirit has given priority? One would find in every city a Park Street Church of Boston, or a Peoples Church of Toronto, or a Gospel Tabernacle of Toledo. It is not necessary to wait for other generations to finish the task of evangelizing the world. Our generation could do it if men had the vision.

Behind the Plush Curtain we have churches whose home conventions are strategically placed so that pocketbooks are drained before the missionary convention is held. Offerings for the build-

ing program are given preeminence over the missionary offerings. We substitute extension programs because we have grown cold in our love for the souls of men of every tongue. There were days when, without the aids of organization, men went forth to hew out in an established community a block of souls for God, and their only instrument was a holy desire to raise up men who would hear the imperative "Go ye into all the world, and preach the gospel to every creature." These men who had perhaps never seen the inside of a Bible school and whose theology would not stand the test of sincere Biblical investigation had caught the vision of souls perishing "without one ray of hope or light," and God was pleased to use them. How true it is that "love covereth a multitude of sins"; but to lose the vision, to permit the hot, passionate love for Christ to cool, leaves us empty and weak. So we rise up as Samson did of old, we try again, but wist not that the Spirit of the Lord has departed.

Behind the Plush Curtain God's inevitable laws are alive today as they were in the days when Dr. Simpson poured out his heart, staggering beneath the weight of the whole world. Six hundred million souls who have never heard the name of Jesus wait for the Bread of Life, and Jesus says, "Give ye them to eat." "But, Master," comes the answer, "we are so few and they are so many." But God says again, "Give ye them to eat," and so a few of us go, defying all laws of reason known to natural man. We tell our people to give, to give and to forget everything but the heathen. A few of us have experienced the thrill and the joy which the disciples had when they went out with the bread and the fishes to feed the multitude. The more we break off and give, the more we find in our hands. The farther back we travel the more abundant the supply remaining in our hands. God's law in this respect is as immutable as the law of gravity. We give, but we still have. They take from us, but we still have so much left.

Can we not have in America one church in each city burning with zeal to reach the ends of the earth for Christ? Would this please God? The answer to this second question is so obvious we need not reply. Would God bless us if we would lay our churches on the altar and say, "Use them, Lord, to feed the multitude beyond the sea"? What if all selfish desires were laid aside and suddenly our youth could see that we have

(Continued on page fourteen)



# HISTORY

--OF THE--

## Free Will Baptist Church

### Introduction

**F**REE WILL BAPTISTS have felt for a long time the need of a complete up-to-date history of their denomination. This need has expressed itself through various organizations such as Quarterly Conferences, Associations, Yearly Conferences, State Associations, and the National Association. In these organizations individuals or committees have been appointed or elected, and charged with the responsibility of gathering materials and writing a complete, up-to-date history of the group. So far as we know, this work has made little progress. Therefore, without being appointed or elected by anyone, we have undertaken a series of articles on Free Will Baptist history. We hope these articles will prove beneficial and that they will inspire some competent person to the task of writing a complete history.

Considerable difficulty has been connected with the writing of this series of articles on Free Will Baptist history; and perhaps, the chief difficulty has been the paucity of materials. In the past, Free Will Baptist themselves do not appear to have collected and preserved the materials necessary to the work of an historian. Then, the fact that until very recently there were several groups of Free Will Baptists, each with a different background further complicated the task.

To as great a degree as is possible, these articles are a factual report pertaining to the outward life of the Church fathers; the time, place, form, and manner of their worship; and the rise, progress and decline of the cause. As interesting as an interpretative study of the motives, thoughts, and inward experiences of the Church fathers might be; my first and only desire in this work has been to be faithful to facts. The inter-

pretation of these facts, I prefer to leave to others.

Do not expect these articles to be a complete history; they are not. They are only a brief outline. This series consists of six articles as follows:

- I Free Will Baptist Origin in United States
- II The Origin of the Name Free Will Baptist
- III The Benjamin Randall Story
- IV The General Conference
- V The National Association—Organization and early days
- VI The National Association—Today

•

God is in the facts of history as truly as he is in the march of the seasons, the revolutions of the planets, or the architecture of the worlds.

—J. Lanahan

•

### Beginnings

Although the exact date of the first Free Will Baptist Church in this country is not known, there is much evidence to prove that the oldest Baptist Churches in the United States were Free Will Baptist in sentiment and usage.

The first Baptist Church on American soil was founded in 1639 at Providence, Rhode Island by Roger Williams. Somehow the subject of baptism came up for discussion in the church at Salem. The result of this discussion was that twelve men declared themselves Baptist in principle and set out to organize a church. The question arose, how were they to be baptized since they had no minister? They might have sent to England for one, but their application might not have been successful, and it would have involved an expense and delay that the group was not prepared to face. In

this dilemma, they decided that one of their number, Thomas Holliman, would baptize Roger Williams, and William would then baptize the others. Thus the church was formed in March 1639. Williams was immediately elected pastor of the church and held the office for a few months.

According to Chandler, this church at first held to particular redemption, but soon afterward deviated to the general system; this was the main distinction between the two bodies of Baptist, known in England as General and Particular, and in my opinion it is only fair to admit that this body in early times, and for a long course of years afterward, had it been in England would have been under the General head.<sup>1</sup>

### Paul Palmer

Many have fondly imagined that Paul Palmer was the founder of the Free Will Baptist Church in North Carolina, but there is much evidence to the contrary.

Morgan Edwards says that there were some Free Will Baptist families in North Carolina as early as 1695.

Knight says the Free Will Baptist were in North Carolina as early as 1690.<sup>2</sup>

D. B. Montgomery in his *History of General Baptists* speaks of the early Free Will Baptists in North Carolina as follows:

Those early churches began to associate themselves together in a yearly meeting, about the close of the seventeenth century, and as early as 1729 it consisted of twelve churches and eighteen ordained ministers and two hundred fifty communicants.<sup>3</sup>

If these dates are correct, Paul Palmer could not have been the founder of the church in North Carolina. Palmer did not organize the Perquimans church in the northeastern section of North Carolina until 1729.

However because of the scarcity of documented evidence, and the indefi-

teness of the historians, we must begin our study of the history of Free Will Baptist in North Carolina with the organization of the Perquimans Church on the Chowan River in 1727.

Paul Palmer was a member of the old Velsh Tract Church in Delaware and was baptized by its pastor, Rev. Owen Thomas. After being ordained in Connecticut, Palmer spent some time in New Jersey and Maryland, where he was pastor in 1709. From Maryland, Palmer came to Northeastern North Carolina and organized the Perquimans Church on the Chowan River in 1729. This church, according to Vedder consisted of thirty-two members.<sup>4</sup>

About the time Palmer organized the church at Perquimans, William Southerner and many of his family and friends moved from Burley, Virginia, and settled on Kehukee Creek in North Carolina. This greatly strengthened the cause of Free Will Baptist because there is evidence that Southerner and his followers had, before coming to North Carolina, taken the doctrines of the Free Will Baptist Church.

### Growth and Expansion

In the years immediately following the founding of the church, the growth was rapid, and many new churches were organized; but there seems to have been little co-ordination among the group. However, there seems to have been one unifying element among the people—the desire to follow the teachings of the new Testament. Harrison and Barfield tell the story of these early days in these words:<sup>5</sup>

The Free Will Baptist increased very rapidly after the removal from Burley to Kehukee Creek, there were sixteen churches and eighteen ministers in that quarter. Knight says there were eighteen (churches). Elder Daniel Burkett and Jesse Read mentions seven of these churches, viz.: "The church at Toisnot, in Edgecombe County, the church at Kehukee in Halifax County, the church on Fishing Creek in Halifax County, the church at the Falls of Tar River in Edgecombe County, the church on Reedy Creek in Warren County, the church at Sandy Run, Bertie County, and the church in Camden County, North Carolina." Elder R. K. Hearn mentions six more; viz., Perquimans in Perquimans County, Gum Swamp in Pitt County, Little Creek and Grimsley in Greene County, and Lousan Swamp and Wheat Swamp in Lenoir County.

For several years these churches flourished under the labors of their ministers. The leading ministers of this period were Paul Palmer, William Southerner, Joseph Parker, and William

labeled and the ministers had to travel many miles to their appointments, but God blessed their efforts and the work prospered. The work grew until in 1752 there were sixteen churches in North Carolina. The thirteen named above plus three others not known or traceable at this date.

But the peace and prosperity of the group was short-lived. In May 1755, the Philadelphia Baptist Association sent a representative, John Gano, to visit these churches with the express purpose of "setting them straight doctrinally and bringing them into the Calvinistic fold." Mr. Gano was a trained leader who was very superior in education to the pastors of the "Free-Will" group. These pastors resented Mr. Gano's presence, but because of his superior training and aggressive methods they were awed and intimidated.

In the fall of 1756, Peter Peterson Van Horn, and Benjamin Miller also of the Philadelphia Association, came to North Carolina. They led many of the churches and pastors to accept the hyper-Calvinism of the Philadelphia Association; and in 1765 the Kehukee Association was organized. This association was governed by the creed of the Philadelphia Association.

Thus it is seen that soon after the commencement of the denomination in North Carolina, these people were so much scattered that it seemed nearly impossible for them to survive. Many of the faithful ones were fearful lest

this would be the end of their denomination; and, needless to say, their enemies were hopeful that such would be their hard lot.

However, there were at least three preachers and six churches that refused to go into this Calvinistic Association and stood firm for the faith. The preachers were Joseph Parker, William Parker, and John Winfield. The churches were Perquimans, Gum Swamp, Grimsley, Little Creek, Wheat Swamp, and Lousan Swamp.

It is only fair to state that up to this time the name Free Will Baptist had not come into use. Many historians refer to these churches as General Baptist. The doctrines of the General Baptist had been brought from England and were almost if not identical with those of Free Will Baptists. Consequently the names General Baptist and Free Will Baptists have at times been used interchangeably.

Next week we will discuss the origin of the name Free Will Baptist.

### FOOTNOTES

- 1—Benedict—General History of the Baptist Denomination, page 450.
- 2—Harrison and Barfield—History of the Free Will Baptist of North Carolina, page 49.
- 3—Montgomery, D. B.—History of General Baptist, page 116.
- 4—Vedder, Henry C.—A Short History of the Baptist, page 307.
- 5—Harrison and Barfield—History of the Free Will Baptist of North Carolina, pages 52, 53, 54.

## Dear Friend, I Dare You!

COLONEL PENDLETON



HOW many of you have thought of doing great things but have just never gotten busy and done them? You have perhaps dreamed of being a famous inventor, writer, speaker, doctor, or scientist. You may even have the education required to become one of these, but you are still in the dormant state—just waiting for opportunity to come your way.

Well, let me tell you something. Do not wait for opportunity to come, go after it. You might even have to make your opportunity for it does not always come, it has to be sought after. Let us realize that this world is at a crucial point in its history. We are in need of great men and women, those who have the courage to stand up for what they think is right and just, no matter what anyone may think or say about them. You have all the opportunity of being great. Make believe the world is depending upon you (because it is) and

you will find you are able to overcome almost any obstacle. Do not look at the problems you have, look at the resources you have for solving them. By using the power you have you will gain more power than you had before. Remember that by doing well the task before you, another will appear that will demand greater skill. Do not wait for the rest of your group to start, take the first step and do it now.

Please realize that even in failure there can be victories. We can profit from the mistakes made in failing. A winner is not usually concerned about his mistakes, but when we lose, we think about why we lost. When the reason is discovered, we should be able to so profit by it that we can go on to greater things. Be better than your best.

It is truly said, "A few men build (Continued on page fifteen)"



# NEWS NOTES

## REVIVAL BEGINS

Rev. L. B. Manning of Fountain, North Carolina, will begin a series of revival services at Long Ridge Church, Duplin County, North Carolina, November 9. The song services will begin at 7:00 o'clock. The public is cordially invited to attend these services.

## BOWEN ELECTED TENNESSEE MODERATOR

Rev. Clarence F. Bowen, pastor of the East Nashville Church, Nashville, Tennessee, was re-elected moderator of the Tennessee State Association which met at Cookeville on October 21-22.

## MOONEYHAM IN NORTH CAROLINA

Rev. W. S. Mooneyham, Executive Secretary of the National Association, conducted revival services at Black Jack Church, Greenville, North Carolina, October 18-28.

## WINE IN WASHINGTON

The Wine Institute, which maintains an alert Washington office, has made public the fact that California produced almost 85 per cent of the wine sold in the nation in 1952, but that the wine-drinking championship must go to residents of the District of Columbia for the fifth year in succession. Washington people consumed a per capita average of 2.43 gallons, while Californians downed only 2.05 gallons in the year, on an average. Other states in which per capita consumption was more than one gallon included Nevada, New York, Louisiana, New Jersey, New Mexico, Connecticut, Delaware, Arizona and Rhode Island.

## TRUMAN'S PASTOR FINDS CHURCH LAXITY OF U. S. OFFICIALS 'DEPRESSING'

The Reverend Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D. C., and famed as the spiritual confidante of former President Harry S. Truman until Mr. Truman took offense at Mr. Pruden's stand on church-state relations, has asserted that he "is concerned over the great number of Government officials in Washington who

## LITTLE ROCK PARSONAGE



Pictured above is the new parsonage of the Little Rock Church, Lucama, North Carolina. Rev. Bruce Barrow is the pastor.

show no interest in church affairs."

Emphasizing that he was not referring either to President Dwight D. Eisenhower or former President Truman, the minister said he has been "rather depressed over the number of public officials who have been active in church work at home but do so little to identify themselves with church life in the nation's capital." If such officials could find time for church attendance and work, he says, they "would exert a tremendous influence for good, and be a very compelling example to others."

## 2,500,000 COPIES OF RSV SOLD

Nearly 2,500,000 copies of the Revised Standard Version of the Bible have been sold since its publication a year ago, it was announced in New York by Thomas Nelson & Sons, the publishers. William R. McCulley, president, said that in the history of the publishing industry no other book, fiction or non-fiction, has ever made such a sales record.

## FLORIDA REVIVAL

Revival services were conducted at

## COMING EVENTS

November 5-6-7—Alabama State Association  
November 6—World Community Day  
November 11—Armistice Day  
November 22—Thanksgiving Sunday  
November 26—Thanksgiving Day  
December 13—Universal Bible Sunday  
December 20—Christmas Sunday  
December 25—Christmas Day

Traveller's Rest Church, Altha, Florida, by the pastor, Rev. Rufus Hyman, October 10-18. Miss Nella M. Melvin reports that the church is making progress and has gone from quarter-time to half-time.

## NEW RADIO BROADCAST

Dr. Floyd B. Cherry, editor of THE FREE WILL BAPTIST, began a series of fifteen minute radio broadcasts from station WOOW (1490), New Bern, North Carolina, on Sunday, October 18. The broadcast is called the Bethesda Bible Class and may be heard each Sunday at 1 p. m.

## CONTRACT SIGNED FOR JACKSONVILLE HOSPITAL

Frank Tripp, executive secretary of the Southern Baptist Hospital Board, and Bert Reid, president of the local trustees, recently signed a \$2,156,800 contract for construction of Jacksonville Baptist Memorial Hospital's first unit. The contract was made with Henry G. DuPre Company. Construction will be completed within 540 days after work starts. The first project will provide hospital space and facilities for 152 patients.

## NATIONAL SUNDAY SCHOOL CONVENTION

Sunday School history was made at the recent Eighth Annual National Sunday School Convention held in Municipal Auditorium, Minneapolis, Minnesota.

Over 2500 delegates registered and twice as many visitors gathered from thirty states and Canada representing practically every protestant denomination. Besides the eight major convention sessions, the audience divided into twelve workshop meetings each morning and afternoon covering sixty different phases of Christian Education.

Dr. Harold Erickson, pastor of the First Evangelical Free Church, Rockford, Illinois, was elected president. Dr. Warren Filkin, Northern Baptist Seminary, was chosen vice president. Re-elected for secretary was Mr. Victor Cory, Chicago business man and for treasurer Rev. J. Clair Peters, of the United Brethren Publishing House, Huntington, Indiana. A modest budget of \$31,500 was adopted for 1954.

## MISS SARTAIN GOES WITH NCCC

New York, October 24—Miss Geraldine Sartain, former newspaper woman and recently with the publicity staff of the National YWCA in New York, has joined the public relations staff of the National Council of the Churches of Christ in the U. S. A.

Miss Sartain's appointment was an-

announced today by Donald C. Bolles, executive director of the Council's public relations department. He said Miss Martin would direct the department's efforts in a community relations program for the Council's Christian Ministry to Migrants. The ministry, conducted by the Home Mission Division, in cooperation with state and local councils of churches and church women, is the only national program to agricultural migrants in the United States.

#### ARKANSAS LEAGUE RALLY

The White River League Rally of Arkansas met, Sunday, October 11, at Ballew's Chapel, Grubbs, Arkansas with five leagues represented. The program for the day was composed of programs from various leagues and a sermon by Rev. J. W. Blanks. The next rally will be at Coffman Church, Fortia, Arkansas, on the Second Sunday in April, 1954.

The following leagues were represented at the rally: Ballew's Chapel, Alton Chapel, Mt. Harmony, Coffman, and Blackland Chapel. Each of these leagues presented a program during the day.

The officers of this rally are Rev. Austin Mullen, president; Rev. Ray Watkins, vice-president; Mrs. Geraldine Johnson, clerk; and Mrs. Ruth Leonard, treasurer.

#### GEORGIA STATE ASSOCIATION

The seventeenth annual session of the Georgia State Association of Free Will Baptists will convene with the First Free Will Baptist Church, Thomaston, Georgia, November 10, 11, and 12, 1953. The program is as follows:

##### Tuesday Morning

9:00—Joint Sessions of All State Boards and the Woman's Auxiliary Convention

##### Tuesday Evening

7:00—Song Service  
—Devotions, Rev. W. R. Lawhorn  
8:15—Business: Appointment of Committee on Committees  
9:00—Announcement, Committee on Local Arrangements

##### Wednesday Morning

9:00—Morning Meditations, Rev. J. D. Payne  
10:20—Business: Remarks by Moderator and Report of Committee on Committees  
10:30—Words of Welcome, Rev. L. S. Anthony  
10:50—Response, Rev. Riley Giddens  
1:00—Report of Woman's Auxiliary Convention, Mrs. Edith Shiver  
1:10—Song Service  
—Offering for Unified Program  
1:20—Sermon, Rev. Raymond Riggs  
2:00—Recess

#### Wednesday Afternoon

1:30—Devotions, Rev. Lamar Parrish  
1:45—Report of Credential Committee  
2:00—Greetings from Bible College, Dr. L. C. Johnson  
2:30—Report of the State Promotional Secretary-Treasurer  
2:45—Greetings from the National Association, Rev. W. S. Mooneyham  
3:00—Report of Standing Boards  
4:00—Benediction

#### Wednesday Evening

7:00—Song Service  
7:15—Devotional Message, Rev. H. L. Catrett  
7:30—Sermon, Rev. Damon C. Dodd  
8:15—Closing Remarks and Benediction

#### Thursday Morning

9:30—Morning Meditation, Rev. W. S. Driggers  
9:50—Resumption of Reports of Boards and Committees  
10:30—Miscellaneous  
10:50—Election of Officers  
11:20—Song and Fellowship Service  
11:30—Sermon, Speaker to be Selected  
12:00—Adjournment

Rev. S. T. Shutes director of music

#### FORT SMITH CHURCH PROGRESSES

On the front cover is a picture of The

First Free Will Baptist Church, Fort Smith, Arkansas. This church was organized in 1931 by Rev. E. W. Simpkins who pastored the church for a number of years.

In 1949 the present building was erected, two years after the present pastor, Rev. Rupert Pixley began to pastor the church. Since that time the membership has grown from sixty-three members to a membership of 409. During the last year the church received 109 members, and is still having growing pains.

A seven room dwelling house next door to the church has been purchased and is being used for Sunday school rooms. This building is also equipped with a modern kitchen.

The church owns and operates its own bus. Also it is in the process of departmentalizing its Sunday school which will no doubt result in further growth.

There are two other Free Will Baptist churches in Fort Smith, a city with a population of 56,000. They are Walnut Street Church with Rev. L. C. Crowder as pastor, and South Fort Smith Church with Rev. Lee Rodgers as pastor. Yes sir! Free Will Baptists are growing.

## The Caliph and the Cat

REV. HERMAN G. BRAUNLIN

**Q**UT of the romantic city of Marrakech, in Morocco, comes the story of a remarkable cat. According to the tale, one day in the court of the Caliph there arose a discussion as to which was better, a man *born* to nobility and wealth or one who through self-improvement and discipline *became* a "Gentleman." So well matched were the arguments that the Caliph appointed two courtiers to gather proofs. After a month's time, the Caliph would decide which was the more convincing.

Soon thereafter, the proponent of the "work-your-own-way-up" theory loaded his mules with merchandise amidst the usual shouting and noise and, with the good wishes of his friends, started on a business trip. Seated on a divan at an inn that night, he ordered Turkish coffee. In a few minutes a green curtain parted and, to his great astonishment, a CAT walked in on its hind legs. On its front paws the animal balanced a small tray on which was a cup of coffee. "Oh," said the man, "what convincing proof of the effect of teaching and training!" When the innkeeper appeared, the traveler said, "Friend, you have here a very clever cat. Sell it to

me." "No," said the owner, "I value it too highly. Besides, we are very fond of it." The traveler persisted, "I must have your cat, I will pay a high price." The reluctant owner, after talking it over with his wife, consented. The money exchanged hands, the cat was put into a basket, and the traveler continued his journey.

After his return, the news spread that he had found convincing proof that education and training are the deciding factors in life. "If I ask him what it is," his opponent thought, "he will not tell me, so I'll send my slave to ask his slave." And thus he learned about the unusual cat.

The month soon passed and again the Caliph sat in his court. On either side of the hall stood the two leaders with their friends. The Caliph said, "Now we shall decide which is the better, a man born to the life of a gentleman or one who has worked himself up into it." Thereupon the first man opened his basket and the cat climbed out.

(Continued on page ten)



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Who were the people to whom Joseph was sold? Were they Ishmeelites or were they Midianites? Or did the Ishmeelites take Joseph from the pit into which his brothers had placed him without the consent of his brothers?*—Joe Morris, Kenly, North Carolina.

**ANSWER:** The story of this incident is found in Gen. 37:18-36. In verses 18-20 the account is given of the conspiracy, in verses 21-22 Reuben intercepts the plan of the other brothers to kill Joseph, and in verses 23-24 the fact that he is seized by his brothers upon arriving in their presence and put into an empty pit. While the brothers eat the food, which perhaps Joseph has taken to them, they see the Ishmeelites coming. In verses 26-28 Judah influences the others to sell Joseph while Reuben is away. In v. 28 Joseph is sold to Midianite merchantmen who pass by. A comparison of several versions and commentaries of this Scripture brings me to the following conclusion:

Joseph sent by his father Jacob from Hebron went first to Shechem but being advised by a man in the field of the brothers' whereabouts went to Dothan where he found them. Seeing him coming they plotted to kill him, but being intercepted by Reuben they put him into a pit that had no water. Reuben left the brothers in an effort to reach Joseph and release him unbeknown to his brothers, but in the meantime the brothers, who are eating a lunch that probably Joseph brought, see Arabian merchants coming in a long caravan of camels loaded enroute to Egypt. Some of these merchants are Ishmeelites and some are Midianites. Ishmael is the first son of Abraham mentioned in the Bible and the son of Hagar, Sarai's Egyptian handmaid. Midian was the fourth son of Keturah, the woman that Abraham married after the death of Sarai. The Midianites are descendants of Midian. Moses married a Midianite, the daughter of Reuel who has another name—Jethro. The

Ishmeelites are descendants of Ishmael. The descendants of the sons of Abraham other than Isaac's were allowed to intermarry. Esau married an Ishmeelite and no doubt all of Abraham's sons' descendants intermarried. This would bring Midianites and Ishmeelites in close blood relation in addition to their being descendants of Abraham. Dr. James M. Gray in *The Christian Worker's Commentary* on page 39, says, "In this chapter it will be seen that the merchantmen are called both Ishmeelites and Midianites, both being in the company, perhaps, as their territories were contiguous in Arabia." Also see what H. C. Leupold says on page 968 of *Barnes' Notes on the Old Testament*. "And now the 'Ishmaelites' mentioned in this verse. The close connection of v. 25-28 makes it imperative to consider them as identical with those of v. 27 and v. 28. But these, in turn, must be identified with the Midianites of v. 28—mentioned again v. 36. It would not make sense to say in one breath: 'Let us sell him to the Ishmaelites,' and then in the same breath without explanation show how he was sold to Midianites, who, by the way, again appear as Ishmaelites before the end of the verse. Incidentally, in v. 36 a modification of the name Midianite occurs; they are called 'Medanites.' Nor is the difficulty grave. First of all, Ishmaelites and Midianites have one ancestor, Abraham (16: 15; 25:2). In Judges 8:24 Midianites are called Ishmaelites. Both groups may have been in this caravan. The Ishmaelites may have been the dominant faction, the Midianites the more numerous. In such a case both designations would be suitable." It would be interesting to read the several comments from various commentaries as well as to compare the several readings of different translators.

What preacher can get inspiration looking into a lop-sided aggregation of feathers, ribbons, beads, sticks, straws, corn-tassles and thistledown on the heads of the women of the congregation.

## N. C. Sunday School Promotional Work Notes

L. E. BALLARD, *Field Secretary*

**SURVEY REPORT**—Up-to-date lists of Sunday school officers and teachers have been received from over 15 North Carolina Sunday schools since blanks were sent out in September. All names have been put on the mailing list to receive the Sunday School Reporter and other literature of the convention. Second blanks were sent to the schools not yet reporting along with the last number of the Reporter. It is hoped that all will respond so that the survey can be made complete.

**OCTOBER ITINERARY SCHEDULE**—The Field Secretary has scheduled the following visits to schools for the October work period: Folkstone, Onslow County, Oct. 20; Mt. Zion, Onslow County, Oct. 21; Jacksonville, Onslow County, Oct. 22; Stacy, Carteret County, Oct. 27 (three school rally); Edward's Chapel, Carteret County, Oct. 28 (two school rally); Holly Springs, Carteret County, Oct. 29; Morehead City, November 1 (Countywide rally). Other meetings are in process of being arranged.

**NEW VISUAL AIDS**—The big chart used by the Field Secretary has been replaced with fourteen large posters in four and five colors, displayed by use of a flannel-graph stand. The posters are pictorial and present more facts than the big chart did. They are much more convenient to carry around and to use. The monologue, "Nobody Asked Me to Go to Sunday School," is being used in some places along with the posters.

**SUNDAY SCHOOL REVIVALS**—The Field Secretary can accept a limited number of four night Sunday School Revival engagements. There will be an illuminated service each night, presenting the Sunday school as a soul-saving agency, with Sunday school evangelism emphasized. The drama, "Crippled Joe and the Sunday School," will be presented with local characters the third evening. The final day will be "Decision Day," with personal visitation during the day by the Field Secretary and Sunday school officers and teachers, and an old fashioned evangelistic service in the evening. Mrs. L. E. Ballard is scheduled to lead the singing and children's activities for these Sunday School Revivals. For full information, open dates, etc., write the Field Secretary, Box 88, Ayden, North Carolina.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"He saith unto him the third time, Simon, son of Jonas, lovest thou me?" (John 21:17).

Jesus knew whether Peter loved Him or whether he did not love Him. He did not ask this question to get the information. Neither did He point out to Simon that he had or had not loved



Him as he might have done. He asked Simon the question and left the answer to him. It was directed to him three times, and three times Peter declared his love for his Lord.

Three times Jesus assigned an important work for him to do. Not long before Peter had three times denied Christ. One might wonder how he could express so diverse feelings so close together. Of course the circumstances are different. Peter's vanity and self-dependence were not sufficient to sustain him in time of trouble. When the cock crew and Jesus looked at him he remembered and went out and wept bitterly. Peter was a different man from that time onward. He could now affirm his love for Christ in a very personal way. Only when we are in position to declare our supreme love to Christ can He assign to us our part in the building of His Kingdom in the world. Our love must be supreme, fervent, and constant.

Peter was assigned to do work for Christ—not for Peter—"Feed my lambs, sheep." Augustine pointed out that, "What is said to Peter is said to all the apostles. Not *thy* lambs or *thy* sheep, but *My* lambs and *My* sheep."

This question suggests the matter of personal inventory. "Simon, son of Jonas, lovest thou me?" Not some one else, Peter, but do you love me? God has many times enquired of man's personal relationship to Himself. When Adam and Eve committed the death dealing sin in the garden, God asked them questions. These questions were not for information, but for self-probing. God asked Jacob what his name was, not for the information, because He knew his name well enough. The question was asked to call Jacob's attention to the fact that his name indicated that he was a supplanter, that he was a cheat. When God asked Elijah what he was doing at Horeb, it was to make

him take stock of himself. So we see that Peter's command to "Let a man examine himself" is not only to be obeyed at the Communion table, but every day of our lives.

All this should bring us to ask ourselves a very important question. Do you and I love God? Honestly, do we love Him? We can not love God by simply making up our minds to do so. We may turn over new leaves or resolve to do what is right, but that is not sufficient. Man may turn their steps unto the church activities or to moral precepts, while his heart goes on in the same old way of sin. Our good works are not enough. There must be a mira-

cle, a new creation, a new heart; we must become new creatures in Christ, and God alone can do it for us. We can not save ourselves. Christ suffered and died for our salvation. We can not love God as Christ wants us to love Him until we are His indeed. The object of such directed self-examination is to drive us to God for rescue from ourselves and a kindling of our love for Him.

"... lovest thou me?"

Great sufferers do the world's work. The crown of loftiest achievement is a crown of thorns.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### CERTAINTY

Luke 1:4

Having definitely in mind "those things which are most surely believed among us" (v.1), it is both important and necessary to find out why we believe them. Luke, as both physician and scientist, valued knowledge and the dissemination of it. The one great desire which he had for Theophilus, certainly, is our need today.

It is often said that "mystery envelops all spiritual truths," yet it is a mystery not vague nor confused, but one of depth and glory; a marvel not of fog, but of sunshine.

Why can we be quite certain of Christianity? Because facts are its foundation. Here are four of them, starting nearest to our daily life and leading up to the Great Cause of it all.

#### I. THE FACT OF CHRISTIAN EXPERIENCE—Unique Life

##### 1. It is Real.

There is a true consciousness—

- a. Of Peace—quiet conscience—no longer any burden of sin.
- b. Of Fellowship—sense of nearness, of speaking, of presence of God.
- c. Of Hope—expectation and anticipation make fearless and joyful.

##### 2. It is Universal.

- a. In different classes—rich and poor, educated and illiterate.
- b. In different churches—essentially and fundamentally the same.
- c. In different races—white and black, brown and red and yellow. CF. missions the world over.



# The Caliph and the Cat

(Continued from page seven)

Being told to make a salaam to the Caliph, it did. Then, standing on its hind legs, it held a tray on its paws, waited until a cup of coffee was put on the tray, and carried it to the Caliph. Everyone was astonished at such a display of the power of training.

The cat returned to its master and a second cup of coffee was put on the tray. The cat was told to carry it to the opponent on the other side of the hall. The clever animal was half way across when the second man took from under his loose jacket a small box and from it released several mice. In a moment the

tray and the cup of coffee crashed to the floor as the cat, on all fours, dashed after the scampering mice. In a flash, all the education and training of the cat had disappeared as the old cat-nature triumphed. It acted like a cat because it was a cat.

Have you ever wondered why, after people have been taught to sing hymns and say prayers, along with good manners and religious ceremonies so that they look and live just as real Christians should—when a sudden temptation arises, they so easily revert to the old ways? Very often it is because their NATURES have never been changed. They have been taught the mannerisms of religion without having experienced the miracle

of regeneration! They have been taught better behaviour without having been born again.

Remember Jesus said: "Ye *must* be born again" (John 3:7). At our first birth we received the Adam nature, inclined to sin. When "born again" by faith in Jesus Christ, we receive His nature, His LIFE, which loves God and seeks to obey him. Jesus also said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). And in Romans 10:9 we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Tell God you believe Him!

—American Tract Society

## 3. It is Satisfying.

- a. Delivers from sin.
- b. Upholds in sorrow.
- c. Suffices in perplexity.

## II. THE FACT OF THE CHURCH—Unique Organization

### 1. Its Commencement

- a. Here and now is effect. Trace back for cause.
- b. A few who believed in their Master and were united in faith and service.

### 2. Its Continuance

- a. Three links common to all branches:
  - (1) Baptism
  - (2) The Lord's Supper
  - (3) The Lord's Day
- b. Links impossible to break, or account for in any other way.

## III. THE FACT OF THE BIBLE—Unique Book

### 1. Its Message

- a. Salvation from sin—free, full, permanent
- b. Satisfaction in life—perfect, increasing, perpetual.

### 2. Its Power

- a. In Development—the Holy Spirit of God.
- b. In Life—Missions.
- c. In Thought—influence on books, criticism of men.

### 3. Its Preservation

- a. By Persecution—"blood of martyrs seed of Church"
- b. By Opposition—Higher Criticism, etc.

## IV. THE FACT OF CHRIST—Unique Person

### 1. His Life

- a. Its Sinlessness—testified to by friend and foe.
- b. Its Self-consciousness—Son of man, Son of God.

### 2. His Work

- a. By Death
- b. By Resurrection

### 3. His Influence

- a. Contrast between Christ and others.
- b. Name and memory down ages.

## Conclusion

1. Dwell in region of fact.
2. Test facts fairly.
3. Compare results of faith with those of unbelief.

—Selected.

## Supscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	58
Carl High, Peach Orchard, Ark.	22
Ray Watkins, Newport, Ark.	19
Mrs. Minnie Summerlin, Mt. Olive, N. C.	18
Mrs. B. H. Matthews, Spring Hope, N. C.	18
Mrs. Lester Mills, Greenville, N. C.	17
W. C. Hill, Mt. Olive, N. C.	16
E. C. Morris, Tifton, Ga.	14
Mrs. C. F. Abrams, Macesfield, N. C.	13
Mrs. Eldridge Pittman, Kenly, N. C.	12
J. C. Griffin, New Bern, N. C.	11
Mrs. Martha M. Braxton, Winterville, N. C.	11
Mrs. Alton Cook, Walstonburg, N. C.	11
Mrs. E. L. Mozingo, Kenly, N. C.	11
Mrs. Mary A. Welch, Nashville, Tenn.	11
Mrs. Ralph Price, Goldsboro, N. C.	10
Mrs. Lloyd M. Edwards, Kenly, N. C.	10
Mrs. J. W. Hinds, Pamplico, S. C.	10
Mrs. Paul A. Johnson, Smithfield, N. C.	10
Mrs. Guy Deans, Sims, N. C.	10
Tom Hamilton, Glennville, Ga.	9
Mrs. Alice Lupton, New Bern, N. C.	9
Mrs. C. T. Brock, Kenansville, N. C.	9
Oma Owens, Chipley, Fla.	8
C. J. Harris, Greenville, N. C.	8
Mrs. F. A. Edwards, Chocowinity, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	7
Mrs. J. S. Hardison, Grifton, N. C.	7
Mrs. B. W. Clenny, Colquitt, Ga.	7
Mrs. Elton Harper, Deep Run, N. C.	7
Owen Thomas, Four Oaks, N. C.	7
Mrs. Franklin Eaddy, Johnsonville, S. C.	7
Wm. Webster, Pinetown, N. C.	7
J. N. Barnes, Blakely, Ga.	7
W. L. Moretz, Swannanoa, N. C.	6
Mrs. J. B. Murphy, Guthrie, Ky.	6
Mrs. H. S. Swain, Columbia, N. C.	6
Wilton H. Dail, Norfolk, Va.	6
Mrs. Virginia Holley, Turberville, S. C.	6
Mrs. Edwin Raper, Ransonsville, N. C.	6
Mrs. D. W. Cleve, Sr., Vanceboro, N. C.	6
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Len Crow, Nashville, Tenn.	5
Mrs. Otis Deaver, Washington, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
Mrs. Dorothy N. Harris, Jacksonville, Fla.	5
Mrs. G. C. Carter, Sr., Baxley, Ga.	5
Milford Hales, Kenly, N. C.	5
J. V. Cook, Vernon, Fla.	5
D. W. Alexander, Bethel, N. C.	5
W. C. Sutton, Cove City, N. C.	5
J. D. Coffman, Hector, Ark.	5
Jenning Williams, Clayton, N. C.	5
Mrs. Haywood Hill, Snow Hill, N. C.	5
Bennie Anderson, Lyons, Ga.	5
R. N. Hinnant, Micro, N. C.	5
Mrs. C. B. Cooper, Pike Roads, N. C.	5
Mrs. Thomas McLamb, Clinton, N. C.	5
M. S. Cowan, Robersonville, N. C.	5
Mrs. J. R. Cayton, Aurora, N. C.	5

# Notes and Quotes



BY J. C. GRIFFIN

ALL people in general believe that there is coming a day when time will be no more, and all people will have to enter into an endless period of time called "eternity." Eternity is everlasting. My dear friend, are you ready for eternity? Perhaps the question comes to all of us. With whom shall I dwell in eternity? I must be settled. With me it is settled by faith in Jesus Christ as my personal Saviour. I have accepted Jesus Christ, God's only begotten Son. Jesus, the Lamb of God, made the atonement on Calvary's cross for my sin. I have accepted that sacrifice that he died for me. He paid the debt that I could not pay. His blood is sufficient to cover the sins of all people. So, I am on my way to heaven. My dear reader, which way are you going? Every man is at liberty to take Jesus Christ as their Saviour and to be with Christ in eternity. Every man, woman, boy, and girl must be redeemed. Paul says, "Our sins are purged," in speaking of the death of Jesus. Friend, have you accepted that Saviour? If you have; you have been set free from the guilt of sin. As a born-again child of God, every believer is being freed from the power of sin. "For sin shall not have dominion over you. . ." (Romans 6:14). "If the one you therefore shall make you free, ye shall be free indeed" (John 8:36). No longer are we bound in Satan's prison house, because we have been liberated from the bondage of sin.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). If a man loses his own soul, he has lost everything, and it was possible for me to picture to every lost man, woman, boy, and girl, the danger of taking the fact of eternity lightly, and going on in sin as if there were no judgment or anything after death. Unreasonable men have advocated satanic theology and preached that there is nothing after death. I said "unreasonable," but God calls such people fools. "The fool hath hid in his heart, There is no God. . ." (Psalms 14:1). To say that there is no God is to say that there is no eternity. Jesus said when on the earth, "Many

will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22, 23).

## THE RIGHT AND LEFT HAND

"And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:33, 34). This means, separated for eternal existence, separated forever, and no more getting together.

"The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17). Hell will be filled with the ungodly, unregenerated, dead in trespass and sins of this world, who have rejected the Lord Jesus as the Son of God. All of the unsaved will go into hell to stay put forever.

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 25:30).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

A crime is committed. The penalty is death and the criminal is found guilty, but the Jurors recommend "mercy." Then in that case the death penalty is set aside. An imprisonment for life is declared by the judge. "For all have sinned, and come short of the glory of God" (Romans 3:23). The death penalty is for everyone, but Jesus Christ recommend mercy in obedience to his Father's will and gave himself a ransom. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:10-12).

Several years ago I came across a story given of a young man whose father was in infidel. This young man began at an early age to worry about "eternity," and his parents thought that he was losing his mind. This worry about "eternity" caused him much phy-

sical strain. The worry was so much that his health failed and he became a nervous wreck. So this young man was sent to a specialist for treatment. This physician examined the man and questioned him cautiously. After a careful study of the case, the physician decided that he was not the physician that this young man needed, so he advised the patient to go to a minister of the gospel for consultations. The preacher took the young man into his study and began to read the Scriptures and to pray. After much prayer, the young man accepted the Lord Jesus as his personal Saviour, and returned home with all worry left behind. As the weeks went by he was completely restored to his health; all worry about "eternity" was settled in the acceptance of the Lord Jesus Christ. Friend, if you are worrying about eternity, just remember that Jesus Christ is an eternal Saviour, who can take your worries away forever. Why not accept Christ today and let all your worries about the world come to be forgotten.

*"When the sun of your life has gone down,*

*And the clouds in the west turn to gold,  
Endless night then to you will have come;*

*If the light has gone out in your soul.*

*"Oh, just think how in death you will feel,*

*With the light growing dim in your soul;  
Oh, lonely it will be! how still,*

*When the light has gone out of your soul."*

—CURTIS J. WILLIAMS

We are here today; tomorrow we are gone, but where? God has an answer and here is the answer: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). And again, "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:12, 13).

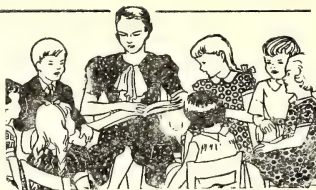
The House of Bishops of the Church of England in Canada has again refused to allow the remarriage by Anglican clergy of divorced persons, even of the "innocent" party.—*Gospel Banner*.



# STORIES

FOR OUR

## BOYS and GIRLS



### Before Abraham, I Am

SARAH SCHUSTER

**G**RANDMA," said Katherine Kammerer, "tell me a terrible story, will you?"

"Children love to have their emotions stirred," Grandma often said when she and Pastor Fretheim were discussing church matters together, "and I never will be able to understand why pastors hesitate to stir the emotions of older people, when essentially we are all children, and when our Lord so distinctly admonished us to keep a childlike heart."

Pastor Fretheim fully agreed.

Grandma liked to quiz Katherine. "What do you mean by a terrible story?" Katherine, already nestling in the big easy chair, never doubting for a moment that the right story would be forthcoming, answered, "Not a comic book story, Granny. They are terrible all right but they never make my skin goosebumpy or my spine thrill because anybody knows they are not true. I like true stories or at least stories that could be true."

Grandma knew, of course just what kind of a story Katherine wanted, and adjusting her spectacles she thought a minute.

"What is the most terrible thing, the most awful thing, you have ever seen?" asked the child by way of leading Grandma's thoughts in the right direction. "Tell me about that."

"All right, Katherine, I'll begin with a question. What do you think is the earth's oldest living thing?"

"Oh, my," sighed the ten-year-old, wriggling in the big easy chair, "I don't know, Granny. You will have to tell me."

"The big trees of California," said Grandmother emphatically.

"Oh, yes, our teacher mentioned them to us in our geography lesson the other day. Have you ever seen them, Grandma?" inquired Katherine excitedly.

"Yes," answered Grandma with the satisfaction that a thrilling story was afoot, "when I was a young girl my sis-

ter and I took a trip to California and some of our relatives drove us up to the Sequoia National Park on the slopes of the Sierra Nevada mountains, about seventy miles southeast of the city of Sacramento. We had the best time driving from Los Angeles but when our small automobile struck the rather steep ascent of the mountain, I remember, she puffed and steamed and demanded a drink of water every few rods. The car was new but it almost seemed as if the mountain was too much for her strength."

"Did you make it without disaster?" asked the child.

"Yes, by evening we were there among the big trees. At last we had reached the huge cinnamon-red trees. You want a thrilling story, my child. Well, after all these years and experiences I never think of the first sight of those monstrous trees but that the awe and majesty of the scene makes me take a deep breath."

"My, how big were they, Granny?" asked Katherine.

"Really, child, at first I could hardly bring myself to look up at them. The grandeur, the magnificence, was beyond anything I had ever imagined. Not one of us said anything. It seemed as if we had entered a large cathedral, a church, where we must pray and worship. A sort of a feeling as if eternity hung over us almost oppressed me. Honestly, Katherine, Grandmother was actually afraid. I was much like you, dear, as a child, and I liked to feel things in my heart. One of my favorite questions always was, 'What does that do to you?' 'How does that make you feel?' " Grandma continued. "But say! the awfulness of those gigantic trees reaching up into the heavens so silently took my breath away. Someone had told us that the trees dated from the time of Abraham and the thought of being in the presence of all of those years came upon me like a pressure. They were here before our Lord Jesus walked the earth!"

"My, the world must have been an awful place before Jesus came," said Katherine.

Grandma went on reminiscently, "While the older people began making plans for renting a cabin (we were to

stay all night) I stood around quietly in a helpless sort of way. Of course, I prayed and suddenly the words of our Lord Jesus came to me just as if He were saying them Himself to me at that moment, 'before Abraham was, I AM.'

"I smiled then for I knew that I was not to be afraid at all," said Grandma, smiling broadly.

"Then the trees were not here at all before Jesus came?" asked Katherine.

"Yes, dear, before He came to the earth, before He was born in Bethlehem; but you know Jesus was with the Father God from the beginning. Don't you remember St. John says, as he begins the Gospel, 'The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.'"

"Weren't you afraid anymore then, Granny?" asked Katherine.

"No," answered Grandma, "I realized Jesus Christ, who is the Beginning and the Ending and who knows the beginning from the end, was right there beside me, and calmly I looked up at the big trees and they seemed friendly."

"How big really are they, Granny?" asked Katherine.

"There is a Louis Agassiz tree, named after the famous zoologist and geologist which is as high as a twenty-story building and as wide at its base as a city street," said Grandma.

"Whereeee, but I'd like to see it," said Katherine.

Grandma had truly hit upon a thriller all right, and she made the most of it. "The first branches extend out at about one hundred or more feet from the ground and you almost need binoculars to appreciate what is above the first branches. A single limb on the General Sherman tree in the Sequoia National Park is nearly seven feet in diameter. The tree itself is two hundred and seventy-two feet. Three hundred feet is the maximum height, I have heard, and the average tree is between two hundred fifty and two hundred ninety feet, taller than the highest skyscrapers in Chicago."

"Where did the park get that funny name? From an Indian?" asked Katherine.

"Yes," answered Grandma, "they told us the name came from Sequoyah, the half-breed Cherokee Indian who devised an alphabet of eighty-six character for his tribe's speech sounds."

"Do the big trees grow on mountains, Granny?"

"They seem to be most abundant at the south end of the western slopes of the Sierra Nevadas. They said they grow at an elevation of between four

(Continued on page fourteen)

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## Christian Home Auxiliary Meets

The Woman's Auxiliary of Christian Home Church, Blountstown, Florida, met with Mrs. Erion Bailly for its regular monthly meeting on Friday night, October 16, 1953.

After singing the theme song, "Haven of Rest," the program chairman, Mrs. Vera Spears, gave the Scripture reading taken from Mark 1:9-15, and announced the subject for discussion, "The Light of Truth Shines on Consecration." Sister Falfa Clark offered the evening prayer.

The program was presented by the following ladies: Mrs. Falfa Clark, Mrs. Sonia Glission, Mrs. Erion Bailly, and Mrs. Lovie Burkett. We had a large group of ladies present also one visitor.

After the program, refreshments were served by Mrs. Dorothy Jean Thomas and Mrs. Falfa Clark. A very enjoyable evening was enjoyed by all.

We meet with Mrs. Lizzie Parrish for our November meeting. The program is to be arranged by Miss Ada Holley.

Mrs. Mildred Kent,  
Publicity Chairman

## District Auxiliary Organized

The Woman's Auxiliaries in the Social Band Association of Arkansas met June 22 at Sharum Church and organized a District Woman's Auxiliary.

Three auxiliaries were represented. The host president, Mrs. Mary Staten, presided over the organization meeting.

The duties of the officers were discussed and then officers were elected. The officers are: President, Mrs. Earl Smith; Enlistment Chairman, Mrs. J. Reford Wilson; Youth Chairman, Mrs. Edward Bibbs; Mission Chairman, Mrs. Henry Pauley; Program Chairman, Mrs. Fred Kincade; Benevolence Chairman, Mrs. I. C. Staten; Secretary and Treasurer, Mrs. Geo. Broadway; and Corresponding Secretary, Mrs. Tom Haynes.

We held our second meeting October 9 at the Pocahontas, Arkansas, Church with Sutton, Sharum, and Pocahontas Auxiliaries represented. The president, Mrs. Earl Smith, was in charge. In the business session there was a very interesting discussion on the different pro-

jects the local auxiliaries had accomplished. Each auxiliary was urged to take part in the National Program. The program chairman, Mrs. Fred Kincade, was in charge of program, and Mrs. I. C. Sutton was in charge of the devotional period. We had a get acquainted period in which each local president introduced members of her auxiliary.

Each local secretary and treasurer gave a report from their auxiliary. Mrs. J. Reford Wilson gave a talk on the purpose of the District Auxiliary.

An offering of \$10.00 was received for Foreign Missions.

The next meeting will be January 18 with Sutton Church.

Publicity Chairman

## Midway District Auxiliary Meets

The Woman's Auxiliary Convention of the Midway Association met with Albany, Georgia, Church, October 2, 1953. The President, Mrs. Martin Still, brought a very inspiring message, using as her subject, "The Way to Heaven."

Eight Auxiliaries were represented with delegates as follows: Albany, Mrs. Hoyt Sheffield; Cedar Springs, Mrs. Grace McDuffie; Oak Grove, Mrs. Carlton Houston; Patmos, Mrs. Sallie Woodard; White Pond, Mrs. Pearl McDowell; Zion, Mrs. Ella Wiley; Travelers Rest, Mrs. M. W. Irvin; Jakin, Mrs. H. W. Carr.

We had four visiting ministers, Revs. Carlton Houston, J. N. Barnes, Fleming McDuffie, and W. S. Driggers.

Christian fellowship was enjoyed by everyone.

Mrs. Eleanor P. Sheffield  
Publicity Chairman

## Georgia State Auxiliary Convention

The Georgia State Woman's Auxiliary Convention will convene with the First Free Will Baptist Church, Thomaston, Georgia, November 10, 1953. This year the convention will have a full day's program for the first time. Each auxiliary is requested to be represented so as to make this the best convention ever. The program is as follows:

### Morning Session

- 10:00—Registration
- 10:30—Song, "Jesus Calls Us"
  - Welcome, Mrs. Mittie Spillars
  - Response, Mrs. Lucille Tucker
  - Devotional, Mrs. C. J. Harvey
  - Song, "Haven of Rest"
  - Appointment of Committees
  - Seating of Delegates
- 11:15—Convention Message, Mrs. Beulah Andrews
- 11:35—Play, Women of Midway District
- 12:10—Adjournment for Lunch

### Afternoon Session

- 1:30—Song, "Co-Laborers"
  - Devotional, Mrs. Myrtice Paul
  - Solo, Mrs. Louis Moulton
  - Poem, Mrs. Doris Sheffield
  - Business Period
  - Installation of New Officers
  - Song, "Onward Free Will Baptist Women"
  - Adjournment

Mrs. Eleanor P. Sheffield,  
Publicity Chairman

## For Ambitious Boys

A boy is something like a piece of iron, which, in its rough state, isn't worth much, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is only worth \$5.00 in its natural state is worth \$12.00 when made into horseshoes; and after it goes through different processes by which it is made into needles, its value is increased to \$350.00. Made into penknife blades it would be worth \$3,000 and into balance wheels for watches, \$220,000. Just think of that, boys; a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing; and so if you are to become useful and educated men, you must go through a long course of studying and training. The more time you spend in hard study, the better material you will make. The iron does not have to go through half as much to be made, into horseshoes, as it does to be converted into delicate watch springs, but think how much less valuable it is! Which would you rather be, horseshoe or watch spring? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.—Sel.



# **:- Department of Foreign Missions :-**

REV, RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

## **News from Cuba**

October 21, 1953

Reverend Raymond Riggs  
3801 Richland Avenue  
Nashville, Tennessee  
Dear Brother Riggs:

I visited the copper mining town of Mata Hambre where we have had a young preacher for over a year. The boy has been preaching in homes and as a result has a number of fine enthusiastic converts, in fact we marvel at the enthusiasm they are showing. Since we started the work there we have tried in every possible way to get permission to build. The owners are very Catholic and because of putting us off so often we despaired of getting any results. Some of the American officials are very interested in our getting a church building, especially one American woman. Mrs. Willey and I visit them quite often.

Antonio, the pastor, came into the School Sunday with a group of the Christians and said that the owners with a group of officials of the company called him in and asked him what he would preach and teach. Finally, they said, "We will give you permission and a lot to build a church, but Mr. Willey must come and give us the plans for the building and select the lot." So I went yesterday and selected a very nice lot and presented plans for a cement block church building, 70 feet long which will include the auditorium and living quarters for the pastor—70 by 30. The contract is being drawn up in the name of The Free Will Baptist Church which will be included as property under the Cuban Constitution we have on all properties.

I feel like if we can encourage this group with a loan to begin the foundation, it will be worth while. The concrete work will be done by the brethren there, the company helping in the fill-in. The town is a typical mountain town very much like our coal mining villages. The building lots are not level so they must be filled with the waste from the mine.

Another place that needs encouragement is the fishing village of Arroyas where we have a growing congregation

of earnest believers. Moses, the pastor, has an opportunity to buy a lot in the center of the town for \$140.00. We must take advantage of this as soon as possible. This lot is cheap for the location.

You will do us a great favor if there are any funds available for these two to at least start and I am sure we shall see an immediate response on the part of our Cuban Christians.

I have just returned from a very precious trip from a field that you visited with me years ago near La Palma which offers real possibilities. We shall have to build there but the Cuban Christians will do that.

Trust that things are picking up in the department. Praying for you—

Yours in Him,

(Signed) Thomas H. Willey

During the 1953 session of the Cuban Association a request from our Cuban brethren was presented to loan \$9,000.00 to erect much needed chapels in various places in Cuba.

The Cuban brethren do not wish this gift, they are asking for a loan. The Foreign Mission Board has proposed to make this loan contingent of course, upon necessary funds over and above current budget being available.

There may be someone who reads these lines that could make a generous loan toward this great need and project. In such event, please notify Foreign Mission Department or send funds designated for Cuban Chapel.

Rev. Raymond Riggs,  
Promotional Sec'y-Treas.

## **Before Abraham, I Am**

(Continued from page twelve)

thousand and eight thousand feet. The air was beautifully clear there, I remember well."

"Do they ever fall?" asked the child, her eyes wide with the thought of the possibility of the awful crash.

"They told us that the barks have a tannin in them, a chemical, which preserves the trees from fungus growths and from insects. They say a tree never dies from old age or disease but fires sometimes destroy them."

"I wonder if that is like the tannic acid stuff I sprayed my throat with when I

had that awful sore throat?" asked Katherine.

"I'm sure I don't know," answered Granny. "The bark of the trees is almost like asbestos and they do not even burn readily."

"I guess lightning strikes them because they are so tall," added Katherine.

"Yes, but they say the trees are so long lived that they seem to take the good time to mend their scars and then go ahead living," said Grandma.

"How much do they weigh?" asked Katherine with childlike curiosity.

"I have read that a single tree weighs two thousand tons, but, of course, there is no way to know exactly. I have read that they could make twenty-five six-room apartment houses from the wood of such a monster tree and also that a single sequoia, twenty feet in diameter, could yield seven thousand, seven hundred fence posts."

"Were you afraid again, Granny?" asked Katherine.

"Well, I'll admit I held my sister's hand tightly all night, but all these years I have felt the calmness of those words, 'Before Abraham was, I AM.'"

"Jesus makes a world of difference in every situation, doesn't he, Granny?" said Katherine earnestly.

"Yes, dear, every year you live you will find Him more and more becoming the all-embracing center of your existence."

"Well, thank you, Granny, that story was a thriller. I'll try to picture to my self those big trees. Please get another one ready, will you, Granny?" coaxed Katherine.

"Yes, dear, every story that has Christ in it is a thriller, don't you think so?" asked Grandma.

"Indeed I do," answered Katherine as she ran out to play.

"Only God can make a tree," mused grandmother as she sat on, thinking up the next story for her ever-story-loving little girl.

## **Behind the Plush Curtain**

(Continued from page three)

a message that is practical, challenging all-consuming? It would be a new day for us. Let us take advantage of our position behind the Plush Curtain.

Do I hear a voice saying, "It is impractical"? Lack of consecration in every generation has made the spiritual appear impractical. It is strange how many impractical people have left their impact upon this earth.—Alliance Weekly.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Good Stewards of God's Gifts

(Lesson for November 15)

LESSON: Psalm 24:1; Leviticus 25:18-22; Malachi 3:7-10; 1 Corinthians 16:2.

GOLDEN TEXT: Psalm 24:1.

### I. THE HEART OF THE LESSON

The earth belongs to the Lord because He created it (Genesis 1:1). God's title to this earth and all that is in it dates from the morning of creation. Surely, the Creator owns His creation.

The earth belongs to the Lord because He alone controls and sustains it. Man seeks to feel his independence and brag about what he does, but if the controlling, sustaining power of God were withdrawn from this earth for one moment, it could not exist.

The earth belongs to the Lord because Christ on the Cross redeemed the earth. God created the earth with glory and beauty beyond man's words to describe. Then came the tempter, with the temptation—came sin and guilt and the curse from God. The price for earth's redemption was paid in full by Christ on the Cross, and the earth awaits the time when Christ will drive out Satan, and all the earth will again be clothed in purity and peace (Isaiah 35:1). The Bible Student (F.W.B.).

### THREE SPECIAL PERIODS FOR THE JEWS

There were three special periods appointed for Israel to observe, namely, the weekly Sabbath, the sabbatical or seventh year, and the jubilee. The design of the sabbatical year was to afford the land a year's rest (Lev. 25:2-7). The sabbatical year served to remind the Israelites that they were Jehovah's servants, and not freeholders of the land. It was to remind them that the land belonged to Jehovah and that He was the supreme Landlord under whom their nurture was held. The true title was held by Jehovah Himself (Lev. 25:23).

The sabbatical year also linked the weekly Sabbath and the jubilee by means of the number SEVEN, the sabbatical year being the seventh and the jubilee being the seven-times-seven (Lev. 25:4, 8). The sabbatical year therefore enforced the importance of the weekly Sabbath, emphasizing anew the

obligation touching the day of rest. Jehovah had incorporated the Sabbath into the Law of Commandments and would have Israel keep it (Exod. 20:8-11).

Jehovah warned Israel that upon disobedience He would scatter them through all lands, and the land should have rest during the period of their dispersion (Lev. 26:34, 35, 43). Later on in the Chronicles it is revealed that one of the chief reasons for the deportation to Babylon was that the land might have rest, according to the Word of Jehovah by Jeremiah (II Chron. 36:20, 21; Jer. 25:9-12; 27:6-8; 29:10).—The Bible Expositor

If Israel had failed to keep the Sabbatical year for 490 years, as Deuteronomy 26:32-35 and Jeremiah 25:9-12 states, then King David neglected to have Israel keep this God-given command.

### ADDITIONAL TRUTHS

1. *Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, Vs. 8.* When God puts His finger on the specific sin of robbing Him in tithes and offerings, they still play ignorant and innocent, saying, "Wherein have we robbed thee?" This charge is so strange and unusual that we can hardly believe it. But it is too often too true that people, who wouldn't think of stealing or robbing an individual or a bank, are robbing God. And apparently they think nothing about spending God's tithes along with the nine-tenths that God allows them to keep and spend for themselves.—The Bible Teacher (F.W.B.).

1 Corinthians 16:2. *Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.* The phrase, "the first day of the week" is never found in the New Testament until the Sunday morning of Christ's resurrection, as in Matthew 28:1, etc. The Christian church from the beginning worshipped collectively on that day which for us is Sunday (see Acts 20:7). Maclaren says that: "From the injunction here to each man 'to lay by him in store,' we may infer that there was then no collection at the church services. The advice is pointed and practical: *each one, poor as well as rich, regularly, on every first day of the week, the day*

when the thought of the resurrection of Christ should touch most hearts to peculiar gratitude: the *regular* accumulation of even a small weekly sum would make a *store*; and the gift was to be a *reasonable* one in proportion to the prosperity which God had granted a man."

—J. E. McFayden. Inasmuch as we have mentioned tithes above, it may be well to quote here Lenski's words about this matter of tithing in the Christian church. "Although Paul comes from Judaism, and the Corinthian church has its contingent of Jews, at no time does he propose the old Jewish system of tithing to the churches under his care. The only references to tithes found in the New Testament take us back into the Old Testament (Heb. 7:7-9), or criticize the Pharisees at Christ's time (Matt. 23:23; Luke 11:42; 18:12). This is quite decisive for us."

Yet I have noticed this over and over again, that where Christians do tithes, first, they always seem to have money available for the Lord's work, and in the second place they are never in debt. Then, too, the church is able to support a large missionary program, and finally, both individuals and churches corporately seem to have a deep joy; and such faithfulness I find is often accompanied by a richer spiritual life and by a definite separation from the things of this world. —Peloubet.

The Christian who gives as God prospers him will likely return more than one-tenth to Him.

## Dear Friend, I Dare You!

(Continued from page five)

cities—the rest live in them." Why not be a builder? It is also said, "Man must play, work, love, and worship to get the most out of life." Man's life is not a single life but it is four lives in one—physical, mental, social, and spiritual. Each is on an equal basis with the other. The spiritual life is not to be neglected. Having daily prayer and Bible reading, as well as living the Christian life, is the best way to develop the spiritual side of your life. Be sure to make God your partner in every endeavor.

I dare you to make yourself worth while.

The absence of cheerfulness is a vice.

The most manifest sign of wisdom is continued cheerfulness.



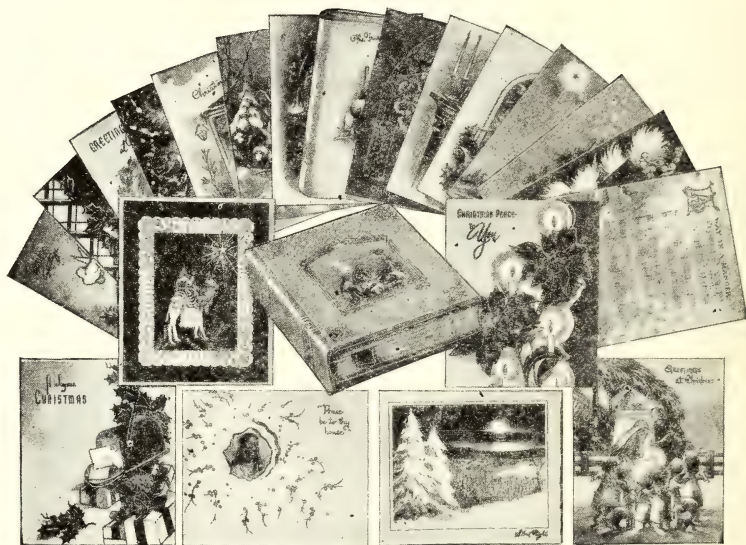
# Christmas Cards

All New Shipment of Beautiful Assortments

For Resale by Auxiliaries  
And Other Organizations

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

Ayden, North Carolina

Library  
Duke University Com.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, NOVEMBER 11, 1953

## SHADY GROVE CHURCH OFFICIALS



The picture above was taken at the annual home-coming held at Shady Grove Church, Sampson County, North Carolina, October 11, 1953. The church also celebrated its 104th year of active service, being one of the oldest Free Will Baptist churches in North Carolina.

The Officers are, left to right, front row: Kermit Jackson, Sunday School Superintendent; Mrs. Kermit Jackson, Choir Director; Rev. L. R. Ennis, Pastor; I. B. Hudson, Speaker at the afternoon service. Second row: Marvin Wooten, Chairman of the Board of Deacons; Mrs. Crafton Jernigan, Woman's Auxiliary President; Kirby West, Chairman of the Finance Committee. Back row: D. H. Dawson, Treasurer; Ermon Godwin, Publicity Chairman; and Minot West Godwin, Church Clerk.



## The Junior Sunday School Quarterly

For several months, we heard our Junior Sunday School Quarterly criticized. The main criticism was that there was not enough difference in it and the Intermediate and Senior Quarterlies. Upon looking into the matter, we found that for many years the press had followed the policy of using exactly the same Scripture in all the Sunday School Quarterlies. This was not in accordance with the outlines of the International Council of Religious Education. So to try to meet the need we begin to use different Scriptures for the Juniors.

Immediately, we begin to hear criticism because the Scripture in the Junior Quarterly was not like that in the other quarterlies. Our folks say frankly that they do not want to get away from the International Outlines, but the truth is they have not been following the outlines for the Junior Quarterly for years, so when we come back to them, they are not recognized and a constant howl is heard from many quarters.

We hope that the change has not inconvenienced anyone. We are anxious to please our people. But when our people do not all want the same thing, how can we do it? We have decided to follow carefully the International Outlines. There will be times that the Scripture will not be the same as that used in other Quarterlies, but it will always be the same as that used in the Junior Teacher's Quarterly.

## People and Sermons

An independent research organization recently made a survey to try to determine what people think of their pastor's sermons. The survey included Protestant, Catholics, and Jews. The question asked was this: Do you think your clergyman's sermons, in general, are excellent, good, fair or poor?

The findings of this survey are complimentary to the clergymen as a whole. Thirty million Americans, 40% of those questioned, say the sermons are excellent. A slightly larger percentage, 43%, judge the sermons to be good. Hence, 83%, or 63 million out of nearly 76 million church members, think the sermons they hear are excellent or good. Twelve per cent think the sermons are only fair, while 4% say they do not know. Only 1% say that they think that the sermons are poor.

The survey revealed some other interesting facts. White persons and Negro persons think in exactly the same proportion on the excellence of sermons. Women, as a whole, are more favorable to the sermons they hear than men. Surprisingly, there is very little difference in attitude according to education, nor does the occupation of the hearer change his attitude toward the sermon greatly.

Ministers should be both pleased and humbled by the survey. The fact that people depend upon the sermons they hear gives the minister an unique opportunity and a grave responsibility.

## The Delight Before the Destruction

The National Geographic Magazine tells us that the ancient Aztecs of Mexico used captives as human sacrifices to their gods. Often the prisoners lived in luxury and ceremonial splendor for a year before the sacrificial ceremony. There are many lost souls in our land who are on their way to a Christless eternity who are living in the luxury and splendor of material prosperity. This is one of the means used by the enemy of souls to lull them into a fatal quiet from which they will be aroused only by their sudden entrance into eternal death. Examine yourself.—*Eternity*.



BUILDING THE SNACK BAR AT THE WORK CAMP

## The Mail Box

### LIKES SERMONS

"I am enclosing \$2.00 for another year's subscription to a wonderful paper. Keep the good work going. I can't agree with every article published in it 100 per cent, but I do like the paper and it does have lots of good articles in it. Give us more good sermons and less news."—Mrs. Leonard Rial, Chowchilla, California.

...

### THANKS

"Enclosed you will find \$44.00 for twenty-two one year subscriptions to THE FREE WILL BAPTIST."—Rev. Carl High, Peach Orchard, Ark.

【●】

"If ye then be risen with Christ, seek those things that are above."—Col. 3:1

VOLUME 68

NUMBER 44

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

## 1 BE SURE OF YOUR SALVATION

How can you know that you are saved? By God's Word. The blood of Jesus Christ shed for your sins makes you safe, and the Word makes you sure. "These things have I written unto you . . . that ye may *know* that ye have eternal life" (1 John 5:13). Not that ye may hope or guess or think, but "that ye may *know* K-N-O-W." It doesn't say, "These happy feelings I have given you," but "These things have I written." Now what is written? This: "Him that cometh to me I will

child. Thus you are assured of your salvation.

## 2 TAKE A PUBLIC STAND FOR CHRIST

I say, a public stand. Don't try to be a secret believer, for it won't work. Unfurl your flag and come out into the open. Confess Christ at every opportunity. Tell others about Him. Don't hide your light. "Whosoever therefore shall be ashamed of me and of my words, of him also shall the Son of man be ashamed" (Mark 8:38). If you want Him to acknowledge you, then you must acknowledge Him openly. Do it

and forsake sin. Turn your back on it. Put it away. Set your regenerated will against it. "Abhor that which is evil; cleave to that which is good" (Romans 12:9). That besetting sin of yours—run from it. Have no dealings with sin. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). When you mean business, God will deliver you. All you have to do is to plead the merits of the blood and the power of the name of Jesus. "Let not sin therefore reign in your mortal body" (Romans 6:12). Come clean. Be through with sin. Yield not to temptation. "Cease to do evil, learn to do well" (Isaiah 1:16-17).

## 3 SPEND MUCH TIME IN BIBLE STUDY AND PRAYER

# 4

The more you read the Bible the more you will want to read it. If you want to grow in grace, meet God every day. Have a place and time for prayer and Bible study. Be a Bible Christian. Never let a day pass without spending time alone with God. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm 119:9). If you neglect the Word you will backslide. If you learn how to pray, you will make rapid strides forward in the Christian life.

# 5

## KEEP BUSY IN THE SERVICE OF GOD

Satan always finds mischief for idle hands to do. Therefore, find something to do. Give out gospel tracts. Get into some live, soul-winning church. Don't wait to be asked to do something. Pray about it and get busy. Sing in the choir. Help in the young people's work. Attend the prayer meeting. Become a personal worker. Teach a Sunday School class. Visit the poor, the sick, the imprisoned. Give your testimony. Put first things first. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

If you are sure of your salvation, if you take a public stand for Christ, if you turn from all you know to be wrong, if you spend much time in Bible study and prayer, and if you keep busy in the service of God, you will do well. You will be a bright and happy Christian, God will use you in His service, and you will be a blessing wherever you go.

—American Tract Society.

# HOW TO LIVE with G O D

DR. OSWALD J. SMITH

no wise cast out" (John 6:37). Have you come? Then where are you, out or in? He says He won't cast you out. When He must have taken you in, again it is written, "As many as *received* him, to them gave he power to become the sons of God" (John 1:12). Did you receive Him? Then what are you? His child, are you not? You see, it depends on God's Word. Our feelings will change every day. Today you may "feel" saved; tomorrow, lost. But don't go by your feelings. Go by His Word. Believe what God says. Believe what is written. God's Word never changes. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). It is when you dare to believe, that the Spirit bears witness with your spirit that you are God's

at once. Don't wait. Start now. There is nothing like it.

# 3

## TURN FROM ALL YOU KNOW TO BE WRONG

As His Spirit indwells, you will be delivered from your sins. "Greater is He that is in you, than he that is in the world" (1 John 4:4). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). He gives you a new nature, a nature that loves righteousness and hates iniquity. The Holy Spirit is His enablement. He sets you free. You can now overcome. "Sin shall not have dominion over you" (Romans 6:14).

But you must choose righteousness



# HOW

# FREE WILL BAPTISTS

## GOT THEIR NAME

There are many legends concerning the name Free Will Baptist. Most of these are wholly untrue, while others have only a semblance of truth. In this article, we propose to by-pass these legends and give a factual report of how Free Will Baptists got their name.

We recognize that Free Will Baptists have had at least two origins in this country—one in the North and one in the South. And, so far as we can tell, neither group knew about the other's existence for many years. In this article, we are dealing with the "Paul Palmer Group" which was given the name Free Will Baptist before the other came into existence.

The formation of the Kehukee Association in 1765 almost wrecked the group of Arminian Baptists. According to the best records available, all of the churches except six, and all the preachers except three joined this Calvinistic Association. These six churches were small and scattered over a large area. The preachers had a difficult task, but they looked to God for help and strength.

Elder William Parker was one of these preachers who was faithful. He was a man of wonderful muscular power, slow to resent an insult; but when fully aroused he feared no man. He was untiring in his efforts as a minister, often traveling long distances on foot to preach the gospel. Elder Parker was a member of the Perquimans Church and lived in that vicinity.

Many of our pioneer churches were organized by Elder Parker. He organized the Little Creek and Grimsley Churches in Greene County, the Louison Swamp and Wheat Swamp Churches in Lenoir County, and the Gum Swamp

Church in Pitt County. Of these five churches three are still active, faithful Free Will Baptist Churches: Little Creek, Grimsley, and Gum Swamp.

About the year 1776, a Calvinistic Baptist Church was organized in the valley of Flat Swamp near the line of Pitt and Martin Counties, North Carolina. The name of this church was Flat Swamp. The Calvinistic Baptist Churches in those days were called

### Elder William Parker

"New Lights." Elder William Parker would pass through this community when going from his home in Perquimans County to pastor Gum Swamp Church in Pitt County. Sometimes he would stop over in the Flat Swamp community and preach. Elder Parker was a man of God and God honored his ministry with converts. This aroused the "New Lights" at Flat Swamp. In their persecution of Elder Parker and his church at Gum Swamp, the name "Free-willers" was born. From this nick-name given in reproach came the denominational name, Free Will Baptist.

In 1884, as he was reading his text Elder William Parker was stricken with palsy and fell in the pulpit. Upon falling, he is reported as saying, "Blessed be God, I have fallen in a good cause." Two or three days later he "breathed out his soul into the hands of the Redeemer."

### Church Government

A Dr. Wheeler of Murfreesboro North Carolina, is reported to have made the following statement to the church historian Benedict:

I have procured the records which go back to 1758, when John Burgess was pastor (*He is evidently speaking here of the Perquimans Church*), and the business of the church was managed by elders or overseers, while the private secular matters of the members were under the direction of the ministers and six members who constituted a "Court of Union." The churches had several arms or branches in adjoining counties, to which the ministers, attended by the overseers and the clerk, regularly repaired.

In a few years the Court of Union was dispensed with, but the churches being dissatisfied with its extinction, nine members were chosen, who were considered to be permanent elders, if found faithful, while the other elders or overseers were elected annually.

It was not until the latest revision of the North Carolina treatise which was authorized by the State Convention while in session at Hull Road Church, Greene County, in 1948, that the system of elders was completely abolished in North Carolina.

### Growth and Expansion

Although the Free Will Baptist churches had been reduced to almost nothing by the Calvinistic "reformation," and despite the fact that there were still difficulties in their path, they rallied in a remarkable way. They soon expanded over fifteen counties most in eastern North Carolina. In 1829 the Free Will Conference had more than 2 churches with two thousand members and about forty ministers.

In 1830, the Free Will Baptist Con-

ference divided and made two conferences. Thirteen churches in the eastern area were organized into the Shiloh conference, while the remaining churches to the west were to be known as the Bethel Free Will Baptist Conference of North Carolina. Subsequently, it seems that the Shiloh Conference practically lost its identity and the whole area was operated as the Bethel Conference.<sup>2</sup>

### North and South Co-operate

Benjamin Randall had organized a Free Will Baptist Church in Durham, New Hampshire, in 1780. This group had grown and organized the General Conference of Free Will Baptist in 1827. He plan to tell the story of this group in a subsequent article. Now we are concerned only with the "Palmer" group and the part they played in the General Conference.

Rev. Laverne Dale Miley in a thesis submitted to the Northern Baptist Theological Seminary says:

The cooperation of North Carolina Free Will Baptist with those of the North had become quite extensive during the early 1830's; Rev. Elias Hutchins had been sent by the latter group to visit the North Carolina brethren and was received very cordially. However, although the North Carolina Free Will Baptists reported to the General Conference and sent delegates, they were formally united with it. The last report which they made to the General Conference was in 1835, when they reported forty-four churches, thirty-six elders, eight licentiates, and 2,900 members. At this time the ties which bound them to the Free Will Baptist of the North were severed as a result of the slavery question. The Northern brethren were very staunch in their views against slavery, whereas, some of the Southern brethren were slave holders. As a result the North Carolina group withdrew. The breach between the two groups was not mended for several decades, when the slavery question ceased to exist.<sup>3</sup>

### Campbellite Proselytism

In 1829, the Campbellites or Christian Baptists appeared in North Carolina and the same year sent messengers to the Bethel Conference of Free Will Baptist. The Campbellite messengers were Elders Gunter and Hays.

The very next year, the Bethel Conference sent Elders Hearn and Heath to attend the Christian Baptist Conference. This exchange of messengers continued for several years, during which time the Campbellites exercised great proselytizing influence. And 1841, the majority of the Bethel Conference voted to leave the name Free Will Baptist and unite with the Campbellites.

Despite the fact that the Bethel Con-

ference had voted to leave off the name Free Will Baptist, that they were in the minority, and that there seemed little possibility of a change, the faithful Free Will Baptists stayed with the Conference until 1843 when the Conference was meeting at Wheat Swamp Church. There "the volcano bursted." Thomas J. Latham offered a resolution that caused those who were faithful to Free Will Baptist doctrines and precepts to withdraw. His resolution completely destroyed the Free Will Baptist "Articles of Faith" in the Bethel Conference. Mr. Latham's resolution concluded as follows:

Resolved that such churches as are willing to unite with us on the Holy Scriptures, as the rule and of Discipline reserve to themselves the right to interpret the same, for their own regulations, be affectionately invited to represent themselves by delegate in this conference.<sup>4</sup>

It is easy to see that the substance of this resolution required the churches to either drop their Articles of Faith or withdraw from the Conference. The

faithful Free Will Baptist withdrew from the Conference.

This was a terrible blow to Free Will Baptists. Harrison and Barfield describes the effect of this Campbellite proselytism in the following words:

In 1839 our conference numbered 2,006 members and 32 preachers, in 1843 we were reduced to 1,440 members and 22 preachers.<sup>5</sup>

It was not until 1854 that the faithful remnant got together and re-organized a conference of their own.

Next week we will tell the "Benjamin Randall Story."

### Footnotes

- 1—Hearn, R. K.—*History of N. C. Free Will Baptist* as published in Montgomery's *History of General Baptist*.
- 4—Ware, C. C.—*A History of the Disciples of Christ in North Carolina*, page 91.
- 3—Miley, LaVerne D.—*A History of Free Will Baptist to 1911*, page 30.
- 4—Ware, C. S.—*A History of the Disciples of Christ in North Carolina*, page 93.
- 5—Harrison and Barfield—*History of the Free Will Baptist of North Carolina*, page 85.

## Let's Do a Little Thinking, Dad!

LOY EVERETT BALLARD



IN a recent cartoon in one of our popular magazines, a small girl and boy are shown sitting in the back seat of a car, tightly clutching their school books, while father is approaching the car down the walk from the house.

Says the little boy, "I suppose he will tell us how far he used to walk to school."

Most likely he did. We older folks seem to take a great deal of pleasure in keeping our children reminded of the sacrifices we made in the days of our youth. We act like there was some real virtue in walking two miles to school and three miles to church. We seem to want to give the impression that we were more religious than the young people of today because we did these things. We tell them about how we did our courting jogging along the road behind old Dobbin, or, more often, walking home from school or church affairs along a dark, muddy road, or sitting on the hewn log seat in the yard of the girl friend's home. We constantly throw out the intimation that such courting was more honorable and cleaner than the courting that is done in the family car of today.

Well, Dad, let's admit that you did walk two miles to school and three miles to church, and that at times the road

was rather muddy; but, be honest now! If your pa had had a nice car, capable of making the trip in five minutes, sitting under the shed or in the garage, and the roads had been such that the trip could have been made safely in five minutes or less, would you have taken that walk willingly? Now, would you? The writer ventures the guess that if you had walked the three miles to church under these conditions, you would have had so much resentment against your pa for his "tightness" that you wouldn't have gotten a thimble-full of good out of the sermon!

Now let's face the truth: we walked to school and church because we had to. There was no real virtue in it at all. Perhaps our religion did mean more to us, because it was harder to get, but let's stop acting like there was some special virtue in living what was only the normal life of our day. And let's stop criticising our girls and boys for acting like normal human beings of today—riding to church instead of walking.

Every generation goes to the dogs, if not to the devil, in the opinion of the generation that precedes them. Perhaps each generation does go a little farther

(continued on page ten)



# NEWS NOTES

## WEST WAYNE REVIVAL

The Free Will Baptist Church at West Wayne, Michigan, has just closed a revival meeting with Rev. Milton Hollifield, Canton, North Carolina, as evangelist.

Rev. Hollifield is a great man of God and large crowds attended nightly to hear him. This was the best revival and the largest attendance the church has had in several years. There were several professions and a good number joined the church and was baptized.

During the meeting the church called a full-time pastor, Rev. John Conolly, Pikeville, Kentucky, whose services will begin November 8.

## GRIMSLEY REVIVAL IN PROGRESS

Rev. Charles Craddock, Ayden, North Carolina, is conducting a revival meeting in the Grimsley Church, Greene County, North Carolina, this week. The meeting began Sunday night, November 8, and will continue through the week with services each evening at 7:30 o'clock. A cordial invitation is extended to all.

Rev. L. E. Ballard is pastor.

## SHADY GROVE OBSERVES HOME-COMING

The 104-year-old Shady Grove

Church, Route 5, Dunn, North Carolina, observed its annual home-coming, Sunday, October 11, with a capacity crowd of members, former members, and visitors in attendance.

It was also Harvest Day at the church and a total of \$2,193.00 was contributed during the harvest processional when members filed by the altar to make their contribution.

Marvin Wooten, Chairman of the Board of Deacons, said the event was one of the most successful ever held by the church.

The Rev. L. R. Ennis of Goldsboro, pastor of the church, delivered the morning message entitled, "Unity of the Church." Following the sermon, a picnic lunch was spread on the church grounds. It was a real feast with several long tables heaped high with food.

The principal speaker at the afternoon service was Barney Hudson, superintendent of Onslow County schools, who

## COMING EVENTS

November 22—Thanksgiving Sunday  
November 26—Thanksgiving Day  
December 13—Universal Bible Sunday  
December 20—Christmas Sunday  
December 25—Christmas Day

is a native of the Shady Grove community. A feature of the afternoon program was a solo by Mrs. Percy Hudson and a program of testimonials.

Shady Grove is one of the oldest churches in North Carolina. The original church was constructed of logs and was located across the road from the present building. This church was replaced by a frame structure in 1865. Twenty-five years later, the main body of the present building was erected. Since then an annex consisting of nine classrooms has been constructed and equipped. Only recently, a recreation and activity building has been erected.

## NEW CHAPEL IN KOREA

Soldiers of the 7th Infantry Regiment in Korea recently dedicated a new chapel built by volunteer labor to honor the memory of their fallen comrades.

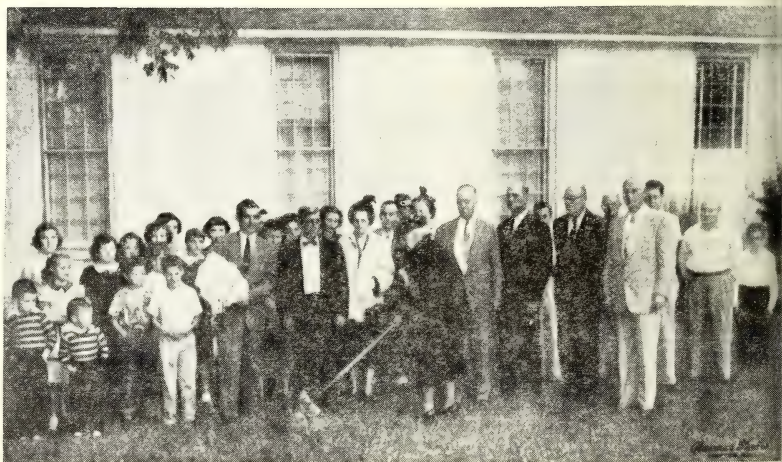
Chaplain Thomas L. Doyle reports that the chapel is located on one of the highest elevations in the regimental headquarters area. The interior is decorated in infantry blue trimmed in gold and white. The altar is white and gold. White, black, and gold dorsal curtains are hung above the main Sanctuary Altar. The 22 stained glass windows are decorated with different designs of blue, gold, and yellow with a white border.

The building also includes a small prayer chapel and an office for the chaplain.

In front of the chapel a 25-foot tower houses a large bell formerly a part of the Protestant Church at Chorwon which was destroyed by bombing, and five brass bells donated by five companies of the regiment.

## GROUND-BREAKING FOR EDUCATIONAL UNIT

Pictured at right are members and friends of the Bethel Free Will Baptist Church, West Vernon Avenue, Kinston, North Carolina, as ground-breaking ceremonies for its new educational building were held on October 25. Mrs. J. B. Oliver, 80, oldest member, threw the first spade of dirt. Architect John J. Rowland drew plans for the structure. Pastor Thomas E. Beaman presided over the exercises. Rev. L. R. Ennis, moderator of the Cape Fear Conference of the Original Free Will Baptist Church, of which the local church is a member, also participated. Mayor Guy Elliott of Kinston delivered the main address.



## WAYNE COUNTY, N. C., FELLOWSHIP SUPPER

The Wayne County Sunday School Fellowship Supper was held at Stony Creek Church near Goldsboro, North Carolina, on Monday evening, October 9. A most excellent supper was served by the women of the church, after which the group, consisting of officers and teachers from around a dozen Sunday schools, adjourned from the dining room to the church auditorium for an interesting program of singing, brief talks, and an illustrated lecture on the Sunday school as an evangelizing agency of the church by Rev. L. E. Ballard, field Secretary of the North Carolina Sunday School Convention-Institute. The Rev. Mr. Ballard was introduced by Rev. Albert T. Coates, the convention's director of field work, who spoke briefly of the field work done in several counties of the state since the April meeting of the convention.

The Sunday School of St. John's church will be sponsor of the next fellowship supper to be held on Monday night after the third Sunday in January.

## NORTH CAROLINA EASTERN CONFERENCE REPORTS

There were some encouraging reports made at the Eastern Conference of North Carolina which met in its annual session with Macedonia Church, Craven County, October 21 and 22, 1953. Three new churches have been organized and established during the year, making a total of 82 churches now in the district with a membership of about eleven thousand. Four hundred and fifty members were received into these churches by baptism, and one hundred thirty by letter during the past year. There were sixty-eight churches represented at the conference.

Greater emphasis was placed upon the new Mount Allen Junior College which is to be located at Mount Olive, North Carolina, and our Orphanage at Middlesex, than any other objects that came before the conference. The report on the college proposition was very encouraging.

Rev. S. A. Smith, superintendent of the Orphanage at Middlesex, made a good report on the institution, showing that conditions are encouraging. He stated that plans have been made for larger and better facilities for the children, especially in the way of a new dormitory for the girls. He made a strong plea for a continuance of the splendid support this conference has always rendered to the Orphanage.

It was brought out that we have fifty-two students in the Bible College at

Nashville, Tennessee, from North Carolina.

The same officers will serve the conference for another two years, according to the election which was as follows: Rev. Clifton Rice, Moderator; Rev. J. W. Alford, Clerk; Mr. H. M. Mallard, Treasurer; and Mrs. Alice E. Lupton, Publicity Director. Rev. J. C. Griffin and Mr. Rom Mallard were elected as members of the Executive Board.

## A NEW CUBAN

Rev. and Mrs. Benito Rodriguez are the parents of a boy, born recently in their home in Pinar del Rio, Cuba. Rev. Rodriguez is an alumnus of the Free Will Baptist Bible College, and is a teacher in the Cuban School of Missions.

## NEW CHURCH IN MISSOURI

A new church was recently organized in Kirksville, Missouri, at the close of revival services conducted by Revs. Damon Dodd and Rolla Smith. Rev. Lester Jones has accepted the pastoral care of the new church.

## MOONEYHAM IN ARKANSAS

Rev. W. S. Mooneyham, Executive Secretary of the National Association, is at this time engaged in revival services at the Russellville, Arkansas, Church. Rev. Othell Dixon is the pastor.

## IT'S A BOY

Rev. and Mrs. LaVerne Miley have a boy born the last week in October. Rev. Miley is acting dean at the Bible College in Nashville, Tennessee.

## BOWEN IN CAROLINA

Rev. Clarence Bowen, pastor of the East Nashville Church, Nashville, Tennessee, recently conducted revival services in Smithfield, North Carolina. Rev. Earl Glenn is the pastor at Smithfield.

## MISSIONARY CONFERENCE

A Missionary Conference will be conducted at the Edgemont Church, Durham, North Carolina, November 22-25. The speakers include Mrs. Thomas Willey, Rev. Raymond Riggs, and Dr. Clyde Taylor. Rev. Joe Ange is pastor of the Edgemont Church.

One should never be ashamed to own he has been in the wrong, which is but saying that he is wiser today than he was yesterday.—Pope

Satan would have us try to bear tomorrow's burden with only today's grace and would dismay us with anticipation of trouble which looms in the distance.

## From Here to Eternity

WILLARD M. ALDRICH

**L**IFTY persons were killed in the crash of a United Air Lines passenger plane in the hills above Oakland, California, on Friday, August 24, 1951. A book was found in the wreckage entitled, *From Here to Eternity*. That title told the significant part of the tragic story.

Apparently coming in for a routine, though fog-bound, landing, the plane struck the top of a hill and broke into a thousand flaming pieces.

The account of the tragedy in the *Oregonian* featured the striking book title, *From Here to Eternity*, as a sort of spiritual commentary on the sudden and unexpected death which plunged 50 people from time into eternity.

It is significant of universal belief in a hereafter that the news story of the wreck was willing to allow the thought *From Here to Eternity* to stand as a summary of what took place. And the average man gives his assent to the belief that death does not mean from here to oblivion but from here to eternity.

If there were nothing we could do about getting ready for our own personal departure from here to eternity, it would be both useless and unkind to call attention to the accident and to the book title which gave such a striking summary of it by naming eternity as the next stop after time.

But there is something we can do. No matter when or where we depart this life, we can be ready to go. The point of departure "from here" might be a bed of sickness; it could be a fatal accident; it might be today, in a month from now, in childhood or after length of days had been lived out. The plane crash took infants, youth, and age into eternity. And they went either prepared or unprepared—and there is no turning back now. "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Death means "from here to eternity" but eternity with a difference — an eternity of heaven — or of hell.

Because the dreadful wages of our sin is death, which means eternal separation from God, we need to be saved. God gave His Son to die in our place to discharge our obligation to suffer for our sins. He gives forgiveness and eternal life to all who will trust Christ as Saviour. To the saved, death means "to depart and to be with Christ." For such, leaving here for eternity is "far better."

—American Tract Society.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *How many people came out of Egypt with the Israelites? And what group or groups of people were these that Moses led through the wilderness and Joshua led into the promised land?*—Lee H. Stroupe, Route 3, Church Hill, Tennessee.

**ANSWER:** As to the exact number or how many different groups or kinds of people came out of Egypt it is hard to make a close estimate and almost impossible to know for certain; however, Adam Clarke presents on page 358 in the first volume of his commentary the following which is a carefully prepared table of numbers that seem quite in keeping with the data found in the twelfth chapter of Exodus and the eleventh chapter of Numbers:

"Effective men, 20 years old and upward .....	600,000
Two-thirds of whom we may suppose were married, in which case their wives would amount to .....	400,000
These, on an average, might have children under 20 years of age, an estimate which falls considerably short of the number of children each family must have averaged in order to produce from 75 persons, in A.M. 2298, upwards of 600,000 effective men in A.M. 2494, a period of only 196 years .....	2,000,000
The Levites, who probably were not included among the effective men .....	45,000
Their wives .....	33,000
Their children .....	165,000
The mixed multitude probably not less than .....	20,000
<b>Total .....</b>	<b>3,263,000</b>

Besides a multitude of old and infirm persons, who would be obliged to ride on camels and asses, etc., and who must, from the proportion that such bear to

the young and healthy, amount to many thousands more! Exclude even the Levites and their families, and upwards of three millions will be left.

"In Numbers iii. 39 the male Levites, aged one month and upwards, are reckoned 22,000, perhaps the females did not much exceed this number, say 23,000, and 500 children, under one month, will make 45,500."—Anon."

Exodus 12:44, 45, "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof." This indicates that servants from nations other than the Jewish nation were included in the great host that left Egypt with Moses.

In the construction of the temple at Jerusalem a Gentile was included which provided a place of worship for these and other Gentile groups who cast their lot with the Hebrew nation. The Jewish system of worship also provided ways and means by which Gentiles who came in through the system might have full Jewish recognition in the tenth generation. This would indicate that God's plan provided for an ever increased inflow of other peoples than the Jews into the Jewish worship.

Exodus 12:38, "And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." Numbers 11:4, "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?" These and other Scriptures made it clear that a mixed multitude came out with Israel. It is thought by many that much of the agitation which blighted the early days of Israel's march from Egypt to the promised land was led and inspired by those who were not descendants of Israel. This may be true in some instances, but surely is not in each rebellion or uprising for it is quite clear from the account given in Numbers 12 that Aaron and Miriam were responsible for one such uprising, that

of opposing Moses because of his marriage to a Gentile wife.

The following quotations from Adam Clarke's *Commentary*, Vol. 1, p. 357, ("The mixed multitude, ver. 38, probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was against the Egyptians and with the Israelites, availed themselves of the general consternation, and took their leave of Egypt, choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, besides their flocks and herds, even very much cattle;") and p. 653, ("The mixed multitude. . . hasaphsoph, the collected or gathered people. Such as came out of Egypt with the Israelites; and are mentioned in Exodus xii. 38. This mongrel people, who had comparatively little knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain; and then we find the children of Israel joined them in their complainings, and made a common cause with these demi-infidels.") give us conclusions arrived at by scholars in the past which indicate that serious thought has been given this subject. When these are compared with other scholarly quotations on the subject, it indicates that there is a variety of opinion expressed in theological literature.

## Remembered in Love

Killing time between trains in a small Maine town, I wandered into a florist's shop. The only customer was a ragged little boy who, with great care, was selecting six very beautiful red roses.

"What name do you want on the card, and to whom shall we deliver them?" asked the saleslady. "I'll take them," said the boy. "But please write on the card, 'Happy Birthday, Mother.'"

The saleswoman and I exchanged smiles as he strode proudly from the shop. About twenty minutes later I was looking idly out the window as my train moved slowly through the outskirts of the town, when I recognized the same small boy trudging along, still carrying his box of roses.

He was going through the gate of a small cemetery.—Anonymous.

If you cannot do great things, you can do small things in a great way.

**The Lighted Pathway**  
 "Thy word is a lamp unto my feet, and a light  
 unto my path." (Psalms 119:106)  
 REV. WILLET L. MORETZ  
 Swannanoa, North Carolina

"... he that doeth the will of God  
 abideth for ever" (1 John 2:17).

J. Stuart Holden gave a very beautiful meditation on this text which, I believe, will help us to understand and do the will of God. He said, "The Christian life is not merely meditative or contemplative, but active. Christ did not lay stress on mere believing of truth,

except as the necessary foundation for the building of character. Deeds rather than creeds are to express the faith of those who follow him, and it is by misplaced emphasis on the latter that the

Church has weakened her witness, often to the point of discredit." Is it not true that we in these latter days have placed our very religious existence and progress on this creed or belief, or on the other. This may not necessarily refer to the distinctive doctrine of any denomination, but it is equally true of the individual, if not more so, and usually to the exclusion of the will of God. I said in my message last Sunday night that "The way God would have us go is not always according to our inclination."

The first task of the Christian is to do the will of God for his life, and, even with all his might strive to do that will. God's will may be known, and, never doubt, He has a work for each of those He redeems to do. It is not difficult to find examples of God revealing His will to men. I can mention only a few; Noah, Abraham, David, Solomon, the Prophets, John the Baptist, the apostles, Paul, Steven and many, many others.

If we would know the will of God for our lives we must make a full surrender of ourselves and all that we have to Him. God demands daily living. Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Daily living demands whole-hearted surrender to God and His work. Paul put it, "This one thing I do."

Go back for a moment and read the whole verse, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." What wonderful assurance, "Abideth

for ever!" But we must not forget the condition, "He that doeth the will of God!" We can not claim the blessing without obedience. But willingness to do God's will means a consecrated effort on our part to learn what the will of God for us is. An absolute obedience to God means enlightened vision and empowered action. The mother of Jesus said to His Disciples, "Whatsoever He saith unto you, do it." God expects us to receive what He declares to us in His Word, without fault-finding objections to it. If we do His will, we can leave the results in His hands. I believe He would have us to be energetic and persevering in all that we do; and do all

that He commands, trusting Him without question for results to His glory.

"If you would make your life beautiful like the beautiful life of Christ, you must daily study the will of God, and just be and do what that will ordains. There is the philosophy of a high, noble, beautiful, glorious life."—*Selected*.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

When you see a person's name scratched upon a glass, you know he owns a diamond and his father owns an ass.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE CALL OF GOD

Acts 16:9

We have found in this chapter that Paul had been hindered, buffeted, perplexed, driven and forbidden by the Lord in his efforts to serve God. What discouragements to a man who wanted to do right! But it took all of this to make the man willing to be led in the right direction. There is so much of life we must unlearn before we are prepared to learn, so much to undo before we are prepared to do, and so much to give up before we can accept the right and the best.

#### I. SEEING VISIONS

A. Men who look for difficulties will surely find difficulties. And men who have eyes for God will surely find God. They may find Him in the most unexpected ways and places, but they will find Him.

B. Some of us confuse our own wishes with the will of God. Because we have a strong desire for a thing we conclude it is the will of God that we should do it or have it. Remember that strong impulses are not always guiding lights. A strong impulse may be a temptation from the devil as well as a call from God.

C. The fanatic is sure he sees visions. He always feels that he is divinely led in his course. His trouble is that he sees but one thing at a time. When he shifts his viewpoint he may become as fanatical on an opposite line. He does not weigh all the facts.

D. Paul's vision directed him to Macedonia—a direction



## Let's Do a Little Thinking, Dad!

(continued from page five)

along the road that leads to the left; but it is because of the increasing temptations that surround them and not because they are less virtuous within than the generation before them. What they need is our prayers and godly counsel, rather than our constant reminders of our superior virtue and morals. If our girls and boys are more corrupt within than we were, how did they get that way? How much of it did they inherit? Maybe, Dad, we were not quite as good

in the days of our youth as we try to make our children think we were. Aren't there some things we don't talk too much about?

When you climb into that car, Dad, to take the children to school, fool 'em! Don't say a word about how you used to walk to school. Just be thankful that you have a car to take them to school in and to take you to the places you once had to walk to. And if you think it made you more spiritual to walk to church in the old days, try walking next Sunday, and let John and Mary have the car to go around through Misfortuneburg and pick up the Joneses and the Smiths.

he least expected to go. It was contrary to his wishes and plans, but he obeyed it immediately, "assuredly gathering that the Lord had called us for to preach the gospel unto them."

E. God blocked all other roads in order to send Paul where He needed him. Let us remember that God uses misfortunes as well as good fortunes and that He works through adverse conditions as well as through advantages.

### II. OBEYING VISIONS

A. It is a great blessing to be able to recognize visions as coming from God. Some of us fail to see them, and some rebel and fight against them.

B. When Paul recognized the vision he lost no time in obeying it. They immediately obeyed the Lord. The devil hinders the work of the Lord by causing delay in obedience to the will of God.

C. When Paul and his company set out the very winds hastened them on their way. They made the journey across the sea in two days; a later passage shows that it took them five or six days to cross the same sea. God can give the winds and waves charge over His servants if they obey His will.

D. The experience of Paul does not stand alone in its singularity. The missionary Carey wanted to go to the South Seas, but the Spirit said, "No, go to India." Livingstone wanted to go to China, but the Spirit led to Africa.

### III. THE UNFOLDING VISIONS

A. How far could Paul see in the direction of his duty? Just far enough to start. God does not lay the whole course before one. It is enough for one to know in what direction God's will leads.

B. The servant of Abraham in search for a wife for Isaac said, "I being in the way, the Lord led me." If one is in the way the Lord will lead him, but he must be in the right way and be willing to be led. This was the case with Paul. What lay beyond the sea? Paul did not know, but as he followed on the way became clearer, the will of God became more definite, the way opened further.

C. The divine visions will unfold as one conscientiously follows them. God gives strength as the burdens increase. He gives wisdom to solve the problems that arise.—*Selected.*

## Poem of Song Titles

MRS. RALPH DOGGETT

"What a Friend We Have in Jesus,"  
On "The Old Rugged Cross" he died.  
"Praise Him! Praise Him!"  
"He Bore It All," my sins to hide.

It is "Precious Memories" to think  
"When the Savior Reached Down for Me,"

I said, "Have Thine Own Way Lord";  
Now "The Son Hath Made Me Free."

"Since Jesus Came into My Heart,"  
"He's a Wonderful Savior to Me."  
"Tis So Sweet to Trust in Jesus,"  
"O, Master let Me Walk with Thee."

"Savior Like a Shepherd Lead Us"  
"In the Gospel Way"—"Close to Thee";  
That we might "Rescue the Perishing,"  
And bring them to "The Cross of Calvary."

Dear Lord, "I Need Thee Every Hour"  
So "Everything Will be Just Right."  
"Hide Me in the Rock of Ages"  
That I might live "A Beautiful Life."

"I Want to be a Light for Jesus,"  
"I Want to be a Worker" too;  
For "Heaven Holds All to Me,"  
"I Would Not Miss It, Would You?"

I am "Standing on the Promises,"  
And "My Faith Looks Up to Thee."  
"Glory to His Name," "I've Made it Right";  
"Oh What Joy!" "Love Lifted Me!"

"I Guess I'm a Little Old Fashioned"  
To "Walk in the Gospel Way,"  
But "I'd Rather Have Jesus"  
'Cause "I Like the Old-Time Way."

Yes, "I Know God is Real,"  
And I am "One of His Own."  
"He Fills my Soul with Sunshine"  
While "I'm on My Journey Home."

"Redeeming Love has Rescued Me";  
I know "Sin Ain't Got Me Bound"—  
"I'm a Little Bit Closer to Jesus,"  
And "I'm Headed for the Glory Land."

•

At Cornell University, from a poll of 500 students, forty-seven per cent admitted that they had cheated during the school year. At the University of California, a poll was taken by the school paper which revealed that forty-nine per cent were guilty of cheating.—*Christian Action.*

# Notes and Quotes



BY J. C. GRIFFIN

## THE BLOOD OF JESUS CHRIST

**M**UCH has been done and said, by the forces of evil, through man to destroy the "power" of the blood of Jesus Christ. The devil hates the blood of Jesus Christ. Hitler tried to destroy the name of Jesus from the earth because Jesus was a Jew. Hitler is gone, but the name of Jesus and the work of his blood will go on until the end of time. We like that grand hymn, "There Is Power In The Blood."

May we notice some things that the blood of Jesus Christ does for man.

### WE ARE JUSTIFIED BY THE BLOOD:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more men, being now justified by his blood, shall be saved from wrath through him" (Romans 5:8, 9).

### WE ARE BROUGHT CLOSE TO GOD BY THE BLOOD:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

### WE ARE REDEEMED BY THE BLOOD:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelations 5:9).

### WE ARE CLEANSED BY THE BLOOD:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all in" (1 John 1:7).

### WE ARE PURCHASED BY THE BLOOD:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 2:28).

### WE HAVE PEACE THROUGH HIS BLOOD:

"And, having made peace through the blood of his cross, by him to reconcile

all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Colossians 1:20).

### VII. BY HIS BLOOD WE ARE SANCTIFIED:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

### VIII. OUR SINS ARE REMITTED BY HIS BLOOD:

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:24, 25).

### IX. NO FORGIVENESS OF SINS WITHOUT HIS SHED BLOOD:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

### X. OUR CONSCIENCE IS PURGED BY THE BLOOD:

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:13, 14).

### XI. BY THE BLOOD THE BELIEVER ENTERS INTO THE HOLIEST PLACE:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19).

### XII. THE BLOOD OF THE EVERLASTING COVENANT:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20, 21).

The Modernist has tried to do away with the blood of Jesus Christ, but they have lost on every go round. God hath declared, by inspiration of the Holy Scriptures, that it is through the blood of Christ Jesus that we are saved. Salvation by faith in his shed blood puts us in fellowship with the Father and our living Christ who is now seated at the right hand of God the Father. To deny this is to deny God's record.

## A PART OF GOD'S RECORD

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This is the sum total of God's record, and to dispute this record is to call God a liar. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10).

## CONCLUSION

### OUR OVERCOMING IS BY THE BLOOD OF THE LAMB

"And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; and they loved their lives unto the death" (Revelation 12:11). To dispute the declaration of God concerning the blood of his dear Son is to commit a serious sin. No man can have the Son without the Father. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7). Notice that there are three and these are one. Three separate persons, who form the Godhead bodily. To deny either one of these three is to throw the lie into the face of God. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17). Here are three: Jesus in the river, the Spirit resting upon him, and God saying from heaven, "This is my beloved Son, in whom I am well pleased." The Bible says that when two persons are joined together by God that they are one; yet they are two personalities. God the Father, God the Son, and God the Holy Ghost, this is a mystery—faith accepts it.

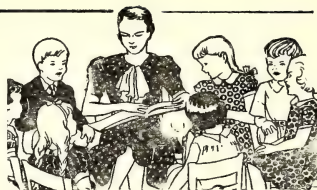
A man is rich in proportion to the thing he can afford to let alone.—*Thoreau*.



# STORIES

FOR OUR

## BOYS and GIRLS



### Walter Changes His Mind

**Y**OU'D better hurry, Walter, or you'll be late for school," said Mrs. Brown.

"Well, I am hurrying," replied eleven-year-old Walter, as he struggled with a knot in his shoe lace. At last he was dressed. He gulped his breakfast, and tore down the street at breakneck speed. While still a half block away, he saw the Carter car drive up in front of the school. Bert Carter got out and raced up the steps. Walter heard the tardy bell ring and knew that Bert had made it, while he would be late.

"You seem to be getting the habit," said Miss Painter, as Walter, breathless, went past her desk. "This makes twice in two weeks. If it happens again you will have to stay in after school."

At recess while the boys were choosing up sides for the ball game, Bert Carter said to Walter, "You'd better be careful, Walt. Staying in after school isn't any fun. Say, why don't you make your mom bring you to school when you're late? That's what I do. When I don't want to get up as soon as I ought I just make her bring me."

Walter looked at Bert rather queerly for a moment. It was a new idea to him—to make his mother do something. He didn't know how it would work, but at any rate he could try it the next time he was late getting up.

The next time was the very next morning. Mother called him several times. Each time he answered sleepily, "Uh-huh," and dozed off to sleep again. Finally Mrs. Brown called him again. "This is the last time I'm going to call you, Walter." When his mother spoke like that Walter knew she meant it, so he climbed out of bed. His sister had gone already when he got ready for breakfast. "She wanted to get a tablet. You'd better hurry or you will be late again this morning," Mrs. Brown said.

"Hurry! Hurry! Hurry! That's all I hear from morning till night," Walter said between bites of oatmeal.

"If you did a little of it you wouldn't

have to hear it said so much," replied his mother. "It's ten minutes till nine right now."

"I guess you'll have to take me to school this morning," Walter said. "You can run me down in three minutes. Then I'd be on time."

"I have more than I can do this morning, Walter. Besides I can't leave Baby," said Mrs. Brown. "You had plenty of warning about getting up on time."

"Bert Carter's mother always takes him to school when he's late. If you loved me you'd take me, too."

"That is just the reason why I mustn't," said his mother. "I love you too much to help you to form bad habits."

Snatching his cap and book, Walter went out, banging the door after him. He didn't even kiss his mother good-by. He guessed she didn't love him very much. He walked so slowly that he was late. Miss Painter told him he must stay in after school for half an hour. And tonight was when the boys of their room were going to play with the boys from Miss Mitchell's room. Some one else would get to play catcher in his place!

That evening Walter watched the boys file out. Oh, how he wanted to go with them! Fifteen minutes of the half hour went by, and Walter could hear the boys shouting and yelling out on the grounds. Finally Miss Painter came and sat beside him.

"What seems to be the trouble, Walter? How does it happen that you are late so often?"

"I was late this morning because Mother wouldn't bring me," said Walter.

"Didn't she call you in time?"

"Yes."

"Then don't you think it was your fault instead of your mother's?"

"Bert Carter's mother always brings him when he doesn't get up in time," defended Walter. "I'd think if my mother loved me she would bring me, too."

"Perhaps that is just the reason she wouldn't bring you. I imagine she loves you too much to see you forming bad habits."

Walter looked surprised. "That's what she said this morning."

"You see, Walter, you have a mother who is looking into the future. She doesn't want to see you grow into a man who is lazy, and giving all kinds of trouble to those around him because he can't be depended upon. These are the years when you are forming life-long habits. What kind of man do you want to become, Walter?"

"I want to be the best ever," said Walter. "Daddy said I got a good start Sunday night when I gave my heart to Jesus."

"That is splendid," replied Miss Painter. "But now that you have given your heart to Jesus, you must obey Him. One of the things He has told us to do is to honor our parents. Do you think it is very honoring to your mother to let her call and call you every morning, when you could be a good soldier for Jesus by jumping right out of bed the minute you are called? Then instead of blaming her for your not getting to school on time, you could be a help to her. I'm sure things would go so much better that way, don't you?"

"I think they would," Walter replied slowly but very earnestly. "I had never thought of it that way before."

"Boys and girls should be very thankful when they have parents who will not let them do just as they please, and who punish them when they do wrong," Miss Painter continued. "That is one way they help to build character in you—and a good character is priceless. There—the half hour is up. You are going to be an obedient soldier, aren't you?"

"Yes," replied Walter. "I see things differently now. I'm glad you talked to me."—Bernice, in *O. P. Boys and Girls*.

### Brave Peter

**P**AR away across the sea there lived a little boy named Peter. If you could visit the home of Peter, you would find many strange things. The children wear wooden shoes, and the girls are dressed in quaint white caps and aprons. Wherever you looked you would see great windmills lifting their arms to the sky. The country is very low and there is always danger of the sea's pouring in and destroying all the houses. To prevent this, the Dutch people have built strong sea walls, all along the ocean. The sea walls must be carefully guarded.

One day a little boy had been sent on an errand. His path lay beside the great wall. As he walked along he heard a sound that made him stand

still. It was the sound of trickling water. Peter knew the meaning of that sound. There was a leak in the wall.

No one was in sight, so Peter ran to the spot and put his thumb in the hole. The dripping ceased.

He called aloud for help. No answer came. It was growing dark, and the water was very cold. He called again and again. No answer came. He was

very cold and tired and his little hand ached, but he knew that if he removed it the hole would soon become larger and the water rush in.

In the morning they found him, weak and pale, but bravely holding his thumb in its place.

"He is a very brave boy," said they. "He has saved all our homes."—*Willis, in The Youth's Comrade.*

ing ladies: Mrs. Ervin Crocker, Mrs. Henry L. Johnson, Mrs. Henry R. Johnson, and Mrs. Ressie A. Johnson. The business session ended with the song, "I Need Thee Every Hour." Then the benediction was offered.

Publicity Chairman

## Little River Auxiliary Organizes

The District Woman's Auxiliary of the Little River Association of Georgia met and organized October 16, at Ozias Church, Tifton, Georgia, with twenty-eight members present. Everyone seemed very interested in the work, and we believe there will be more local auxiliaries organized as the result. Prayer was offered by Mrs. Guest.

The following officers were elected: President, Mrs. E. C. Morris; Secretary and Treasurer, Mrs. Fred Baker; Program Committee, Mrs. Ritty Giddens and Mrs. William Corbett.

We are asking the prayers of everyone that we may be a blessing to our District, State, and National Associations.

The first District Meeting will be held on Friday before the third Sunday in October, 1954. We are expecting a very good meeting with a very good program.

Mrs. J. W. Franks,  
Publicity Chairman

## Field Worker Reports

In the past few months that I have served as State Field Worker for the Woman's Auxiliary, I have been encouraged with the interest that has been manifested.

I have been able to visit five districts including the conventions, and I find much interest in each. Some of the auxiliaries are awakening to the fact that they need study courses to enlighten their people to the great fields that are white unto harvest. I am confident that the results will be more labors in the field.

I have been much impressed with the people from churches that do not have auxiliaries, but desire one. Pastors and lay members are getting wise to the blessings that an active, consecrated auxiliary can do to their church, community, and denomination.

Let's pray that God will bless our women's work to the extent that every phase of our work that God has so won-

(continued on following page)

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## Week of Prayer, November 16-20

In a few days auxiliaries throughout our national area of eighteen states will be observing our Pre-Thanksgiving Week of Prayer. When we think seriously of the many blessings that we have received during the past year, nationally, on down to the individual, surely we would be guilty of gross ingratitude to God if we fail to step aside for a season of prayer and thanksgiving. At the National Auxiliary Convention in July, 1953, while in session at Mt. Vernon, Illinois, it was decided to honor our pioneer foreign missionary, Miss Laura Belle Barnard, in our Pre-Easter Week of Prayer, and that our sacrificial offerings will be used for Foreign Missions. Our Pre-Thanksgiving Week of Prayer is to honor the first President of the National Auxiliary Convention, Mrs. Alice E. Lupton, (she does not feel worthy of such honors). The sacrificial offering at this time is for State Missions. At Christmas we are asked to take an offering for National Home Missions, honoring our first missionary, Mrs. Lizzie McAdams. I hope we will keep these facts in mind and that the Study Course Chairmen of the State Conventions will remind the district Chairmen, who will in turn assist the local Chairmen to arrange for these prayer meetings. The outline for each day will be found on pages 70 and 71 in our Year Book for the Pre-Thanksgiving Prayer Week. I hope our State Study Course Chairmen will take this matter up at once and urge our women to be very earnest in their prayers, that first of all we may yield ourselves sacrificially, and that the Lord may use us to magnify His name and promote the cause of missions in our various states.

The "world is the field" on which the

Master said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). In our own neighborhood, around our very church doors, yes, perhaps right in our own homes, someone is needed to tell the old, old story of Jesus and His love. May we arouse ourselves to the need all about us, and may we have the mind of Isaiah when he said, "Lord, send me." May we hear the call as clearly as Mary heard it in the long ago when Martha said to her, "The Master is come, and calleth for thee." As soon as she heard that, she arose *quickly*, and came unto him (John 11:28, 29).

He is the same Christ today that He was then—the fields are just as white, the call is just as urgent, and the promise is just as much a fact as it was the day it was made. Read Matthew 28:18-20. The latter clause of verse 20 reads, "And lo, I am with you always, even unto the end of the world." Read Hebrews 13:8, "Jesus Christ the same yesterday, and today, and forever." May the Lord bless each one of us with new grace and strength to "do with our might what our hands find to do," that souls may be saved, that His way may be known upon earth, and His having health among all nations.

Alice E. Lupton,  
Study Course Chairman  
North Carolina State  
Auxiliary Convention

## Mt. Zion Auxiliary Meets

The Woman's Auxiliary of Mt. Zion Free Will Baptist Church, Kenly, North Carolina, met in the home of Mrs. Henry L. Johnson for its October meeting.

After singing, "Haven of Rest," Mrs. James Crocker read the Scripture, Mark 1:9-15, then prayer was offered. The program, "The Light of Truth Shines on Consecration," was given by the follow-



## Field Worker Reports

(continued from preceding page)

derfully entrusted us with will feel the effects of our efforts.

Trusting all of our people will help us reach this goal; in every church and active auxiliary that will show forth Christ.

Mrs. J. K. Rhodes,  
Field Worker

### WOMAN'S AUXILIARY CONVENTION ORGANIZED

The Woman's Auxiliary of the South Georgia Association met at Ebenezer Church, Glennville, Georgia, October 24, and organized a District Woman's Auxiliary Convention. The following officers were elected: President, Mrs. J. O. Fort; Vice-President, Mrs. E. C. Davidson; Secretary and Treasurer, Bitthey Mae Wilcox; Youth Director, Mrs. L. H. Moulton; Field Secretary, Mrs. T. G. Hamilton; Enlistment Chairman, Mrs. W. G. McLeod; Pious Study Chairman, Mrs. D. D. Pinkston; Personal Service Chairman, Mrs. Nolan Purcell; Stewardship Chairman, Mrs. W. B. Knight; Missionary Education Chairman, Mrs. Joa A. Prevatt.

The convention will meet once a year with the South Georgia Association.

Mrs. Bitthey Mae Wilcox,  
Secretary

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### MRS. ANNA ELIZA HORN

On February 16, 1953, God saw fit to call to her reward Sister Anna Eliza Horn of Kenly, North Carolina. At the time of her death she was sixty years old. She was a faithful member of Mt. Zion Church, Kenly, North Carolina.

Mrs. Horn is survived by her husband, seven daughters—Mrs. Robert Murry, Mrs. Letha Boykin, Mrs. Percie Horn, Mrs. Otha Edwards, Mrs. Chanie E. Narron, Mrs. Ernest Stallings, and Miss Velma Horn; two sons—Elbert and Elmer Horn, twenty-five grandchildren, two sisters, and four brothers.

Funeral services were conducted in Mt. Zion Church by her pastor, Rev.

# Department of Foreign Missions

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN

242 VICTOR AVENUE

## Arkansas Foreign Mission Itinerary

REV. RAYMOND RIGGS

Arkansas, the land of opportunity! These words are true. They are true regarding fellowship with the saints of the Lord. This was definitely proven this year at the Arkansas State Association while in session at Bellevue Chapel Church near Newport, Arkansas. A most gracious time was enjoyed and harmony prevailed throughout the meeting as led by the capable moderator, Rev. Othel Dixon.

It was a real joy to me to be back in my home state and renew "auld" acquaintance and make many new friends. One of the highlights of my visit was being able to point a young wife to the Lord Jesus Christ. It happened after church one night in the home of her mother where I was staying. She actually became converted during the evening service but would not surrender. However, after she arrived home we gave her the plan of salvation from God's Word and as tears streamed down her face, we knelt in prayer and "settled it all." Her name is Mrs. June Chism. Please remember her in prayer.

Another touching scene at the Arkansas State Association was the Memorial Service held by the grave side of the late Rev. L. C. Doyle. Bro. Doyle was one of the pioneer Free Will Baptist preachers in Arkansas and endeavored to lead the state into the National Association sometime before she affiliated. I remember hearing him preach when I was a lad—sitting on the front seat and my bare feet would not touch the floor. The Lord called him home last year. His faithful wife and widow and many

Milford Hales, assisted by Rev. Moses Thomas. Her body was laid to rest in the family cemetery beneath a beautiful mound of flowers to await the resurrection morn.

*She is gone but not forgotten,  
Never will her memory fade.  
Sweeter thoughts will ever linger  
'Round the grave where she is laid.  
So sleep on in peaceful rest;  
We loved you here, but God loved best.*

—MRS. JAMES CROCKER.

of his children were present, also his preacher brethren. Each of us felt very keenly the presence of the Lord as we paid tribute to one so dear who had meant so much to the Cause of Christ and the Free Will Baptist Church of Arkansas.

From the State Association we began our itinerate in the interest of Foreign Missions. Everyone was kind and responsive. Many of our people in this great state have not been informed of all the activities of our denomination. I found everyone anxious to know and anxious to do what they could for our program. There are several new and growing churches, pastored by young consecrated men with a vision. Yes Sir, I am encouraged about Arkansas the land of opportunity! Following is a report of the itinerary. We traveled almost seventeen hundred miles and I want to express my gratitude to every pastor for his cooperation, and, unless I miss my guess, Arkansas will almost double her quota this year for Foreign Missions.

### ARKANSAS ITINERARY REPORT

Place of Service	Amt. Rec'd
Arkansas State Mission Board,	
State Association	\$120.00
Arkansas State Association,	
State Association	54.25
Highway No. 71 Church,	
Zion Hope No. 2 Association	16.25
Armour Ave. Church,	
Zion Hope No. 2 Association	73.00
Received at State Meeting,	
Saline Association	3.50
Russellville Church,	
Antioch Association	40.40
Pine Bluff Church,	
Saline Association	20.00
Willoughby Church,	
Saline Association	63.80
Greenbrier Church,	
New Hope Association	35.00
Mt. Harmony Church,	
Polk Bayou Association	23.00
Alice Brooks,	
Social Band Association	28.20
Sutton, Social Band Association	16.10
Arbor Grove Church,	
Social Band Association	34.00
Pecahontas, Social Band Association	130.00

\$657.80

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Christian Compassion For A Needy World

(Lesson for November 22)

LESSON: Matthew 9:35-36; Mark 1:32-9:1-9.

GOLDEN TEXT: I John 3:17, 18.

### I. THE HEART OF THE LESSON

One of the most glorious facts about God is his love for humanity. God has many other attributes that we appreciate: omnipotence, omniscience, and omniscience; but these would be of little value to us unless he loved us.

Jesus is God. Let us never overlook that truth. The passages for today set forth the love and compassion of God manifest through the Lord Jesus Christ. All of the incidents recorded were taken from the gospels and took place during the ministry of Jesus.

The church today can learn a great lesson from the ministry of Jesus. He never waited for the people to come to him, but he went to them. Nowhere in the Bible does God command sinners to go to church, but he does command the church to go to sinners. We must take the message of salvation to the lost wherever they are. Jesus was not only concerned about the souls of men, but he was also concerned about their bodies. Of course, the basic, the primary work of the church is preaching the gospel of Christ to the unsaved; but we must also remember that a hungry man is in no shape to listen to a gospel message. The church has a charitable function to perform.—*The Bible Student* (N.W.B.)

### PRACTICAL POINTS

1. Spiritual instruction and inspiration are of greater importance to the Lord than the feeding of the body (Matt. 9:35).
2. In the present age of grace the church can never look upon a crowd of needy human beings without being moved with compassion (vs. 36).
3. It is a great blessing to know where to go with our troubles and those of our suffering friends (Mark 1:32).
4. The Lord is at the door now and meets with us there; some day He will take us into the house and remain forever with Him (vs. 33).

5. Men may have an abundance of things for the body and yet be starving for the Bread of Life (8:1).

6. Even sweet and intimate fellowship with the Lord Jesus Christ will not remove our physical needs; our bodies will still get hungry (vs. 2).

7. Men always need more than we are able to give, and so we need to depend on the Lord for a sufficient supply (vss. 3-5).

8. The pangs of hunger were not assuaged until the people had obeyed the Lord's command to sit down (vs. 6).

9. Our insignificant little can become very much if we allow the Lord to take it, bless it, and break it (vs. 7).

10. Even though we give out all we have at the Lord's command, there will always be enough left for us (vss. 8, 9).

—*The Bible Expositor*

### ADDITIONAL TRUTHS

1. In our lesson two weeks ago we saw that the early Christians in Jerusalem out of compassion for the poor in their midst, sold their possessions and gave most liberally for their support. The same sort of spirit animated the Christians in the early centuries. Abundant offerings were regularly made for the poor, and systematic provisions for the care of the sick and of orphans and of all other classes that required aid. Said the church historian, Dr. G. P. Fisher: "In the second and third centuries there were scattered all over the Roman world Christian churches whose members were bound together as one family, each taking pleasure in relieving the wants of every other. Through their bishops and other officers there was a systematic alms-giving on a scale for which no precedent had ever existed. Nor was it indiscriminate, or in a way to encourage idleness."—*B. L. Olmstead*.

2. Inasmuch as the Word of God is in the Scriptures sometimes referred to as a seed, or bread, or food for the soul, I think it is not straining this text in finding here some lessons for ministers in interpreting the Holy Scriptures. Two or three times recently I have heard of Christians who are going to churches other than their own because, as they say, they must have "food for their souls." This food for the soul must come from breaking the bread of life,

which is the Word of God. People will go a long way, driven by spiritual hunger, if they know that they will be fed on the Lord's Day, or when the house of God is open. If the compassion filling the heart of Christ richly indwells us as ministers of His Word, we will daily ask of God that when we stand before men and women in this desperate day, we may have that which will satisfy their hunger.—*Peloubet*.

### II. THE LESSON ILLUSTRATED

#### CHRISTIAN COMPASSION IN WEST AFRICA

The idea was born a year ago, Mrs. Leonard H. Chatterson of Elat, French Cameroun, tells us, in a secret place of prayer in the forest, where a group of Christians had been meeting to pray for their church and for their own guidance. With Emvolo, a mission teacher, they read, "Blessed are the merciful, for they shall obtain mercy," and, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The plan was to build in their village a house where they could show mercy and serve Christ. The men cut down trees and made the framework for the house. They made mats for the roof while the women plastered the walls with mud. Soon the house was finished and stocked with food. Above the door they placed words which mean "House of Kindness."

Patients going to the mission hospital stopped there, hungry and tired, dreading the day's journey on foot ahead of them. In the House of Kindness they found rest, food, and Christian fellowship, and marveled at the kindness shown. Many had never before received such help from strangers.

The women all had to work hard to raise enough food for their own families, but such quantities of food poured in that the same group started another House of Kindness at the mission hospital. Every Saturday a committee from the village visits the patients in the wards and distributes the food equally among the needy. Three other villages now offer this service.—*Christian World Facts*, 1952.

It is very important to support orphanages and other institutions of a charitable nature, especially those that are under Christian control, or management. Yet we should never forget that a healthy, well-fed sinner will go to hell unless he repents and is born again. "Though I give all my goods to feed the poor and have not the love of God, I am nothing," writes the Apostle Paul.



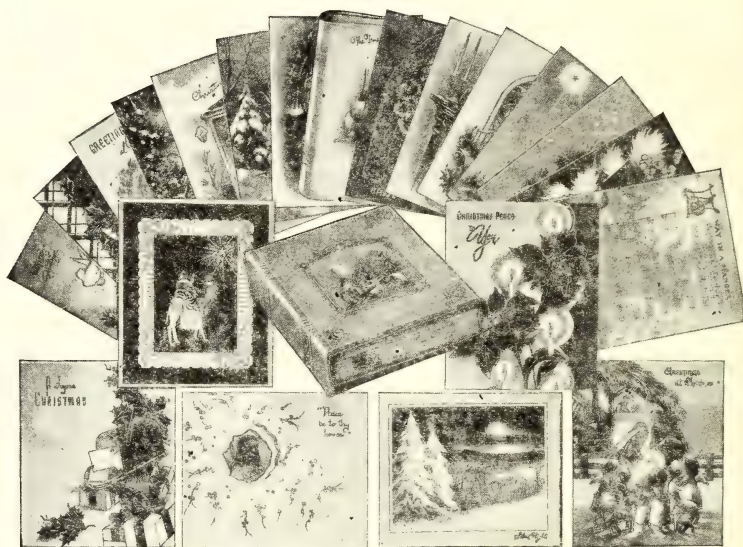
# Christmas Cards

All New Shipment of Beautiful Assortments

For Resale by Auxiliaries  
And Other Organizations

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

Library  
Duke University

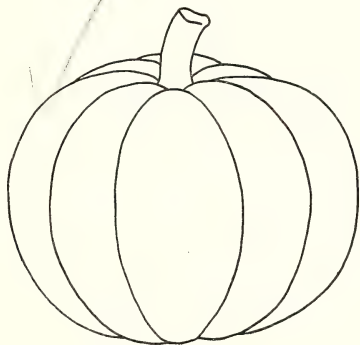
Com.

**Ayden, North Carolina**

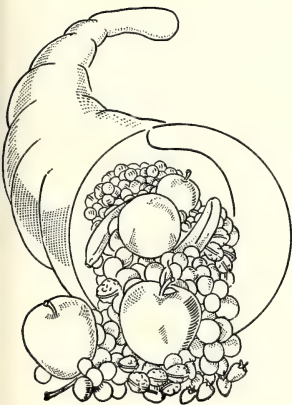
# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, NOVEMBER 18, 1953

## *Thanksgiving . . .*



## A BIBLE INSTITUTION



"Thou shalt observe the feast of tabernacles (thanksgiving) seven days, after that thou hast gathered in thy corn and thy wine" (Deut. 16:13).

"Offer unto God thanksgiving; and pay thy vows unto the Most High" (Ps. 50:14).

"O give thanks unto the Lord; call upon His name: make known His deeds among the people" (Ps. 105:1).

"O give thanks unto the Lord; for He is good; for His mercy endureth forever" (Ps. 106:1).

"Honor the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9).

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

"In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).



## THE WILL OF GOD

Once again the one day in the year set apart to give special thanks for blessings received throughout the year is approaching. This day to many Americans means closely contested football games, family reunions, and a time of feasting. But what does it mean to the Christians?

To the Christian, Thanksgiving Day is a day of special thanksgiving. Every day is a thanksgiving day, but this is a day when we stop to think about the goodness of God and give special thanks to Him for His manifold blessings.

Paul reminds the Thessalonian Church, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18). Is it not still the will of God that men "in everything give thanks"? The Christian who is concerned about the will of God for his life will want to stop on Thanksgiving Day and give special thanks to God for his goodness.

Note the little preposition **in** in this passage. **In the midst** of whatever circumstances we find ourselves, we are to give thanks. If our circumstances are not quite in line with what we would choose for ourselves, we find it difficult to give thanks. But to give thanks to God in our unfavorable circumstances, proves our sincerity. What a joy to see a sincere soul singing melodies of love divine to that altogether lovely One, when their circumstances are anything but lovely and pleasing. That one is truly giving thanks in everything.

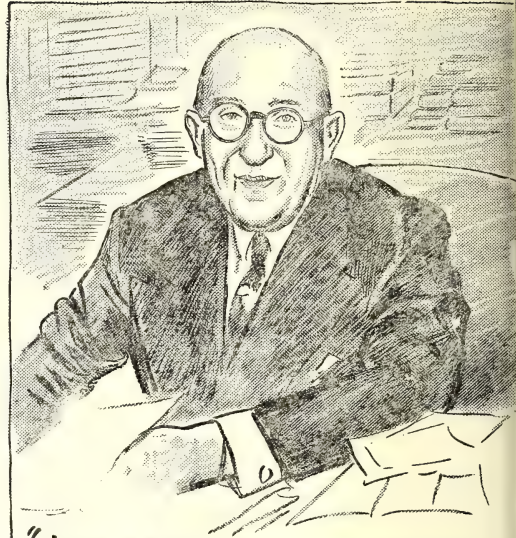
Next, it is the will of God that we give thanks in **every** thing. When friends fail us; when loved ones pass on; when disappointments come; when human love fails; when our day does not go as planned; when sickness comes; and many more numerous things, which only we know about, we are to give thanks.

Note the importance of the word **give** in this text. When someone gives something to another, he gives that which he voluntarily offers. If you give thanks for that which comes into our lives, we do it voluntarily; it is not forced. We must give thanks wholeheartedly, sincerely, lovingly, or we will only be playing the part of a pretender.

We are reminded of the father who prayed earnestly at his breakfast devotions asking God to help his poverty-stricken neighbors until his small son piped up and said, "Daddy, you have lots of corn, why don't you answer your prayer yourself?" Real gratitude is more than words; it expresses itself in action. It must be a stench in the nostrils of God when Christians go to church on Thanksgiving Day and say long prayers of thanks without having their heart in it. Thanks—saying is not enough; it must be a thanks—**giving**.

The most important word in this text is **Thanks**. All the other words in the sentence point toward this one. The person who is in the will of God is happy, and the happy person cannot help being thankful. These graces

## QUOTES OF DISTINCTION



**"JUST A DRINK OR TWO, AND A  
SAFE DRIVER IS TURNED INTO  
A RECKLESS TRAFFIC MENACE"**

**DR. MORRIS FISHBEIN**

of the Spirit work together. It has been said that the heaviest burden that the earth carries is an ungrateful person. Let us be known as grateful Christians that we may be in the will of God, and that our lives may glorify Him.

## The Mail Box

### EVANGELIST OPEN FOR ENGAGEMENTS

"We would like to recommend Evangelist Howard Y. Taylor to you as an Evangelist. He has conducted union revivals in our city this past summer, with the Free Will Baptist Churches of Richmond County cooperating. We had a wonderful revival in the big tent. We had one hundred and ninety-eight professions of faith with an estimated attendance of eight thousand people. God is blessing Brother Taylor in his ministry.

"He is now conducting revivals in churches and is open for dates. His big tent was destroyed by a wind storm in Hartsville, South Carolina, this fall. Brother Taylor was licensed to preach at our last conference at Kannapolis, North Carolina, and has won eight hundred souls to Christ this summer. He intends to replace his tent, (seating capacity for 1,500 people) in early spring. At the present time he wishes to contact pastors that would be interested in cooperating in united revival efforts this coming spring.

"Brother Taylor's address is: Howard Y. Taylor, Route 1, Concord, N. C., telephone 25830."—C. B. Hopkins, Hamlet, N. C.

VOLUME 68

NUMBER 45

## THE FREE WILL BAPTIST

**F. B. CHERRY, Editor**

**R. B. SPENCER, Editor Emeritus**

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The Grace of Thanksgiving

**T**HE translator renders the text as follows: "In every circumstance of life, be thankful," etc. These words form the last of a series of apparently impossible precepts—perpetual joy, perpetual prayer, united in life of perpetual thanksgiving. Of course these do not refer to acts, but to a state of heart. Yet even then the difficulty is not removed, for toil and rest, success and failure, events that cheer or overshadow, are all to be received not only submissively but thankfully.

Thanksgiving is a Christian duty and privilege. We, as Christians, have more for which to be thankful than any other class of people. During this past year each one of us has had the blessings and benefits of God the Father, full of grace and tenderness, goodness and love; God the Son, our Saviour and Intercessor, who ever liveth to make intercession for us; God the Spirit, quickening and strengthening, guiding and helping, comforting and encouraging us along life's highway. What comfort, what peace, what real joy, has been ours! What sweet communion we have had in the secret closet! What thrills of joy have swept through our souls! How often our Saviour has come to us and walked with us and talked with us and told us we were His own!

To be sure, testings and fiery furnaces have come to each one of us but in every fiery furnace there has been one like to the Son of God who brought us forth without even the smell of smoke on our garments. The lions roared and snarled at us all through the night but at the break of day we came forth with that confidence and assurance that God our Father had been with us to deliver us. Yes, testings have come to us, but they have been the refiner's fire that separated the dross from the gold. Not those who follow the Christ when loaves and fishes abound, or when the sailing is smooth, or when the multitude is clamoring to make him King, are His true disciples, but they who follow Him through the dark vicissitudes of life and content themselves happy to suffer for His sake. There have been times when we did not know the way, but we knew our Guide, and putting our trust in Him we followed with the assurance that He

*In everything give thanks: for this is the will of God in Christ Jesus concerning you (1 THESS. 5:18).*



would lead us aright. Many times we did not understand the purpose or reason of our sufferings and circumstances but we can always be thankful that our Heavenly Father, who knoweth all things, has us in His care and keeping and has promised He would not permit anything to tempt us above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it. "And we know that all things work together for good to them that love God." Realizing this we can say, with the Apostle, In every circumstance of life be thankful!

One of John Wesley's greatest hymns is that translation of Scheffler's:

"O God of good, the unfathomed seal  
Who would not give his heart to Thee?  
Who would not love Thee with his might?  
O Jesus, Lover of mankind,  
Who would not his whole soul and mind,  
With all his strength to Thee unite?"

It was David who said, "I will lift up mine eyes" (Ps. 121:1), and it is the direction in which men look that determines what they see. During this world crisis men's eyes are on trouble and difficulties in the material world. But they who lift up their eyes are the men who see God. They look beyond this world. Uplifted eyes ennoble the soul—set a higher ideal. Seeing God, one becomes Godly. Then with thanksgiving may we lift up our eyes and behold God.

This is a nation founded by men who saw God. The first Thanksgiving Day was for the purpose of gratefully remembering the bounties of God for those men saw God. Today's need is that men in their difficulties and perplexities lift up their eyes and behold the Omnipotent, the Omniscient, the Omnipresent God. Look up, be grate-

ful, see God. As great as our needs, so bountiful are God's supplies. He walks by our side in the hours of distress, and lifts up our faces to the beauty of Divine light, as we permit Him to do so.

We can be thankful as David was and the Pilgrim fathers were, because "the mercy of the Lord endureth forever." At this Thanksgiving time we have much for which to be thankful. If it is night for the body or soul, He giveth songs in the night. If the load is heavy, He says to cast the burden upon the Lord. If in need, His grace is sufficient. Whatever the circumstances, the grace of God lines their darkest faces with silver. The glory of the Lord can shine with a Divine radiance upon any circumstance, and make it to be a season of rejoicing.

Napoleon Bonaparte, when intoxicated with success and at the height of his power, is reported to have said, "I make circumstances." Let Moscow, Elba, Waterloo, and St. Helena, that rock isle where he was caged until he fretted his life away, testify to his utter helplessness in his humiliating downfall. Yes, men have failed, miserably failed, but our God has never failed and He is a master of every circumstance. It may be in a storm at sea, it may be a deadly viper coming out of the fire and fastening its fangs into the hand, it may be in a lonely and dark dungeon, but our God is the Master of all circumstances, therefore, in all our circumstances in life, let us give thanks!

Hudson Taylor said, "There are three stages in work for God. First, *impossible*, then *difficult*, then *done*." The more you think of this the more you will be convinced that it is true. How many times in the work of God we have faced what seemed to be impossible but in faith believing pushed forth. We have encountered difficulty but almost before we realized our difficulty, the work was accomplished and God had given to us the victory in what seemed impossible.

I read some time ago of a Scottish minister who, when he came to a peculiarly difficult passage of Scripture, would say to his people, "No doubt, my brethren, there is great difficulty here—all the

(Continued on page fourteen)



# History of Free Will Baptists:

## THE BENJAMIN RANDALL STORY

**B**ENJAMIN RANDALL of New Castle, New Hampshire, left the Baptist denomination in 1780, because he could not peacefully preach the doctrines of a general atonement and the freedom of the will. The same year on June 30 he gathered a small church in New Durham, which was called the **Church of Christ**. This church had only seven charter members. Thirteen articles of faith were accepted, and a covenant "breathing a Scriptural spirit" was signed. This was the germ of the Free Will Baptist denomination in the North.

Randall and his followers preached the doctrines of a free salvation, the free agency of man, a living faith, active piety, and open communion. Many received the word with gladness, and other churches were soon organized which were then regarded as branches of the New Durham Church.

As the number of churches increased, a general meeting for union, fellowship, and topics of a common interest was found desirable. In 1783, a meeting was held at Little Falls, Maine, to deliberate upon the subject. It was then proposed to hold a quarterly meeting to be composed of ministers, deacons, church clerks, and such messengers as might be appointed. The object of this quarterly meeting was to consult upon the general interests of the cause, examine and ordain ministers, adjust difficulties, inquire into the fellowship of the ministry and the churches, engage in public worship, and celebrate the church ordinance. The first official Quarterly Meeting was held at Little Falls, Maine, December 6, 1783.

The number of churches at this time was thirteen; four in New Hampshire, and nine in Maine. The number of ordained ministers was four: Benjamin Randall, Petaliah Tingley, Daniel Hebbard, and Samuel Weeks.

During the first ten years, 1780-1790, the principal meeting of the church was the Quarterly Meeting. The churches had no settled pastors, but sustained meetings among themselves, or were supplied by the ministers, who generally travelled as evangelists, and received no compensation but the voluntary contributions of the people. It was during these years that the government of the church was being formed.

In 1790 there were eight ordained ministers, and ten licensed preachers. The whole number of churches was fifteen, and the number of members did not exceed four hundred.

In 1792, Benjamin Randall saw the necessity of a more complete church organization. He proposed the plan of Yearly meetings. The Quarterly Meeting, already established, was to continue its sessions; but they were to change their name from Quarterly to Yearly Meeting. This proposal was adopted at Barnstead, New Hampshire, May 23, 1792; and the first Yearly Meeting was born.<sup>1</sup>

### Recognized In Law

In 1804, the denomination was acknowledged in law, both in New Hampshire and Maine. The House of Representatives in New Hampshire on December 7, 1804, passed the following resolution:

Resolved, that the people of this state commonly known by the name of Freewill Antipedo Baptist Church and Society, shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution.<sup>2</sup>

### The General Conference

When the denomination was small in numbers, it required but little system to ascertain and supply its wants. But when churches were numbered by hundreds, and Yearly Meetings were established in several states independent of each other, there was no means of obtaining a report from the entire body, of secur-

ing harmony in doctrine, uniformity in practice, or concert in action.

At the Yearly Meeting at Sandwich, New Hampshire, in 1826, the following question was submitted:

Is it expedient to make any alteration in the present arrangement of the Yearly Meeting, and to establish a General Yearly Conference for the benefit of the whole?<sup>3</sup>

After some discussion the question was deferred for further consideration.

At the November session of the Yearly Meeting held in Parsonfield, Maine, this question was referred to a committee of twelve. Maine, New Hampshire, Vermont, and Rhode Island were represented on this committee. After due deliberation the committee made a report which set up a plan for the General Conference. This report was unanimously adopted.

The constitution and by-laws of the General Conference were not adopted until 1841. Such questions as were referred to it were passed upon, but it was always understood that it could not reverse the decision of the churches.

Its authority was settled to be moral, not legislative; its function fixed to give voice to the convictions and purposes of the churches, but not to rule over them; to enlarge their influence by combining and publishing their testimony and aggregating their forces, without infringing upon their freedom of action or exacting the least sacrifice of local rights; to increase their privileges, influence and power by enlarging the scope of free and voluntary action, without dictating methods or enforcing regulations. This feat of ecclesiastical wisdom was accomplished through the evolution of spiritual forces among the brotherhood generally, through the processes of experience and conflict of diverse convictions, rather than by the genius of any one mind or any conclave of minds.<sup>4</sup>

Writing in the **Centennial Record** Dr. Ball gives five sessions of the General Conference which have marked epochs in the denominational his-

ry: In 1833 the treatise was adopted and decisive action was taken concerning education and foreign missions. In 1839 the fellowship with slave-holders was withdrawn. In 1841 the Free Baptist of New York were admitted to the denomination with a change of name. In 1850 the position on slavery was re-affirmed, as well as the former position of the General Conference in reference to the complete independence of the churches. The Conference voted \$600 from the funds of the printing establishment to help our first college. In 1880, the Conference, as representing a people numbering over 80,000, stood at the grave of Benjamin Randall and re-affirmed its confidence in the principles that he announced, which had steadily crowned the denomination with God's approval through a century of growth and victory.<sup>5</sup>

Soon after the Civil War, correspondence was once again begun with the Free Will Baptist Brethren of the South. According to the *Free Baptist Cyclopaedia* (1889) groups from North and South Carolina, Arkansas, West Virginia, and Nebraska were recognized in the General Conference though they were not all formally connected with the Conference.

The work of Free Will Baptist continued to grow and expand up to and into the twentieth century. Soon after the beginning of the twentieth century, the Northern Baptist Convention of regular Baptists began to court the General Conference. One phase after another of the work of the two denominations were merged. Finally, the denominational interests of the Free Will Baptist were transferred to the Northern Baptist Convention in 1911.

After the merger of 1911, there

were many loyal Free Will Baptist who refused to go into the Northern Baptist Convention. A group in the Eastern part of the Country organized the General Conference in 1920. A group in the Western part of the Country organized the co-operative General Association. The exact date of this organization is not known. These two groups functioned until 1935 when the National Association of Free Will Baptist was organized.

Next week we will tell the story of the organization of the National Association.

## FOOTNOTES

<sup>1</sup>*Minutes of the General Conference of the Freewill Baptist Connection—pages 2-7.*

<sup>2</sup>*Minutes of the General Conference of the Freewill Baptist Connection—page 11.*

<sup>3</sup>*Free Baptist Cyclopaedia—page 255.*

<sup>4</sup>*Free Baptist Cyclopaedia—pages 255-226.*

# "NINE WENT AWAY"

(Luke 17:11-19)

EDWIN R. ANDERSON

TEN men came to Jesus one day, ten men with nothing to be thankful for—they were lost in the pit of leprosy. With nothing further to lose but everything to gain they came, cried and claimed His cure. Then in the glorious blinding moment they had everything to be thankful for! Their misery had been cured and they found new life of restoration!

But there is a bitter tragedy in the very heart of this testimony of triumph. It is a tragedy which has been repeated over and over again down the long corridor of years, upon the very part and upon the very heart of those who profess Christ. It is a tragedy of which YOU may have been guilty over and over again, and all without knowing it!

It is the tragedy of forgetting that an experience in the heart and life is always meant to exercise itself in the expression of the lips and the voice. A touch from the Lord is always meant to teach us to say, "Thank you, Lord!"

Only one of the ten men remembered and returned. The other nine just went away—happy but heedless; remembering the loved ones, no doubt, but forgetting to thank the One who healed them. They were like so many present-day Christians—so filled with the good things of the Lord, but so empty in returning praise and thanksgiving.

Perhaps these nine never knew it—perhaps they would have been frightened or humbled if they had known, but

in a solemn, spiritual sense, they went away to form the charter membership of one of the most Christ-wounding societies on the face of this earth, which since that time has tragically grown to cover the earth with a membership that is not even aware of its existence; and even less aware that they are an active part of it!

The society? It can go under many names. I choose to call it, "The Ancient Society of the Thankless Nine."

There is only one mark for membership. When I call it to your attention, I pray that you will bow your head, humble your heart and let a solemn hush steal over your soul. Here is the mark:

Just forget to say "Thank you" to the Lord Jesus, whenever He has done something for you.

Think back. Were there not times when He was so real, so dear, so near? when He so blessedly revealed Himself? when He led so lovingly? when He guided so graciously? when He protected so powerfully? when He supplied with such sufficiency? And perhaps you think back, now, with tears and a torn heart.

Think of today. Thanksgiving is here,

with so much to remind us of the pause for the giving of thanks, for this should be a holy day rather than a holiday.

Think again of the blessed Lord Jesus. In the very gathering of the long shadows of Calvary, He paused, "and gave thanks" (Luke 22:17). Say not that He who drained the cup for us in our stead, shall receive in return naught save the bitter dregs of thanklessness! Such a tragedy at Thanksgiving is a sign of a leprosy of the soul.

Or perhaps you never have reached out and accepted the free gift which God offers you in Christ Jesus. To all men, doomed because of sin to eternal separation from God, He has made available eternal salvation. "For all have sinned, and come short of the glory of God . . . The wages of sin is death . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 3:23; Romans 6:23, Romans 5:8).

But He will not force His gift upon you—you must reach out by faith and accept Jesus Christ's substitutionary death as having been for you. "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24).

Then, having accepted this Gift, join the Lord's people at this Thanksgiving time in praise to Him who is the giver of every good gift.—*American Tract Society.*



# NEWS NOTES

## Superannuation Report

Rev. M. L. Johnson, Chairman-Treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, reports as follows for the month of October, 1953:

### RECEIPTS

Balance on Hand Oct. 1, 1953 .....\$ 299.37  
Receipts for October .....1,362.11

Total to Account for .....\$1,661.48

### DISBURSEMENTS

Paid to Superannuated  
Ministers .....\$217.50  
Operating Expenses .....8.60  
Paid to the National Board.....135.53

Total Disbursements .....\$361.63 \$ 361.63

Balance November 1, 1953 .....\$1,299.85

### RECEIPTS BY CONFERENCES

Albemarle .....\$ 75.18  
Cape Fear .....203.50  
Central .....157.37  
Eastern .....478.97  
French Broad .....9.00  
Piedmont .....10.00  
Rock Fish .....10.00  
Western .....418.09

Total .....\$1,362.11

## Harvest Day Sale

Cabin Free Will Baptist Church, Beulaville, North Carolina, will conduct a Harvest Day sale on the church lawn, Saturday, November 21, beginning at one p. m. and continuing until four p. m. Following the harvest sale, supper will be served by the church until seven p. m. The menu will consist of: baked chicken, dressing, gravy, beans, candied yams, biscuits, cake, and coffee. Large plates will be sold for \$1.00 and small plates for 50 cents. The profits from the sale and supper will be used in renovating the church.

## National Home Mission Board Meets

The semi-annual meeting of the Home Mission Board of the National Association will meet with the Swannanoa, North Carolina, Church, November 30, December 1 and 2, 1953. The program is as follows:

MONDAY EVENING, NOV. 30

7:30—Message, Rev. Homer Willis, Paintsville, Ky.

## They're Counting On You



In the above picture are the preschool age children of the Free Will Baptist Orphanage, Middlesex, North Carolina. They are counting on you for their support. Won't you open your hearts to them?

## TUESDAY, DEC. 1

9:00 a.m.—Devotions  
—Business Session  
11:00 a.m.—Message, Rev. Willard C. Day, Mountain Grove, Mo.  
7:30 p.m.—Message, Rev. D. C. Dodd, Nashville, Tenn.

## WEDNESDAY, DEC. 2

9:00 a.m.—Devotions  
—Business Session  
11:00 a.m.—Message, Rev. H. E. Staires, Tulsa, Okla.  
7:30 p.m.—Itinerary of local churches to be worked out.

## Hansley Conducts Revival

Rev. Wingate Hansley conducted a one week's revival in the Russell Creek Church, Beaufort, North Carolina, beginning Sunday night, October 11.

There were large crowds each night. Seven new members were baptized and

## COMING EVENTS

November 22—Thanksgiving Sunday  
November 26—Thanksgiving Day  
December 13—Universal Bible Sunday  
December 20—Christmas Sunday  
December 25—Christmas Day

received into the church. There was one re-dedication.

The church extends a cordial invitation to Mr. Hansley to visit with them anytime.

## Beaufort, N. C., Revival

Rev. L. B. Manning, Fountain North Carolina, will conduct revival services at Beaufort, North Carolina Church, beginning Monday night November 16 and continuing through the remainder of the week.

A cordial invitation is extended to all to come and worship in this meeting. The church is also asking that you remember this meeting in your prayers, that the church may be greatly revived and many souls brought to a saving knowledge of the Lord Jesus Christ.

Rev. James E. Howard is the pastor.

\* \* \*

## Central Conference 4th Union Meeting

The Fourth Union of the Central Conference of North Carolina will convene with Aspin Grove Church, Wilson County, November 28.

The program is as follows:

### Morning Session

10:00—Devotions, Rev. N. D. Beaumont  
10:15—Welcome, Alice Langley  
10:20—Response, Mrs. Johnnie Wood  
10:30—Moderator's Message  
10:40—Business  
11:30—Union Sermon, Rev. C. D. Hamilton

—Alternate, Rev. Reddin Proctor

12:00—Lunch

### Afternoon Session

1:00—Devotions, Rev. T. P. Ellis  
1:20—Business  
2:00—Special Music  
2:20—Report of Committees  
3:00—Adjourn

Note: The business sessions will consist of reading minutes, lists of ministers, offering for orphanage, petitions for next Union, appointment of committees, etc.

\* \* \*

## First District Union Meeting

The First District Union Meeting of the Western Conference of North Carolina will convene with Everett's Chapel Church, Clayton, North Carolina, Saturday, November 28, 1953. The program is as follows:

### Morning Session

10:00—Devotions, Joe Morris  
—Welcome, Rev. O. W. Lassiter  
—Response, Harvey Pittman Jr.  
—Remarks, Moderator

- Minutes of Last Union
- Roll Call of Ministers
- Roll Call of Churches
- Report of Book Store, By Committee
- Congregational Singing
- 3:30—Sermon, Rev. D. W. Hansley
- Alternate, Rev. Fred A. Rivensbark
- Offering for Orphanage
- Lunch

- Afternoon Session**
- 4:00—Devotions, Orphanage Group
  - Report from Orphanage, Rev. S. A. Smith
  - Business Period
  - Reports of Committees
  - Report of Nominating Committee
  - Petition for Next Union
  - 5:00—Adjournment

\* \* \*

**District Sunday School Convention**  
The Albemarle District Sunday School Convention convenes with Hickory Chapel Church, Ahoskie, North Carolina, November 29, 1953. The following program has been announced:

- Morning Session**
- 7:00—Opening Devotions, Rev. Walter Reynolds
  - 7:15—Remarks, President
  - 7:25—Sunday School Lesson, Rev. W. T. Reynolds
  - 7:55—Enrolling Ministers and Recognizing Visiting Ministers
  - Reading Minutes of Last Convention
  - Sunday School Reports
  - Orphanage Report
  - Offering for Orphanage
  - Congregational Singing
  - Announcements
  - Special Music, Host Church
  - 8:00—Convention Sermon, Rev. C. H. Overman
  - 8:30—Lunch

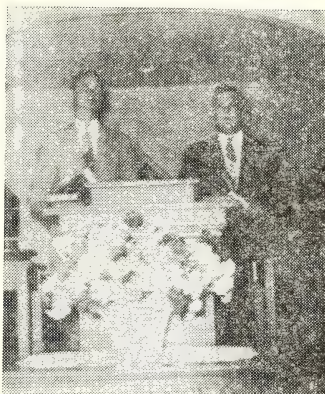
- Afternoon Session**
- 2:30—Devotions, Rev. L. E. Ambrose
  - 2:45—Business Period
  - Treasurer's Report
  - Election of Officers
  - 2:45—Adjournment

\* \* \*

**Fourth Union Auxiliary Conference**  
The Fourth Union Auxiliary Convention of the Central Conference of North Carolina will convene with Aspin Grove Church, Wilson County, November 29, 1953. The program is as follows:

- Morning Session**
- 9:00—Sunday School
  - 9:00—Devotion, Mrs. Jack Griffin
  - 9:15—Welcome, Mrs. R. L. Goff
  - Response, Mrs. Walter Edmondson

## Ordination Service



A very impressive ordination service was held at Union Chapel Church, Beaufort County, North Carolina, Thursday evening, November 5. Those ordained are pictured above: Rev. Henry Armstrong, son of Mr. and Mrs. H. W. Armstrong of Washington, North Carolina, and Rev. Dewitt Cleve, Jr., son of Mr. and Mrs. D. W. Cleve, Sr., of Vanceboro, North Carolina.

The services were performed by Rev. Clifton Rice, Kinston; Rev. John Alford, Morehead City; and Rev. Elbert Edwards, Chocowinity.

- 11:20—Special Music, Watery Branch
- 11:25—Recognition of Ministers and Delegates
- 11:30—Congregation Singing
- 11:35—Sermon, Rev. Almun
- 12:10—Announcements
- 12:15—Lunch

### Afternoon Session

- 1:15—Devotion, Miss Alice Langley
- 1:30—Special Music, Pleasant Hill
- 1:45—Business
- 2:30—Program, Local Church

\* \* \*

### College Quartet In N. C.

The quartet from the Free Will Baptist Bible College, Nashville, Tennessee, will be in North Carolina, November 22-29. They will visit the following churches:

- Sunday, November 22, 7:30 p.m.—Marlboro Church, Pitt County.
- Monday, November 23, 7:30 p.m.—Hugo Church, Lenoir County.
- Tuesday, November 24, 7:30 p.m.—Elm Grove Church, Pitt County.
- Wednesday, November 25, 7:30 p.m.—Maury Church, Greene County.
- Thursday, November 26, 7:30 p.m.—Sweet Gum Grove Church, Pitt County.

Friday, November 27, 7:30 p.m.—Rose of Sharon Church, Martin County.

Saturday, November 28, 10:00 a.m.—Second Union Meeting of Central Conference, Rocky Mount, North Carolina, Church.

Saturday, November 28, 7:30 p.m.—Black Jack Church, Pitt County.

Sunday, November 29, 10:00 a.m.—Fourth Union of Woman's Auxiliary and Sunday School Convention, Aspin Grove Church, Wilson County.

Sunday, November 29, 7:30 p.m.—Ruth's Chapel, New Bern, N. C.

\* \* \*

### Albemarle League Convention

The League Convention of the Albemarle Conference of North Carolina will be held with Hickory Chapel Church, Hertford County, Saturday evening, November 28.

The program will open at 7:30 with devotions by the local league and continues as follows: remarks by president, appointment of Digest Committee, minutes, roll call of leagues, business both old and new, report of Digest Committee, program by the local league, and league benediction. Mrs. William Wester is program chairman.

\* \* \*

### Second Union S. S. Convention

The Central Union Sunday School Convention of North Carolina will meet with the Rocky Mount Church, 1200 Tarboro Street, Sunday, November 29. The program follows:

- Morning Session**
- 10:00—Sunday School, Local School
  - 11:00—Devotions, Larry Robbins
  - 11:15—Welcome, J. E. Harrison
  - Response, Earl Garris
  - 11:20—Convention Offering
  - 11:15—Special Music, Arranged by Rev. Leonard Earl Harris
  - 11:30—Convention Message, Rev. R. P. Harris
  - 12:00—Brief Business Period
  - Lunch

- Afternoon Session**
- 1:00—Congregational Singing, Led by Rev. Leonard Earl Harris
  - 1:05—Devotions, Rev. C. J. Harris
  - 1:20—Special Music, Led by Rev. Leonard Earl Harris
  - 1:30—Business Period
  - 2:15—Oral Reports, Junior Lee Dail
  - 2:30—Special Music, Led by Rev. Leonard Earl Harris
  - 2:45—Adjournment

\* \* \*

### Albemarle District Meeting

The Albemarle District Union (continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *I would like for you to explain 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."*—Mrs. Paul Morris, Rt. No. 2, Chipley, Fla.

**ANSWER:** Your question is by no means an easy one. I am sure that I have no final answer to it that is acceptable to all "Free Will Baptist" readers. In consulting Wuest's, *1 Peter in the Greek New Testament*, Robertson's, *Word Pictures in the New Testament*, and Vincent's, *Word Studies in the New Testament* my conclusion is that Peter directed by the Holy Spirit is here saying that the Christian baptism into water is an antitype of Noah's salvation from the flood waters that destroyed the ancient world of men. Robertson says, in his *Word Pictures*, v. 6, page 119, "The saving by baptism which Peter here mentions is only symbolic. . . . Baptism Peter explains, does not wash away the filth of the flesh either in a literal sense, as a bath for the body, or in a metaphorical sense of the filth of the soul. No ceremonies really affect the conscience (Heb. 9:13f). Peter here expressly denies baptismal remission of sin."

Wuest says, in *First Peter in the Greek New Testament*, pages 108-109, "Water baptism is clearly in the apostle's mind, not the baptism of the Holy Spirit, for he speaks of the waters of the flood as saving the inmates of the ark, and in this verse, of baptism saving believers. But he says that it saves them only as a counterpart. That is, water baptism is the counterpart of the reality, salvation. It can only save as a counterpart, not actually. The Old Testament sacrifices were counterparts of the reality, the Lord Jesus. They did not actually save the believer, only in type. It is not argued here that these sacrifices are analogous to Christian water baptism.

The author is merely using them as an illustration of the use of the word "counterpart." So water baptism only saves the believer in type. The Old Testament Jew was saved before he brought the offering. That offering was only his outward testimony that he was placing his faith in the Lamb of God of whom these sacrifices were a type. The moment he conceived in his heart that he would bring his offering to the Tabernacle, his faith leaped the centuries to the time when God would offer the Sacrifice that would pay for his sin. Our Lord said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). The act of bringing the sacrifice was his outward expression and testimony of his inward faith. Water baptism is the outward testimony of the believer's faith. The person is saved the moment he places his faith in the Lord Jesus. Water baptism is his visible testimony to his faith and the salvation he was given in answer to the faith."

This technical data reviewed in the light of the many passages of Scripture found in the New Testament that plainly state that salvation comes by belief in and the acceptance of Christ as Lord and Saviour will make clear to us that Peter is not teaching that salvation comes through the act of water baptism. John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." 1 Cor. 1:14, 17, "I thank God that I baptized none of you, but Crispus and Gaius; for Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Ephesians 2:8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." See also John 3:16.

## A Point of Ethics

LOY E. BALLARD



ALTHOUGH I was myself recently perhaps a victim of the practice I am writing to caution against, I will approach the subject by making a very personal application I want to tell readers of *The Free Will Baptist* about something I do not think I should do.

I am at this time serving as Field Secretary of the North Carolina Free Will Baptist Sunday School Convention. My duties bring me in contact with churches all over the state. Through these contacts I often learn of churches needing pastors, or of churches contemplating changing pastors for various or no reasons.

Now, I do not think that it would be becoming of me to take advantage of my knowledge, obtained solely because of my position, to try to influence any church in their selection of a pastor. And I do not do this. If I am asked about possible pastors, I tell the church groups if I know of ministers seeking work. If I know of only one minister, I tell them of him; if I know of more than one, I tell them the names of all. But I do not make any kind of recommendations—even though they might ask for my opinion. I do not feel that I should use any influence I might have by virtue of my position for one of my brothers over another.

Those who hold field work positions; those who head our various institutions, such as our colleges and orphanages; those who head our various boards; those who edit our publications—these all are in positions to give them some advantage in influencing decisions in the churches. But it is my sincere personal conviction that it is unethical for us to make use of the information we obtain by virtue of our positions, or any power that might lie therein, in securing decisions favorable to our friends in the matter of pastoral relations. To do so would be to abuse the trust committed to us as servants of all our people.

Courage consists, not in overlooking danger, but in seeing and conquering it.—*Richter*

If conscience smites thee once, it is an admonition; if twice, it is condemnation.

Violent exercise is like a cold bath. You think it does you good because you feel so much better when you stop it.—*Robert Quillen*

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"I delight to do thy will, O my God:  
" (Psalm 40:8).

Last week in our devotional meditations I endeavored to lead you to an understanding and a doing the will of God. This week I shall try to direct your thoughts to the pleasure you may find in doing the will of God in your daily lives. The Psalm from which the text is taken is Messianic. The Psalmist speaks of the Messiah, as God's obedient Servant, obedient even unto death, that He might redeem unto God an obedient people. Christ came not only to save men from their sins, but He came to be an example to the people who would let Him save them that they might follow His steps. When Christ in His great prayer for His believing children in the seventeenth chapter of John said, "As thou hast sent me into the world, even I have I also sent them into the world" (John 17:18). We who are consecrated to Christ and His work in the world find delight in doing the things He directs us to do. If we are in His service we are not on our own. We seek to know what His will for us, and we delight to do His will, even though His will may not be what we would prefer to do. Consecration makes the difference. Any one who is not submissive to God, can honestly say "I delight to do thy will, O my God."

The life of Christ while He was in the world was the most beautiful life ever lived in this world. There was the beauty of virtue. Every thing pertaining to His life was pure. There was the beauty of godliness, the beauty of love, the beauty of obedience—all this and much more without any flaw. This beautiful life was lived among men that, by His example, we may make our lives beautiful by it. He did "the will of God," and delighted to do it, because His law is within my heart."

The will of God must be beautiful because the doing of it makes lives so beautiful. Every born again child of God can live a beautiful, godly, useful life by seeking God's will for him and delightfully doing that will in all his ways. I fear that to so many of us His will is not a charm, or a delight. We

half-heartedly submit to it rather than delightfully accept it as the greatest principle of life.

"The strong man's strength to toil for Christ,  
The fervent preacher's skill,  
I sometimes wished; but better far  
To be just what God will.

"I know not how this languid life  
May life's vast aims fulfill;  
He knows! and that life is not lost  
That answers best his will.

"No service in itself is small,  
None great, though earth it fill;  
But that is small that seeks its own,  
That great that seeks God's will

"Then hold my hand, most blessed Lord,  
Guide all my doings still,  
And let this be my life's one aim:  
To do, or bear, thy will."

—Selected.

"I delight to do thy will, O my God:  
" . . . "

Hate is a deadly blight that does far worse damage to the hater than to the hated; its only cure is the love of Christ and our fellows. When that Love comes in Hate goes out. They cannot keep house together. — *Richmond Christian Advocate.*

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE PARABLE OF THE LOST SHEEP

Luke 15:1-7

In the parallel passage in Matthew 18, this story is prefaced by the beautiful, well-known words: "The Son of man is come to save that which was lost" (v. 11). From its application to a sheep (vs. 12, 13), we can see what it means when it refers to a man or woman. The sinner is lost to himself, to others, to all that is good and useful, but above everything else he is lost to God.

In Luke's version we see:

#### I. The Attractiveness of Christ (v. 1)

1. The fact—characteristic of Gospels.
2. The reason—blend of tenderness (14:21), and sternness (14:25f.).
3. The truth—separated yet close—sinners seen by Him and yet loved. Cf. sympathy based on sinlessness (Heb. 4:15). *Illus.* Benevolent doctor takes pity on drunkard, etc.

#### II. The Attack on Christ (v. 2)

1. Testimony—the Gospel in a grumble—"This man receiveth sinners!"
2. Truth—He did! He does!
3. Today—what is Christianity's attitude to sin and to sinner?



## NEWS NOTES

(continued from page seven)

Meeting will convene with Hickory Chapel Church near Ahsokie, North Carolina, November 28. The program is as follows:

### Morning Session

- 10:00—Opening Devotions, Mrs. Archie Willoughby
- 10:15—Remarks by Moderator
- 10:20—Calling the Roll of Ministers and Recognizing the Visiting Ministers
- Reading the Minutes
- Calling Roll of Churches and

- Receiving Reports
- Orphanage Report
- Offering for Orphanage
- Announcements
- Special Music, Host Church

- 11:30—Sermon, Rev. Ralph Osborne
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. A. B. Chandler
- 1:15—Special Music
- Business
- Treasurer's Report
- Miscellaneous
- Petitions for Next Union
- Election of Officers
- 3:00—Adjournment

### III. The Answer of Christ (vs. 3-7)

1. Appeal—"What man of you . . .?"
2. Illustration—Both Old Testament and Gospels full of similar instances:

- a. Losing—helplessness, foolishness, want, misery. Cf. Isa. 53:6—artists' theme throughout the ages: loss of ship, waif, sheep and lambs. Many lost are also indifferent, thoughtless, reckless.
- b. Seeking—the Good Shepherd did "go" for 33 years "until"—.

"None of the ransomed ever knew  
How deep were the waters crossed,  
Nor how dark was the night that the Lord went through  
'Ere He found His sheep that was lost."

- c. Finding—"layeth it on his shoulders"—  
"home"—cf. "much more" (Rom. 5:9, 10).
- d. Rejoicing—own sheep, but wanted others to join in—as Pharisees should have done with Christ over "publicans and sinners." Then Christ adds testimony of One who knows heaven as well as earth, that "likewise joy shall be in heaven over one soul that repenteth."

### Conclusion

#### 1. The Reason

Loving compassion—spontaneous search—yearning tenderness—joyful satisfaction.

#### 2. The Rebuke

Heaven more interested in one repentant sinner than in 99 that "need no repentance"—or think so.

#### 3. The Reminder

Compassion — Considerateness — C o n t a c t —  
Continuance.

#### 4. The Rejoicing

Joy on earth too—there is nothing to compare with it. Is it often ours?—Clipped.

## Thanksgiving Service

F. W. B. Orphanage, Middlesex, N. C.

H. M. MALLARD, *Presiding*

- 10:30 Hymn—*Come Thou Fount*, Congregation
- Prayer, Rev. W. B. Raper
- Welcome Address, Dr. M. Hinnant,
- Chairman, Board of Trustees
- Response, Mr. Abel Warren
- Recognition of Board Members
- Recognition of Former Superintendents
- Recognition of Alumni of this Home
- Report of Church Building, Rev. M. L. Johnson
- Superintendent's Report, S. A. Smith
- Special Music, Orphanage Choir
- Program, Children
- Offering
- 11:40 Introduction of Speaker, Rev. W. E. Anderson
- Message, Rev. J. R. Bennett
- Benediction
- 12:15 Lunch

Everyone is invited to have lunch with us on the orphanage campus.

## Uncompromising

I am often told today that what the Church of God needs in order to succeed is to catch the spirit of the age. I reply that the Church succeeds only in proportion as she *corrects* the spirit of the age. I am told that if I am to succeed as a Christian worker I must adopt the methods of the world. Then, by God's help, I will be defeated. We are not in the world to borrow the world's maxims and spirit. The world would crucify Jesus as readily now as nineteen centuries ago. The Cross is no more popular in the world today than when men nailed Him to it on the green hill outside the city gate nineteen centuries ago.—*G. Campbell Morgan*.

## Restoration

This incident is told of a workman of the great chemist, Faraday:

One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and could not be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass sent it to the silversmith and the cup was restored. If mortal man can do that, can we not believe that the mighty God can restore again to us bodies suitable to our glorious and eternal Heavenly Abode?—*Presbyterian Journal*.

# Notes and Quotes



BY J. C. GRIFFIN

## An Alaskan Thanksgiving

UNCLE JACK had come to spend Thanksgiving Day with his brother's family in San Diego. It was a delightful day and most of it was spent in the beautiful Balboa Park. After listening to the wonderful organ that is erected in the open air and viewing the many interesting exhibits in the museum, Uncle Jack and Hilda sat down on a bench and Hilda inquired:

"What was the best Thanksgiving Day that you ever spent, Uncle Jack?"

"I see you want to get me talking," said Uncle Jack. "I have seen a great many sights, and I have spent Thanksgiving Day in a good many places, but the most memorable of all these days was one spent in Alaska."

"I had failed in business, but I promised my creditors that I would faithfully meet all my obligation in due time. One of my creditors had sufficient faith in me to lend me one hundred and fifty dollars to get started. I took it and bought some property near the Yukon territory. Being so near the gold fields there was gold found on this property, which helped me greatly in meeting all my obligations, faithfully and honorably. I frequently took business trips to the Yukon territory, where I had a cabin in which I stayed while there."

"There were men there from all over the world. They did not want God in their lives, all they wanted was gold. They intended to get it, and if they could not secure it by fair means they meant to get it by foul. About the worst class of men up there were the saloon-keepers who, it seemed, had made up their minds that every miner should become a whiskey fiend, and they would profit by the men's loss in manhood and moral."

"There was a man, Dick Brady, who became a real victim of the saloon-keepers. He made good money at his claim, but he spent seven nights a week gambling and carousing at the saloon, and if he had any money

that he did not spend, they would rob him of it."

"I spoke to Dick several times and told him he was a fool to go to the saloon every night; that any evening, when I was there, he was as welcome as the sunshine to come to my cabin where I had a hundred good books which I thought might interest him. But he would say, 'Much obliged, Preacher,'—he always called me Preacher—but I just has to go down to that wretched hole every night. I know it don't do me no good, but there's somethin' that draws me down there and I have to go."

"One night he got into a bad scrape and was knocked insensible, was thrown out of the saloon, and lay exposed to the cold and damp for many hours. He contracted a severe cold which developed later into a terrible cough. He was continually exposed to the cold and damp and every week his cough grew worse. It finally developed into tuberculosis, and although he put up a hard fight, it was not long before he was confined to his bed. I don't know how long he would have lived if I had not been able to take up a collection for him several times at the hotel where I was boarding, when there."

"Well, it was Thanksgiving Day. Most of the miners were working that day just as they worked Sunday and every day throughout the week. But I had enough loyalty in me to want to keep Thanksgiving Day. I went to the hotel and got the cook to give me some turkey and pumpkin pie and a few other things, enough for two of us, and I made my way to Dick Brady's cabin. Everything there seemed to speak of neglect. The whole place was as dirty as any cabin I have ever seen in my life. It was cold too. I soon had a good fire going, and did my best to clean up the place. Poor Dick was in bed and was coughing all the time. I put some clean linen I had brought with me on his bed and washed his face and hands in warm water, and he seemed to cheer up a little."

"I sure have been bad off since the beginnin' o' the month," he said, "an' I thought I'd go crazy for a drink o' whiskey, but my credit's gone down at the saloon and they wouldn't let me have none. The grocery boy comes once a week and I get a couple o' loaves o' bread and a few canned goods, but I'm just tired o' it all. I suppose I'll die this winter and that will be the end o' it."

"I asked him, 'Are you sure that will end all?'"

"What do you think about it, Preacher, you've been raised different to me and I ain't had no eddication?" he asked.

"I told him that the Old Book said it was appointed unto man once to die and after that the judgment, and I asked him if he ever thought of that judgment."

"I warmed up the things that I had brought with me and he seemed a little cheered up as we ate our Thanksgiving meal together. He seemed to enjoy a cup of coffee I made him. After the meal he told me his history. I sure have sowed my wild oats and I guess this is reapin' time," he began. "Do you know, Preacher, I had a good wife away over in Illinois: We had three little children. I made good money and got to drinkin'. My wife was a good woman an' always went to church, an' the worse I got it seemed the more religious she became. I got mad at her 'cause it seemed to me she thought more o' the meetin' house folk than she did o' me, an' so I made up my mind to leave her. I thought perhaps she'd wake up to the fact it was me an' not the meetin' house folk that kep' her."

"I drifted out West and then came up here to the Yukon. I hated to think o' her an' them kids and what was happenin' to 'em, so I tried to drown my thoughts in booze. But now I guess I'm dyin' and no one don't care for me; you're the only one, Preacher, that's ever done me any kindness."

"Dick turned on me suddenly and with great earnestness asked me, 'Do you think it's possible for a feller to get his wild oats plowed under and to get somethin' good sowed instead?'"

"I told him that I was sure God would be merciful if he would repent of his sins and ask for forgiveness. He asked me to tell him how he could do this. I read him the account of the Prodigal Son and showed him how this fellow turned back from all the things of the far country and started home to his father, and how he found his father more than ready to welcome him. I told him that Jesus died for the ungodly, and he said that was good news to him as he had always thought Jesus died for good folks."

"We sat and talked for a while when suddenly he threw up his arms. He seemed to be peering at someone in

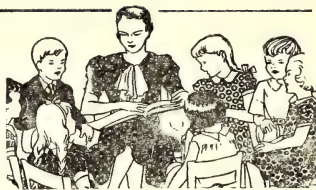
(Continued on page fourteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Buddy's Thanksgiving

**A**T first glance you might have seen nothing in the little white bed but a hump of clothes. But if your curiosity led you further, you would have found a tousled little head burrowed deep in the snowy pillow. Further investigation would have caused the little tousled head to flop over, and you would have seen a tear-stained and somewhat red little face.

"Wot I got to be thankful fur?" he demanded of the mussed-up pillow. "Fur scarlet fever an' ole hospital, I s'pose. Don't want to hear nothin' more 'bout Thanksgiving." Down came more tears and deeper into the pillow went the tousled head.

A cool hand touched his wrist. "How's everything, Buddy?" came in a quiet voice.

Buddy gulped a few tears and then—the storm broke!

"Here, here, that won't do," said the nurse. "I thought you were just the bravest man in the world. What's happened, Buddy?"

"Aw, I don't want to hear nothin' more 'bout Thanksgiving. Wot I gotta be thankful fur?" came from the depths of the pillow.

The nurse wanted to smile, but she calmly patted the boy's head. "You could be so much worse off, Buddy. Some little boys are cripples, and upstairs there is a little blind boy. Cheer up now—you'll soon be well."

"That's the dope she gives everybody," the boy said dismally, "nobody won't send me no eats—she wouldn't let 'em anyway," and he tried to steel his heart against the nurse who had been so kind.

Thanksgiving Day dawned bright and snappy. And because Buddy could see the skaters from his window, he did not feel any happier. "Everybody's havin' a good time but me. Here I gotta lay in this old bed all the time, and nobody won't send me no eats neither." All Buddy's resolves to be a brave soldier went glimmering. And he was to be pitied, too. Selling papers in all kinds of weather, cold and tired, with only a

hard-working uncle for a family—well, it wasn't such an awful lot of fun! Just the same, this was worse. Shut away from everybody just like you were in jail.

The day wore on. He knew no one would remember him. He sort of hoped Mrs. Johnson would, though. She ought to! Wasn't she the one who reported his case and had him jolted to the hospital? She owed him a lot of eats! Oh, well! Course nobody would remember him. His uncle was out of town, and he could not come. With all these thoughts Buddy soon worked himself into a very unthankful mood.

But toward evening he saw the nurse coming with her hands behind her back, and she was smiling all over her face.

"Drop that frown in short order," she commanded, "only the brave deserves a reward."

What was the joke anyway? She placed before him a box and then went out of the ward. Buddy tore off the paper eagerly. Paper—and then more paper. And then! His eyes opened wider and wider and his mouth did the same thing. Say! Somebody had made a mistake! Nice browned chicken, raspberry tarts, big fat cookies, pudding in a little blue cup, nuts and raisins and candy!

Such a feast Buddy had never known. As he crammed it down, he wondered and wondered. Maybe Mrs. Johnson after all. It didn't take him long to get full, he couldn't eat as much as he thought he could. As he was putting the rest away for another meal, he felt something hard in the bottom of the box. Now what! Carefully he unrolled the small package and out rolled fifty cents. And a little note: "Sorry I can not bring this in to you, Buddy. The nurse says you are a brave soldier and will soon be well. I am so glad. Mrs. Johnson."

"Whew!" said Buddy, "guess I'll see what else is here." He soon discovered the box had two bottoms, and in between these two was another little package. Out from its wrappings came a queer-looking book. On the cover he read the words, "New Testament." "Wot's this fur? It ain't very interesting looking."

Someone had remembered—that was worth all the goodies! The world was all

bright and shiny now and everybody was good. He didn't even mind watching the skaters, and when the nurse came in to fix him for the night, she found a cheery little face.

"Say, Nurse," said Buddy after a while, "ever see this here little Book? I've been a reading the most wonderful things in it. It's all 'bout a Man named Jesus wot was so kind to everybody. Whew! He sure did make lots of sick folks well. Wish I knowed more 'bout Him. I'd like to git close to Him."

The nurse's eyes softened. She took time to sit down on the side of Buddy's little white bed and tell him about the Lord Jesus, how He came to save folks and take them by and by to a most wonderful Home. Buddy's heart fairly burst as she talked with him.

"Is it sure true wot you said? Kin I really belong to Him?" asked Buddy hopefully.

"As true as you're living," replied the nurse.

"Then I'll 'tach myself to Him right now," said Buddy. A tousled head was buried for a while in the pillow. Presently a beaming face showed itself as Buddy said triumphantly, "He's took me. I'm His."

Next morning Buddy heard the ambulance clattering up the alley. He could see through the glass doors, the nurses hurrying by. He hoped nobody would come in his ward—he was tired of looking at sick folks. When the nurse brought his dinner she said, "A poor little boy was just brought in and he is badly hurt. He was knocked down by a truck and may lose a leg," she said quietly, "such a brave little chap. He said he guessed he could get along with one leg all right. How's that for a brave soldier?"

Buddy lay thinking for a long time. Why—ee! He'd soon be well and could go back to his papers—on two legs. His uncle was kind and then—Mrs. Johnson. And best of all, he had a new Friend now, the Lord Jesus. And just think he was going to have a mansion in the sky some day. And that little chap—who would take care of him?

Buddy lay very quiet and his pillow remained fresh and full and the tousled head stayed in place. Pretty soon he touched the bell.

When the nurse first appeared she looked startled, then a little provoked. "What do you want, Buddy?"

Buddy raised himself on his elbow. "Say, Nurse, take the rest of my Thanksgiving dinner to the kid wot lost his leg, will you?"

The eyes of the nurse were a bit misty as she took the box from the boy.

"An' say—when I git well, can I go and

see him? If he ain't got no folks, my ncle and me will take him in. We men folks always helps fellers out."

"That's my own brave boy, Buddy. You help me so much, and I know you can help that poor little fellow," and the nurse did a queer thing. She stooped down and gave Buddy a big kiss!

Buddy did not know what made him feel so queer as he lay alone again. Something inside him felt so light and funny—why he felt just like whistling!

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS

Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN

242 VICTOR AVENUE

### From the Field

Dear Friends:

Thank you for letting me come and share fellowship with you in your congregation. It was a great joy to me to be here. I appreciated all the messages, the enthusiasms, and the devotion to His cause that I saw all around me.

I was impressed greatly by your fine student body. You have an attractive group of young people and they seem to be concerned about the real things of life.

Thank you for the check and for the assurance that you will be praying for me even as do I for you.

Sincerely,

KATHLEEN MANLEY

October 22, 1953  
205 S. Carolina St.  
Goldsboro, N. C.

242 Victor Avenue

Highland Park, Michigan

Dear Bro. Riggs:

Enclosed you find seven dollars. We know this is a small amount but we pray that it may be used to help carry on God's work on the foreign fields. This small amount was given by the Junior class of May's Chapel F. W. B. Church. Please pray with us that these boys and girls may all become Christians, and prepare themselves to serve God better.

In Christ,

MRS. ROBERT OVERMAN, Teacher

Mountain Grove, Mo.  
October 28, 1953

Rev. Raymond Riggs

801 Richland Ave.

Nashville, Tenn.

Dear Sir:

Enclosed please find a bank draft for

The sun was shining bright as gold, and he was glad it was a nice day for the skaters. He would be with them pretty soon. But—the poor little fellow upstairs!

Well, he was going to take him under his wing for keeps. Maybe his new Friend, Jesus, would make the little chap so he could walk again. They would have the jolliest time ever. How nice everything was anyway!—*The Advocate*.

the amount of \$5.00 to be put in the foreign mission fund.

The pastor's class of the Mountain Grove Free Will Baptist Church and Sunday School will send \$5.00 for foreign mission work each month.

Yours truly,

HAZEL HUTSELL

October 28, 1953

Dear Bro. Riggs,

Enclosed please find check to go toward the support of the Hannah's in India. This is more that came from the "Penny a Meal" jar that sits on our table. I trust God to multiply it to His glory.

I trust that soon you will be receiving a regular offering from the church of which I will begin pastoring Sunday morning. The church has never supported missions before, so to begin with the offerings will probably be very small. I trust you will be praying for us and I believe we will see the results from it in the offerings. The name of the church is Lebanon, and is located in the country.

May God bless you and your labors in Jesus' name.

H. REEDY SAVERANCE

November 5, 1953

Mrs. Harold Stevens is a Free Will Baptist working with her husband under the South Africa General Mission. She is being supported through the Free Will Baptist Foreign Mission Board by the French Broad Association of North Carolina. She is expected home for furlough December. Remember them in prayer.

FRED IS A PILOT

"Did you see that plane coming into

Miseleni Mission Station? It is bringing Dot and Fred Simmonds. They are Canadians and have been in this country for a year and a half. They have been sent to Miseleni to settle with us, and we rejoice in the future good they will be in the work. Can you imagine the stir of excitement here when the plane arrived, and Dot and Fred with it? Already we have causes to marvel at the possibilities for our work. Fred was a pilot, trained in the Canadian Air Force, and this training is going to be a real boost to the work here. One afternoon he flew over five of our Out-Stations in an hour's time, which would have required a full day of hard driving by truck.

"The plane will make it possible for us to work our fourteen Out-Stations more thoroughly and more frequently keep in touch with the schools and holding meetings with the children. It will also make it possible for one of us to be with them every Sunday morning in the services, and, furthermore, we shall now be able to open new work in new areas. But as far as transportation of necessary equipment is concerned, the plane will not solve this problem." Thus wrote Mrs. Josephine Stevens under the dates of July 18 and 30.

MRS. HAROLD STEVENS

### Penny a Meal for Foreign Missions

That doesn't sound like very much and in reality it isn't very much, but if we could get only one tenth of our people to co-operate with the plan we certainly could do wonders for the Lord.

Our needs are so many. Send for your sticker to-day and start filling that Mission Jar.

We appreciate the following poem sent in by Mrs. Maud Dean of Huntington, West Virginia:

#### THE DEVIL AND MY MISSION JAR

Those pennies in my mission jar,  
100 makes a dollar;  
That's something done 3 times a day,  
The Devil just can't swallow.

He says the bills will not be paid,

And doctor bills come weekly;  
You give too much just to the church,  
Why try to live so meekly?

Those people over cross the sea

Don't mean one thing to you;

(Continued on following page)



## Penny a Meal for Foreign Missions

(Continued from preceding page)

Why pay some one who says they'll preach,

Are you right sure they do?

The Devil says, right here at home,

You know your money is scarce;  
Three cents each day will help buy bread,

That's why, so flat your purse.

Oh, yes; he tells me that I'll starve

If I pay tithes, 10th of each dollar;  
And with pennies fill my mission jar,  
That's something he can't swallow.

Sometimes the Devil talks to me

Through members of some churches;  
Who wear rich clothes and drive fine cars

And carry nice fat purses.

Sometimes my money does get scarce,

And bills keep piling high;  
But I just pray and trust the Lord,  
He doeth, my need supply.

Now when the Devil comes to me

In thought or person speaking;  
I say you just as well get back,  
I'll practice what I'm preaching.

Ha, Ha, the Devil's on the run,

My mission jar keeps filling;  
The Lord will help me fill it full,  
For He doeth know, I'm willing.

No! I won't starve for paying tithes,

Or for paying foreign mission;  
For those who don't, I am afraid,  
Too late they'll see where they have missed it.

Remember, the next 5th Sunday is November 29th. That is Mission Jar Sunday and we are praying for generous Thank offerings from all over the nation. Begin now to lead your church in a special Thanksgiving offering for Foreign Missions.—R.R.

## Florida State Auxiliary Convention

The Fourth Annual Session of the Florida State Auxiliary Convention met on Saturday, October 24, at the Florida State Youth Camp, Cottondale, Florida.

We had three Districts represented with delegates and one by letter. There

were several ministers attending the convention, for which we are very grateful.

There was considerable improvement shown in attendance, in reports, and work being done by this body.

Our goal is a Woman's Auxiliary in every church in the state. Pray that we may reach this goal in the near future.

Dear Minister, if you are serving a church in Florida that does not have an auxiliary, make every effort possible to organize one and report to this body next year.

Mrs. Oma Owen,  
Program and Publicity Chm.

## NOTES and QUOTES

(Continued from page twelve)

the room. I could see nothing myself but I kept quiet. The tears rolled down his cheeks and his eyes seemed transfixed for fully fifteen minutes. He told me afterwards that he had a vision of Jesus on the Cross. He was made to know that Jesus Christ had died for his sins and all his sins were laid upon this dying Substitute. He said he felt that it was the weight of the sins of such sinners as he was that had killed Jesus.

"I read Dick several passages from the Bible to strengthen his faith. I knew the Lord had saved him that Thanksgiving Day, and I told him I was sure that God would raise him up from that bed for service in the kingdom.

"I was down at Juneau about a week later when a steamer came in. I was much struck by the appearance of a woman who came on shore. She had a very spiritual face. I thought she was a Christian and so I asked if I could do anything for her. She told me her name was Brady and that she had come up to Alaska to find her husband. She had heard he was sick and she wanted to nurse him. I asked her for the man's Christian name and she gave it to me as 'Dick.' I told her I was very well acquainted with the man she wanted and that he had been recently saved. When I told her this she cried out, 'Oh, glory! Oh, praise You, Jesus! I knew You would answer prayer, and save him.'

"Two days later I took Mrs. Brady in to see her husband. I shall never forget the scene. I don't think I have a very soft heart, but I have to confess the tears came down my cheeks as I saw Dick and his wife meet one another. Of course she forgave him for leaving her. She told him that she had never ceased to

pray for him and had never ceased to love him.

"About a year later I was in southern California. I paid Dick and his wife a surprise visit and I don't think I ever saw a more happy family in my life. Every day seemed Thanksgiving Day to Dick and his wife and three children. Dick had constant employment, but his principal business in life seemed to be witnessing for Christ. I heard him give his testimony at a meeting and there was a wonderful ring in it as he told how he had found Christ away in a log cabin in Alaska on Thanksgiving Day."

This above story was told by Nobud E. Much in tract form printed by the Pilgrim Tract Society, Randleman, North Carolina.

My personal testimony for our Thanksgiving Day is to observe the day by doing something for Christ, like helping someone who is not able to help themselves. A good place to do this is to remember the Orphanage and the little children that are dependent on us as Free Will Baptists. We might find a sick man or woman and administer to them in the Spirit of Christ, which act of kindness would bring back to us untold joy.

## The Grace of Thanksgiving

(Continued from page three)

commentators are agreed upon that; so let us look the difficulty in the face, and—pass on." Many times this becomes necessary in the conflict of the ages—look the Red Sea in the face, and then with faith and confidence in a mighty God—pass through.

It was Whitefield in Philadelphia, after he had been refused the pulpit to preach from, who said, "Thanks be to God, the fields are open." At this Thanksgiving season, let us enter into the gates of the house of the Lord with a voice of thanksgiving. May we make every place, as Jacob did, the House of the Lord during this coming year. And when we go out to the courts of service may it be with praise and with thanksgiving, for this is the will of God in Christ Jesus concerning you.—*Clipped*

The city council of Jerusalem had adopted a resolution to name twelve streets of the Biblical city after the twelve tribes of Israel. The council also decided to name new streets after the judges and kings of Bible times.—*Pilgrim Holiness Advocate*.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Divine Regulations for The Poor and Needy

(Lesson for November 29)

LESSON: Deuteronomy 24:14-22; Amos

5:10-24; 2 Thessalonians 3:7-10.

GOLDEN TEXT: Amos 5:24.

### THE HEART OF THE LESSON

The topic today is based on the assumption that all men are created equal. This same assumption is set forth in the preamble to our Constitution. Actually, it is not true in all respects. We know that some are created with superior minds while others are not capable of coming to mental maturity. Some are born with strong bodies while others are weak, deformed, diseased bodies. There are so many ways that men are not born equal. However there is one way that all men are equal—all are equal in the sight of God. "God is no respecter of persons." As followers of Christ it is our business to see that the love of Christ and the precepts of God's Word find expression in our everyday lives to the end that all men may have an opportunity to know Christ as theiravior.

This is a great Bible teaching on the American way of life. The American way of life is that every man who is able shall work and then have an opportunity to enjoy the fruits of his labor. In America we believe that the individual is important. Other theories and forms of government exalt the nation. We believe in a fair opportunity for all regardless of race, sex, or creed.

—*The Bible Student* (F.W.B.)

### HELPFUL HINTS

1. No nation is great in the sight of God when the poor are oppressed by the well-to-do (Deuteronomy 24:14, 15).
2. God always makes provisions for the poor, but those who are more fortunate are to furnish the goods (Vs. 19).
3. That which is provided with ill-gotten means is sure to fail in the time to come (Amos 5:10, 11).
4. Even good men often hold their tongues when society succumbs to the forces of evil (Vs. 13).
5. There is always a chance for any

people who truly and sincerely repent (Vv. 14, 15, 24).

6. Paul taught his people to follow him, both in precept and in deed (II Thessalonians 3:7).

7. Paul's ruling for church members who will not work forbids them a part when time comes to eat (Vs. 10.—*The Bible Teacher*).

### ADDITIONAL TRUTHS

1. Beside the moral and ceremonial laws that God gave, He gave also civil laws to govern the domestic life of the people. And no nation had ever such just and beneficent laws as Israel had. Blackstone, the great English jurist, said that if any nation wanted to have a government where there would be government without oppression, freedom without license, prosperity without poverty, it had but to adopt the Mosaic economy. That economy was built upon the land. The land was given to the people by the Lord to use (Lev. 25:23). It was divided among the tribes. It could not be sold, absolutely. At the end of every forty-ninth year, the land reverted to its original owners (vss. 25-34). In this way there would be no monopoly of land, and the liability to poverty would be greatly decreased.

—*The Bible Expositor*.

How much does the average person know about King Nimrod? Yet Satan used him to help destroy social justice according to God's plan. With the fall of man, new conditions had to be imposed on man for his good (Genesis 3:1-9). The ground was cursed for his sake; it would only yield its fruits through toil; it would also bear thorns and thistles. Man must earn his bread by the sweat of his face. But these conditions were not necessarily difficult and hard and depressing. There are many who go forth daily to earn their bread by the sweat of their brow; and they go forth with hope and zest. They are glad that they have the opportunity to work, to earn, to provide for themselves and family. They are happy that they have the health and opportunity to do so. That seems to have been God's purpose for man (Ps. 104:23). But these conditions did not continue for long. Evil men by their greed and cruelty changed that. In process of time Nim-

rod appeared. He began to be a mighty one; he was a mighty hunter before the Lord (Gen. 10:8-10). What he hunted were men whom he enslaved to build his cities. And this idea of slavery of the many under the few caught on and became standard. From that time until recently the vast majority of men had to labor under hard conditions of serfdom. It is man's sin that is responsible for this, and not God's plan.—*R. Clark, D.D.*

## II. THE LESSON ILLUSTRATED

### IMPROVING SOCIAL CONDITIONS

A missionary in New Guinea returned home after several years of service. A friend asked, "What did you find at your station in New Guinea?" The missionary replied, "I found something that was more hopeless than if I had been sent to the jungles to a lot of tigers. Why, those people were so degraded that they seemed to have no moral sense. They were worse than beasts. If a baby cried and annoyed his mother, she would throw him into the ditch and leave him there to die. If a man saw his father break his leg, he would leave him on the roadside to die. They had no compassion, no love and no pity for others!" "Well, what did you do for such people? Did you preach to them?" "No," replied the missionary, "preaching would do no good. *I just lived the Gospel.* When I saw a baby crying, I picked it up and comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I pitied them. I took them into my home. I cared for them. I lived that way, day by day. Finally, the people began to come to me and say, '*What does this mean?*' Then it was that I had my chance to preach the Gospel. They *knew that I meant it!*" The friend asked, "Well, what happened? Did you succeed?" The missionary replied, "When I left I left a church of born-again believers in the Lord Jesus Christ."

—*Selected*.

Los Angeles parents were shocked because of the statement published recently: "Of 11,000 high school juniors, eighteen per cent didn't know how many months are in a year; sixteen per cent were not sure why July 4 is a holiday; three per cent could not tell time; five per cent did not know what one-half of 70 is." Progressive education got the blame—"personality-developing" activities were more important than fundamentals.—*Evangelical Press*.



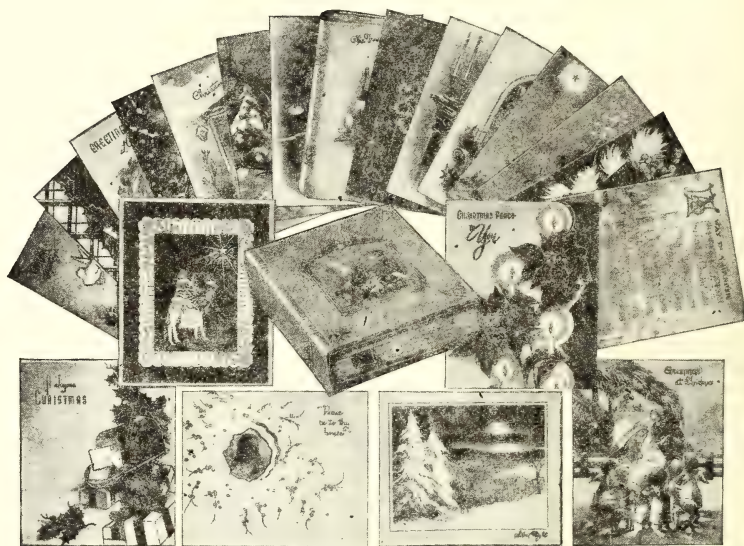
# Christmas Cards

All New Shipment of Beautiful Assortments

For Resale by Auxiliaries  
And Other Organizations

**60c per Box of 21**

(In Lots of 10 or More Boxes)



— ORDER FROM —

## FREE WILL BAPTIST PRESS

den, North Carolina

Library  
Duke University

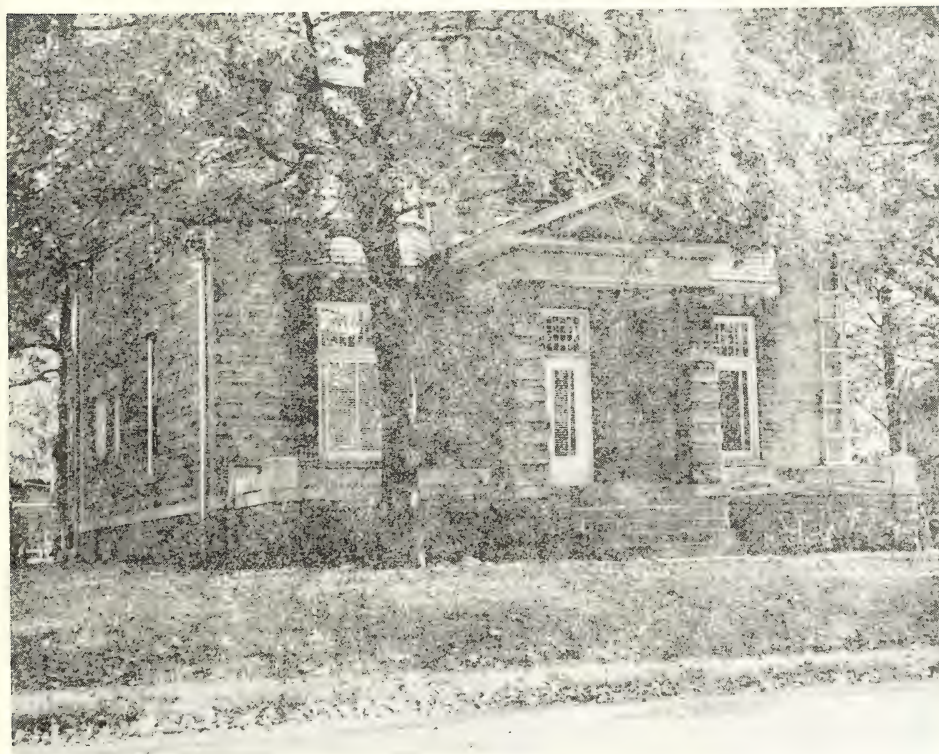
Com.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, NOVEMBER 25, 1953

Duke University Library  
NOV 27 1953  
Durham, N. C.

## HEADQUARTERS BUILDING



Above is the new headquarters building at 3801 Richland Avenue, Nashville, Tennessee. The Executive Secretary, the Foreign Mission Board, the Home Mission Board, and the Woman's Auxiliary Convention have offices here.



## MINUTES

The other day a Brother from South Carolina asked us this question: "Why is it that the Free Will Baptist Press often charges more for printing church minutes than some commercial printer?"

This is a good question and one that we believe requires an honest answer. First, may we emphasize the fact that we are a non-profit organization and, therefore, do not seek to make a profit from our customers. However, we feel that everyone will agree that we do have to charge enough to pay salaries, buy paper, ink, and machinery, and the thousand and one other things that are necessary to keep a press going. But you may ask, "Why is it that commercial printers who are in the business for profit often charge less than the Free Will Baptist Press that claims not to make much profit?"

There are many answers to this question, and we believe that our people are entitled to know them. So we list below some reasons why this is sometimes true.

First, the commercial printer may not be called upon to print but one or two sets of minutes per year, so he decides that he can, through the printing of these minutes, make a contribution to the church. Or, on the other hand, he may not be so generous; but decides that doing the minutes for the church at a low price is good advertising. At any rate, he has only two or three minute jobs per year at the most, but here at the press we have many minute jobs. In fact, almost every month in the year we are printing minutes, so you see we cannot afford to take a loss that would run us into the "red" at the end of the year.

Second, many small job printers throughout the country take printing at a low price because they do not have the equipment with which to do a first class job. Perhaps the printer has only a small press and does his own work, so his expenses are low. Naturally, he can do the job cheaper than a first-class shop with trained personnel. But of course, you also get inferior work from this kind of shop.

Third, many printers take the minute job as a "fill-in," that is they have some other main business such as publishing a paper, etc.; but they take the minute job just to furnish labor for their employees during that part of the week or month when they are not needed on their main publication. Here at Free Will Baptist Press we give every job our special attention. We are striving to give faster, more efficient service all the time.

We have the same price for minutes to all customers. We print the minutes in the order received. We welcome an opportunity to serve you.

## A GROWING LIKENESS

A young man was seen gazing at a picture of Christ in a great art gallery. A near-by guard heard him whispering over and over again to himself, "Those eyes. How they thrill me with their vision of what I might become." Does the world see that growing likeness in our lives?—*Selected.*

VOLUME 68

NUMBER 46

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

WATCH AND ...



## The Mail Box

### CARD OF THANKS

"I would like to take this opportunity of sending to each and everyone of the good ladies of the Auxiliary my heartfelt thanks and appreciation for the many cards and gifts they sent me on my birthday.

"May the good Lord bless each one and that they will be able to do greater work for the upbuilding of God's kingdom. I appreciate the prayers of all my Christian Friends.  
—Rev. Luther Inman, Conway, S. C.

• • •

### LIKES PAPER

"I just want to say I like THE FREE WILL BAPTIST so well I don't ever want to be without it. I have a neighbor that isn't a Free Will Baptist, but she sure likes to read the paper and gets so many good lessons from it.

"I wish more of our church people would subscribe to the paper. I sent nine copies to a lady in the TB Sanatorium. That way they are passed on, and it doesn't cost as much as most church papers. I look forward to mine each week."  
Mrs. Jack Lamb, Oak Grove, Ga.

\* \* \*

### LIKES NEW CAPTION

"I feel ashamed of myself for neglecting to tell you that I really like the new caption for **The Free Will Baptist**. It is such an improvement over the old way. I have heard several complimentary remarks regarding the change.

"May the Lord lead and bless you in all of your work."—Alice E. Lupton, New Bern, N. C.

# Thanksgiving in India

THE blessing of the Lord it maketh rich, and he addeth no sorrow with it." In a land of idolatry and continuous festivals to these gods, a festival of thanksgiving to the true and living God is a blessing that "maketh rich" indeed. The yearling calf being led up the hill along the path through the eucalyptus forest making its way to the church to be given as a thank-offering. From another direction a devoted young couple, only a month old in the Lord, are bringing a young hen which they have raised and set aside for this occasion. Others bring bananas and other fruits, while some bring grain and fresh vegetables, and eggs. One schoolgirl has brought home-made sweetmeats, another a bouquet of flowers from her humble garden. They come with an offering of some kind. Tables and benches are laden with the beautiful array. It is the annual Harvest Festival of the Immanuel Free Will Baptist Church in Kotagiri.

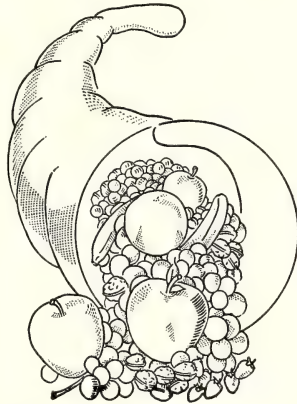
School children have learned the hymn of "Bringing in the Sheaves" and they open the service with a resounding chorus. Singing and thanksgiving fill the air for a time, and the harvest offerings are dedicated. The calf tied outside bleats in bewilderment and the hen cackles in confusion, but the harvest sermon proceeds: "Whatsoever a man soweth, that shall he also reap . . . He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." It is a timely and searching message. There is evidence that God has blessed it to humble hearts. We seal it to our hearts as we sing "There shall be showers of blessing; send them upon us, O Lord!"

Harvest offerings are sold at auction. The bids are enthusiastic—this is the Lord's business. (It is Saturday, of course.) And when all is sold and proceeds are totaled, there are sixty rupees to send to the Bible Society to help send the written Word to other places still in darkness. We were once in ignorance and darkness and we know the sad sight. This Book has brought light and freedom to us and it is fitting that our thanksgiving offerings should go to help bless others in the same way. Preaching the message of the sermon, we want to sow good seed, and that bounti-

LAURA B. BARNARD

fully, and to rejoice in the spiritual harvest in due season.

This is the sentiment expressed today by our group of humble Christians so recently out of spiritual darkness, and I want to pass it on to you while the sentiment and the occasion expressing it are fresh in my mind. This is surely



a part of the harvest which home friends and fellow-laborers have waited "with long patience" for, and have deserved to reap. It is the harvest of your sowing in a real sense.

As I have sat here by the fireside at the close of this good day, and talked of the deeper things of God with one of our newest Christians, my heart has been humbled by the evidence of His gracious working. This young man, with his wife, has a passion to go all the way with the Lord, bearing the cross in true discipleship, hungry to know the Bible better, diligent in studying and preparing for the Sunday school class recently entrusted to him, and resolved to win souls to the Lord. Seldom have I seen a new convert anywhere so willing and prompt to obey any new light that comes from the Word. A truth newly learned may cut right across all his customs and tradi-

tions, or crush all his human desires, but if God has said it, that is all he needs to know. When he poured out his broken and contrite heart in prayer tonight, pleading with God to use him to bring others to Him and to further His Kingdom, I felt the Lord was seeing in him the travail of His soul and was satisfied.

It is because of a similar work in many lives that we could celebrate a Harvest Festival with such blessing today. The old man Stephen, baptized June 14, gave the calf. In the morning I had said to him in fun, "Are you bringing the fatted calf today?" Quietly he answered, "Yes." That was all. I never dreamed he was serious, for I wasn't. So you can imagine how I was touched when later I saw his little grandson leading the calf to the church! At auction time several wanted to buy the calf, but no one had a place to keep it. Accordingly, the pastor suggested that Stephen keep the calf another few days while we built a stall. But Stephen was mellow with sentiment, and replied: "It has been consecrated to the Lord. Can I take back to my house again an offering which I have laid on His altar?" Stephen can neither read nor write, but often indeed he refreshes us with his simple faith, steadfast devotion and fearless witness. Once when some one asked him if he was going on in the Christian life, he said, "Brother, when I took hold, I caught hold with both hands!"

Our thoughts have gone out today in a special way to our four consecrated young people, John, Wilson, Ahiezer, and Chellamal, who are away studying and preparing for a lifework in His service. They are a special part of our harvest thanksgiving. And as this harvest goes on multiplying, as we are persuaded it shall under His good hand, our faith rises to a vision of the great ingathering which eternity will reveal. All our offerings will seem small indeed in the light of the fruit they have borne to His glory.

But there is always the disappointing aspect of the work for the enemy does not approve of the blessings we enjoy.

(continued on page fourteen)



# History of Free Will Baptists:

## THE NATIONAL ASSOCIATION

### THE FIRST SESSION



**A**FTER several years of "courtship" between the General Conference in the East and the Co-operative General Association in the West, a meeting was called at Cofers Chapel Church, Nashville, Tennessee, November 5-7, 1935, for the purpose of organizing a national organization of Free Will Baptists. Representatives from twelve states were present for this meeting: Alabama, North Carolina, Georgia, Mississippi, Oklahoma, Missouri, Texas, Nebraska, Tennessee, Kentucky, West Virginia, and Arkansas.

The meeting opened on Tuesday evening, November 5, with Rev. R. N. Hinant of Micro, North Carolina, leading the singing, and Rev. Winford Davis of Monette, Missouri, bringing the message. The delegates and visitors were then assigned homes for the evening, and the meeting was dismissed until 10:30 Wednesday morning.

The first item of business on Wednesday morning was the election of officers for the session. The following were elected: Rev. J. L. Welch, Nashville, Tennessee, moderator; Rev. Winford Davis, Monette, Missouri, assistant moderator; Rev. I. J. Blackwelder, Nashville, Tennessee, secretary-treasurer; and Rev. B. F. Rogers, Tulsa, Oklahoma, assistant secretary-treasurer.

Two very important committees were appointed: the Committee on Constitution and By-laws, and the Treatise Revision Committee. The Committee on Constitution and By-laws was composed of Henry Melvin, E. C. Phinney, M. L. Hollis, L. C. Doyle (advisory), A. D. Ivey, E. A. O'Donnel, J. E. Hudgens, J. M. Haas, and B. F. Brown. The Treatise Revision Committee was composed of J. C. Griffin, C. B. Thompson, M. L. Morse, W. B. Davenport, H. E. Post, E. E. Morris, Ralph Staten (advisory), E. B. Joyner, M. F. Van Hoose, Winford Davis, and J. S. Frederick.

The most important work of this meeting was the organization of Free Will

Baptists into a National Association. The nature and composition of this organization can best be shown by quoting the Constitution adopted at this session:—

### CONSTITUTION

**Preamble.** From long experience we, the members of the Free Will Baptist denomination, being regularly baptized upon a profession of our faith in Jesus Christ, and realizing the necessity of a bond of union and fellowship among us as a Church; and to preserve and maintain correspondence and coordination with us, do therefore ordain this Constitution for our better denominational government.

#### Article I.

Name—This organization shall be known as the NATIONAL ASSOCIATION of FREE WILL BAPTISTS.

#### Article II.

**Purpose**—The object of this organization shall be to unify the work of the various bodies composing this National Association, and to devise and execute measures for the extension of the Kingdom of God in connection with the various bodies in the Association, or that may hereafter be represented therein.

#### Article III.

**Section 1.** Composition—This National Association shall have two (2) divisions, an Eastern Member (formerly known as The General Conference of Free Will Baptists), and a Western Member (formerly known as The Co-operative General Association of Free Will Baptists); but henceforth the Eastern Member shall be known as the Eastern Association of Free Will Baptists, and the Western Member shall be known as the Western Association of Free Will Baptists.

**Section 2.** These two members which compose the National Association shall each be divided as follows: State Associations, which shall be composed of Annual Associations; and the Annual Associations shall be composed of quarterly Meetings and local churches.

#### Article IV.

**Section 1.** Representation—Each of the two (2) members (Eastern and Western Associations) which compose the National Association shall be entitled to ten (10) delegates elected from the laity, together with all ordained Free Will Baptist ministers who hold church membership and are in good standing.

**Section 2.** This National Association shall have no power to fill vacancies in the delegation from either body.

#### Article V.

**Section 1.** Discipline—This National Asso-

ciation shall have the right to settle any question of discipline, doctrine or usage that may properly come before it from either of the bodies composing said organization of the National Association of the Free Will Baptist Church, or act upon any appeal that may be made by any body belonging to this National Association. Said appeal shall have been written and properly signed by the constituent body or bodies, and its decision shall be final. Such appeals are to come before the National Association, after having been appealed from the lower body to the next higher body.

**Section 2.** All appeals coming before the National Association may be settled in either of the following ways: (1) By the National Association when sitting in a Committee as a whole. (2) By a special committee whose report shall be voted on without discussion.

#### Article VI.

**Section 1.** Officers—The officers of this National Association shall consist of a Moderator, Assistant Moderator, Recording Clerk, Assistant Recording Clerk, a Treasurer, and an Executive Board, each of which shall be nominated from the floor and elected by a standing vote of the body at each regular session.

**Section 2.** National Executive Secretaries of Departmental Work, namely, Foreign Missions, Home Missions, Young People's Work, Women's Work, and Sunday Schools, shall be nominated from the floor and elected by a standing vote of the body at each regular session.

**Section 3.** Committees as necessary shall be appointed by the Chair unless otherwise provided for, and shall hold office until work is completed, or until their successors are elected.

#### Article VII.

**Section 1.** Executive Board—An Executive Board of five (5) members shall be nominated from the floor and elected by a standing vote of the body at each regular session of the National Association. They shall hold office until the next regular session of the Association or until their successors are elected. They shall be elected from either the standing or elected delegates of the body.

**Section 2.** This Executive Board shall have power to act in behalf of and for the National Association from one regular session of the Association to another, and shall have power to elect such officers as may be necessary for its own government, and to carry out the plan and undertakings of the National Association.

**Section 3.** This Executive Board shall have power to fill vacancies that may occur in its own body, and shall also have power to fill any vacancies that may occur in any department of the work. It shall be the duty of the Board to make written reports of all its work to the next regular session of the National Association.

#### Article VIII.

**Meetings**—This National Association shall

and its regular meetings every three (3) years. Journeled sessions may be called when conditions demand. The time of meeting of this National Association shall be on Tuesday night following the second Sunday in November annually, and shall continue its session until work is completed.

#### Article IX.

Denominational Work—This National Association shall have the right to establish and maintain Home and Foreign Missions, Sunday School Work, Young People's Work, Educational Institutions, and to promote evangelism.

#### Article X.

Denominational Enterprises—It shall be the duty and purpose of this National Association to establish and maintain Home and Foreign Missions, Publishing Houses, Orphanages, and Ministers' Homes.

#### Article XI.

This Constitution may be amended or altered at any regular session of this National Association of Free Will Baptists by a two-thirds (2/3) vote of the members present, provided specific notice has been given at the last previous session.

In compliance with the above constitution, the following were elected to membership on the Executive Board: Rev. J. W. Alford, North Carolina; Rev. F. Brown, Missouri; Rev. D. F. Pelt, Alabama; Rev. E. B. Joyner, Florida; and Mr. C. F. Goen, Texas.

Arrangements were made for the various phases of the denominational work by electing persons as executive secretaries and charging each of them with the responsibility of coordinating and promoting a particular phase of the work. The following were elected: Rev. J. Blackwelder, foreign missions; Rev. Henry Melvin, Free Will Baptist League; Rev. Winford Davis, Sunday School; and Mrs. Fannie Polston, women's work.

This first session of the National Association voted to accept Nashville, Tennessee, as the location for "our Bible school," and to begin school in 1936. A Board of Trustees was elected as follows: Rev. Selph Jones, Chm., Missouri; Rev. Henry Melvin, North Carolina; Rev. J. C. Griffin, North Carolina; Rev. M. F. Van Hoose, Kentucky; and Rev. E. A. O'Donnel, Oklahoma.

#### SECOND SESSION

The second session of the National Association was held at the East Nashville Church, Nashville, Tennessee, November 15-18, 1938. The delegates represented the Western Association and the Eastern Association. States represented by the western delegation were Oklahoma, Missouri, Kentucky, and Ohio. States represented by the eastern delegation were Mississippi, North Carolina, Tennessee, Florida, and Georgia. Delegates from Virginia were present and became members of the body during the session. The minutes of this session lists fifty-five ministers who attended the Association.

The officers elected at this session were Rev. James F. Miller, Flat River, Missouri, moderator; Rev. J. R. Davidson, Bryan, Texas, assistant moderator; Rev. E. C. Morris, Elizabeth City, North Carolina, secretary; Rev. Clarence Bowen, Durham, North Carolina, assistant secretary; and Rev. F. S. Van Hoose, Paintsville, Kentucky, treasurer. The Executive Board was composed of Revs. I. J. Blackwelder, M. E. Tyson, Melvin Bingham, M. F. Van Hoose, and J. K. Warrentin.

At this session of the Association, the original plan of composition for the Association was dissolved and a new plan

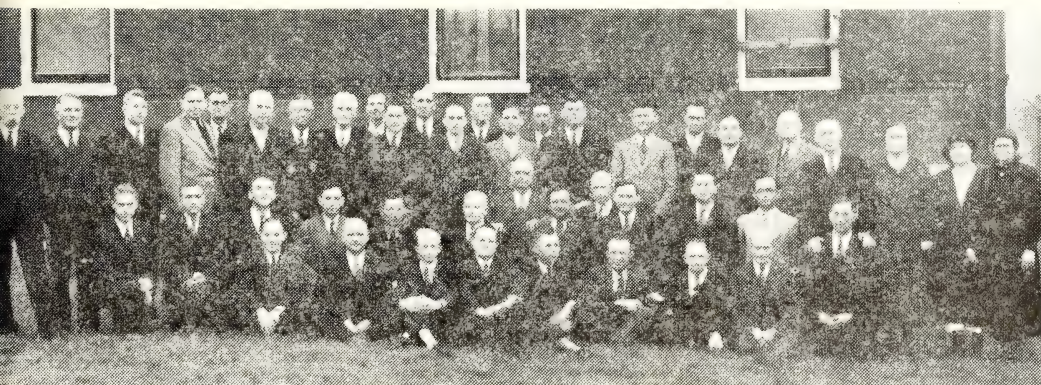
set up. The new plan provided for the discontinuance of the Eastern Association and the Western Association and the annual meeting of the National Association. The place of meeting to be alternated each year: east of the Mississippi River one year and west of the Mississippi the next year; and the place of meeting to be decided by vote of the body. The time of meeting to be on Tuesday following the second Sunday in July, and to remain in session until its work was completed.

In addition to the Boards that were elected to carry on the work of the denomination the Association elected boards of homes mission work and superannuation. This gave the Association eight permanent boards including the Executive Board.

The report of the statistician which he admitted was incomplete at this session showed that the denomination had 1,143 churches with 82,752 members and 1,095 ministers.

The history of our National Association from 1935 until this present time cannot be told in an article such as this. It would take many articles or a book to do the job adequately. If you are interested in having such a book written and placed on the market, we suggest that you write the Free Will Baptist Press. One of the difficulties about the publishing of any book is the market for it, and if our people want a history of Free Will Baptist published we are anxious for them to have it.

In the article next week, we will discuss the present status of the National Association.



Shown above is a group of ministers who attended the first session of the National Association when it was organized at Cofer's Chapel Church, Nashville, Tennessee, in November of 1935.



# NEWS NOTES

## N. C. ORPHANAGE REPORT

The Free Will Baptist Orphanage, Middlesex, North Carolina, reports as follows for the month of October. Receipts have been mailed to each individual contributing, but only totals from each conference are shown here for the period covered. The books and files are open at all times at the Orphanage for your inspection or checking for any particular receipt. Receipts reaching the office later than Saturday, October 31, will appear in the November report.

### General Fund

Western Conference	\$ 990.19
Eastern Conference	1,412.35
Pee Dee Association	80.22
Central Conference	1,149.32
Cape Fear Conference	285.90
French Broad Association	6.95
Jack's Creek Association	220.92
Albemarle Conference	81.71
Yadkin Valley	8.00
Piedmont Association	6.56
Miscellaneous	4,522.67

### Clothing Fund

Piedmont Association	\$ 90.00
Eastern Conference	280.00
Central Conference	505.00
French Broad Association	80.00
Western Conference	290.00
Cape Fear Conference	210.00
Albemarle Conference	130.00

### Girls' Building Fund

Eastern Conference	\$ 10.00
--------------------	----------

### Chapel Fund

Eastern Conference	\$ 5.50
Miscellaneous	295.00

### Music Fund

Western Conference	\$ 10.00
Central Conference	6.87

### Tablecloths

Western Conference	\$ 55.00
--------------------	----------

### Draperies

Cape Fear Conference	\$ 40.00
----------------------	----------

### Grand Totals

General Fund	\$ 8,821.79
Clothing Fund	1,585.00
Girls' Building Fund	10.00
Chapel Fund	300.50
Music Fund	16.87
Tablecloths	55.00
Draperies	40.00

Total \$10,827.16

## BIBLE COLLEGE REPORT

According to a recent report released by Dr. L. C. Johnson, president, the Free Will Baptist Bible College had a total income of \$11,843.79 during the month of October.

An analysis of the income shows that the income came from the following sources:

Alabama	\$ 225.00
Arkansas	82.34
California	255.38
Florida	132.00
Georgia	388.50
Illinois	413.02
Kentucky	181.00
Louisiana	1.00
Maryland	1.00
Michigan	289.96
Mississippi	256.49
Missouri	378.01
New Mexico	25.00
North Carolina	2,170.44
Ohio	233.27
Oklahoma	239.00
South Carolina	475.10
Tennessee	1,446.90
Texas	335.62
Virginia	120.00
West Virginia	108.00

Total \$7,757.03

W. N. A. C.	\$ 70.24
Student Accounts	3,604.20
Student Loan payment	85.00
Miscellaneous Income	133.61
Matriculation	5.00
Tuition	48.00
Board	5.00
Piano gifts	115.00
Refunds to miscellaneous expense accounts	20.71

Total \$11,843.79

Of the above amount \$3,049.55 was designated for the building fund.

## TARBORO REVIVAL IN PROGRESS

Rev. L. B. Manning, Fountain, North Carolina, began revival services in the First Free Will Baptist Church, Tar-

## COMING EVENTS

December 13—Universal Bible Sunday  
December 20—Christmas Sunday  
December 25—Christmas Day

boro, North Carolina, November 22 and will continue through November 29.

Mr. Royster Melton is conducting the song services. Rev. Frank Davenport is the pastor.

## EDGEWOOD REVIVAL

Revival services will begin at Edgewood Church, Edgecombe County, North Carolina, Monday night, November 30, and continue through December 4. Rev. Frank Davenport will be the evangelist. Rev. E. E. Edwards is the pastor.

## MT. ALLEN GETS NEW PROPERTY

The Board of Directors elected by the North Carolina State Convention recently closed negotiations for property in Mt. Olive, North Carolina, at a cost of \$25,000.00, according to Chairman of the Board, Rev. D. W. Hansley.

The property is located on Highway 117 in the town of Mt. Olive and includes a whole block. The building is a brick, fifteen room, two-story structure. Having been used for public school purposes in the past, the building is suitably arranged for school purposes.

The property was purchased from the Wayne County Board of Education for \$25,000.00. Four thousand dollars of this amount was paid down, the remaining \$21,000.00 to be paid in 18 months at 3% interest.

The Mt. Allen Junior College moved into the building on November 9. There were 12 students present for the opening.

At the present time Bible Institute Work is being offered. On November 24, a commercial department for the school will open. Any interested persons are requested to contact Rev. Lloyd Vernon, Richlands, North Carolina.

Funds have been raised by personal solicitation by Rev. D. W. Hansley. Mr. Hansley expresses his appreciation to everyone who has contributed and asks the cooperation of everyone. All funds for this purpose should be sent to Rev. M. L. Johnson, Sims, North Carolina.

## WILLIS HEADS MINISTERS

Rev. Homer Willis, pastor of Southside Church, Paintsville, Kentucky, was recently elected president of the Paintsville Ministerial Association.

## 2nd DISTRICT S. S. CONVENTION

The Second District Sunday School Convention of the Western Conference of North Carolina will convene with Rock Spring Church, Sunday, November 29, 1953. The following program has been arranged:

THEME: *Universal Responsibility*  
 SCRIPTURE: "... God is no respecter of persons" (Acts 10:34).  
 SONG: "Make Me A Channel Of Blessings"

#### Morning Session

7:45—Song Service, Mrs. Worth Davis,  
 Director of Music  
 8:00—Welcome, Rev. Dewey Bolling  
 8:05—Response, John Glover  
 8:10—Devotions, Mickey Thompson  
 8:20—Business Session  
 8:30—Sunday School, Local Church  
 8:45—Program, Local Church  
 8:55—Intermission  
 9:20—Song Service  
 9:30—Convention Sermon, Rev. Hubert  
 Burress  
 10:00—Lunch

#### Afternoon Session

2:00—Song Service  
 2:05—Devotions and Report of Field  
 Secretary, Rev. R. C. Proctor  
 2:25—Special Music, Mt. Zion  
 2:30—Panel Discussion, "Ten Reasons  
 for Attending Sunday School"  
 1. From the Standpoint of God-  
 liness, Mrs. Wiley Wood  
 2. From the Standpoint of Edu-  
 cation, Miss Jackie Tippet  
 3. From the Social Standpoint,  
 W. P. Bunn  
 4. From the Standpoint of the  
 Personality, E. L. Denson  
 5. From the Standpoint of Char-  
 acter, Forest Perry  
 6. From the Standpoint of Inter-  
 est, David Bisette  
 7. From the Standpoint of the  
 Family, Norman Williams  
 8. From the Standpoint of Ser-  
 vice, Mrs. Wade Bottoms  
 9. From the Standpoint of Im-  
 mortality, Julius B. Layton  
 10. From the Practical Standpoint,  
 Mrs. Clinton Winstead  
 2:50—Final Business Session and  
 Awarding Banner  
 3:55—Installation of Officers, Rev. Hu-  
 bert Burress  
 4:00—Adjourn

#### 2nd UNION OF WESTERN CONFERENCE

The Second District Union of the  
 Western Conference of North Carolina  
 will convene with Rock Spring Church,  
 Nash County, Saturday, November 28,  
 1953. The program follows:

#### Morning Session

8:00—Congregational Singing  
 8:10—Devotions, Rev. Herbert Howard  
 8:20—Moderator's Remarks  
 —Appointment of Committees  
 —Welcome, Luther E. Bisette  
 —Response, Mrs. Icie Lamm  
 —Seating of Visitors and Ministers

—Roll Call and Reading of Min-  
 utes

10:55—Special Offering for Orphanage  
 11:00—Worship Service, Rev. J. C. Var-  
 nell  
 12:00—Lunch

#### Afternoon Session

1:00—Song Service  
 —Devotions, Russel Benton  
 —Special Music, Fay Wilder  
 —Business Period  
 —Roll Call of Churches  
 —Officers' and Committees' Re-  
 ports  
 —Petition for Next Union  
 —Song  
 3:00—Benediction

#### IT'S A BOY

A son was born to Rev. and Mrs.  
 Wendell Babcock last week. Reverend  
 Babcock is professor of music at the  
 Free Will Baptist Bible College, Nash-  
 ville, Tennessee.

#### SECOND UNION MEETING

The second Union Meeting of Central  
 Conference of North Carolina will con-  
 vene with Rocky Mount Church, Rocky  
 Mount, North Carolina, Saturday, No-  
 vember 28, 1953. The program follows:

#### MORNING SESSION

SUBJECT: *Christian Training*  
 10:00—Devotions, Tarboro Church  
 10:15—Welcome, Richard Rogers  
 —Response, Jimmie Lee Jones  
 10:20—Business  
 10:40—Congregational Singing  
 10:45—Christian Training in Music, Dr.  
 Leonard Earl Harris  
 11:05—Special Music, College Quartet  
 11:20—Worship Offering  
 11:25—Christian Training in Bible, Rev.  
 William Burkette Raper  
 12:00—Lunch

#### AFTERNOON SESSION

1:00—Devotional Singing, Congrega-  
 tion and College Quartet  
 1:10—Christian Training in our Col-  
 lege, Members of the College  
 Quartet  
 1. Training in Pastoral Work  
 2. Training in Personal Soul-Win-  
 ning  
 3. Training in Evangelism and  
 Missions  
 4. Training for the Teaching Min-  
 istry  
 1:50—Business  
 2:30—Congregational Singing  
 —Adjournment

#### SECOND DISTRICT LEAGUE CONVENTION

The Second District League Con-  
 vention of North Carolina will convene  
 with the Rocky Mount Church, Rocky  
 Mount, North Carolina, Saturday, No-

vember 28, 1953. The program is as  
 follows:

7:30 p. m.—Opening Devotions, Ewin  
 Dunn  
 7:45 p. m.—Installation of officers, Rev.  
 R. P. Harris  
 7:55 p. m.—President's Address  
 8:00 p. m.—Business  
 8:15 p. m.—Special Music, Rocky Mount  
 League  
 8:25 p. m.—Congregational Hymn  
 8:30 p. m.—Message, Roger Tripp  
 9:00 p. m.—Business  
 9:15 p. m.—Adjournment

#### GRIMSLEY CHURCH DEDICATED

The new sanctuary and educational  
 building of Grimsley Church, located  
 on Highway 102 near Snow Hill, North  
 Carolina, will be dedicated on Sunday,  
 November 29. The Rev. L. B. Man-  
 ning, under whose leadership the new  
 building was begun in 1949, will preach  
 the dedication sermon. Rev. C. L. Pat-  
 rick, who succeeded Rev. Manning, will  
 pray the dedication prayer. Rev. L. E.  
 Ballard, pastor, will preside over the ex-  
 ercises.

The service will begin at 11:00 a. m.  
 and continue throughout the day, with  
 dinner on the church grounds. Mrs. J.  
 C. Moye, Snow Hill, and Miss Margie  
 Ruth Jones, local church, will be soloists  
 for the service. The church choir will  
 render anthems and lead in congrega-  
 tional singing under the direction of  
 Mrs. L. E. Ballard, with Mrs. Zeb Moor-  
 ing as accompanist. The public is in-  
 vited to attend the service.

The Lord is worthy of more praise  
 and glory than we can give Him. So let  
 us give Him all the glory and praise we  
 can. Of course our little life is too  
 short in which to praise Him, but if we  
 belong to Him we will have all eternity  
 in which to praise and honor Him.  
 However, it is well to begin here al-  
 ready. We are never too young to be-  
 gin to praise the Lord and to glory in  
 Him.

One thing I have always admired  
 about my brother Cecil is his ability to  
 bite off more than he can chew—and  
 then chew it!—William C. DeMille

The holiest of all holidays are those  
 kept by ourselves in silence and apart,  
 the secret anniversaries of the heart,  
 when the full tide of feeling overflows.—  
 Longfellow



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**QUESTION:** *Was the thief on the cross saved under the New Covenant? If so, please explain Hebrews 9:15-17, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth"—Rev. W. L. Jernigan, Timmonsville, S. C.*

**ANSWER:** There seems to be a variety of opinion on this question which can be determined only by a correct understanding of Jesus' meaning of the word "paradise" (Luke 23:43). According to John D. Davis' "Bible Dictionary," page 569, there are several uses of the word "paradise" in Jewish literature. "It was regarded as (1) a pleasure ground, orchard or park, (2) the region of bliss which man had lost, . . . the place of the righteous dead . . . a part of heaven, (3) a division of hades assigned to the souls of the just."

He further says, "In the New Testament paradise means heaven in two instances (2 Cor. xii. 4; cp. 2; Rev. ii. 7; cp. xxii. 2); . . . Accordingly it naturally denotes heaven in the remaining instance (Luke xxiii. 43)."

If Jesus meant heaven, which I doubt that He did, then the place would be the same as that where Stephen of Acts 7 went and the place where Paul said being absent from the flesh meant present with the Lord. If heaven was the place where this thief went I would suppose that it was in the new dispensation and under the new covenant that he was saved. Many scholars refer to the time of Jesus' crucifixion and resurrection as the transition period between the old and new dispensations; others say that the Day of Pentecost is the birthday of the church and therefore the

beginning of the new dispensation. Matthew 11:13, "For all the prophets and the law prophesied until John."

This Scripture seems in line with several that indicate that a change of dispensation was at least in sight when John the Baptist was performing his ministry. Some scholars of the Bible call the whole period of time covered

by the ministries of John the Baptist and Jesus and even the ascension as a transition period; the time when the insufficiency of the Law is being manifested and the age of Grace is being ushered in. This group would say that the Day of Pentecost was the event that marked the time when the New Covenant actually takes its place in effect. If the latter is true, your question would have a definite no as its correct answer. That I think, is quite likely. However, Jesus said several things to indicate that His and John's ministries were being performed in a day when events took on a new dispensational color. See Matthew 13:17; Luke 10:24; John 8:56.

Hebrews 9:15-17 which speaks of the New Testament could have the death of Jesus on the cross as the time it became effective. The thief died after Jesus did. The soldiers broke his leg to hurry his death and did not break Jesus' legs because He was already dead.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON

Editor

801 Pollock Street

NEW BERN, N. C.

### New Hope Auxiliary Meets

Sixteen members of the New Hope Woman's Auxiliary, Joelton, Tennessee, met together for their regular monthly meeting, October 24, 1953, at the church. A spiritual day was enjoyed.

Our theme for the day was, "The Spirit of Truth Shines On Consecration." Our program chairman, Viva Lee Raymer, had charge of the program.

Mrs. Ruby Caldwell, Mrs. Martha Craig, Mrs. Marie Felts, and Mrs. Iva Mai Hunter gave interesting talks on consecration. Mrs. Nannie Walker and Mrs. Iva Mai Hunter sang a duet, "Ready."

As we gathered in the altar for prayer everyone felt the need of a closer walk with God and a deeper consecration to his service. Mrs. Nannie Walker, our president, gave some very challenging remarks on our theme.

Mrs. Georgia Hill taught our study class using "Missions" as her subject.

An inspiring devotional on "True Missions" was given by Mrs. Betty Simpson in the afternoon.

We were very happy to have our new pastor, Rev. Robert Hill, with us and to know that he is going to work with us in our work. Everyone left feeling that

God had been in our midst and we were more determined to go forth and serve him in a greater way.

Mrs. Viva Lee Raymer,  
Program Chairman

### GEORGIA WOMEN SEND GIFT TO INDIA MISSION STATION

The Woman's Auxiliaries of Georgia felt that we do so little for our missionaries that we wanted to do something special for the Mission Station in India and Miss Laura Bell Barnard, our own "Georgia" girl. For the past few weeks checks have been coming in for the purpose of buying a refrigerator for the Mission Station. At the State Woman's Auxiliary Convention at Thomaston, Georgia, November 10, Mrs. Edith Shiver, the State President, reported that a gift of \$350.50 was sent to Miss Barnard for the purpose of buying a refrigerator. We know the Lord has blessed us and we are so happy to give this as a gift. We feel that the one who will use the refrigerator will realize we wanted them to have a few of the many conveniences we here in the United States are so fortunate in using everyday.

May we continue to pray for ourselves and the missionaries as we pray that the

(continued on page fourteen)

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:106)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

*"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).*

Since this is the season set aside by the leaders of our nation in which we are to express our thanks to God for His goodness and the many blessings of the past year, I, along with my thanks to God for all His mercies and blessings to me, want to take this opportunity to express my appreciation to all the good people who have written to me, by word of mouth, or in any other way, telling me that the column has been a blessing to them.

I wish that I could write every one a personal letter of thanks, but this seems impossible. If it is a blessing to you I will appreciate your letters and comments upon it. It is only in the hopes that I can lead others into a fuller knowledge and sweeter relationship with God that I take the time and put forth the effort to prepare it from week to week. It makes my heart rejoice to know that you, my readers, have been helped. It is then that I know that my efforts are not wasted. Again, thank you, one and all. O yes, if you have criticisms or suggestions that will make it better and more useful to you, I will appreciate them, too.

History tells us that the first thanksgiving was observed in 1621 by the Pilgrims at Plymouth immediately after their first harvest. This was a day set apart for thanksgiving and praise to God for the mercies of the year just past. While that was the first recorded thanksgiving and praise service in America, the Bible is filled with accounts of man's thankfulness for his blessings received from the hand of God. In the very beginning Cain and Abel worshipped God by bringing an offering of the things they had unto God. Those offerings were not accepted or rejected because of what they consisted, but because of the condition of the heart of the offerer. Cain's heart was not right in the sight of God. God still has no respect for the things we do for a show, or to advance our standing in the sight of men. When we come into our services with malice in our hearts toward

our fellowman, God will have no respect for us or the things we try to do. Patrick Henry once said, "Thanksgiving is good, thanksgiving is better." Then there is an old Jewish proverb which says, "An unthankful man not only seems to steal God's gifts, but he robs himself of their best sweetness."

I know of no sin more often committed than the sin of ingratitude. Christ marvelled when only one of the ten lepers who were cleansed returned to give thanks and praise God for the wonderful thing that had just happened to him, and said, "Were there not ten cleansed? but where are the nine?" How many of us are really grateful for

what the Lord has done for us? It seems to me as if the sin of ingratitude is one of the worst sins for which we as American people will have to answer. God pours out His blessings to us, we receive them, but do we show we are grateful by thanking Him and serving Him?

We cannot live in accordance to God's will without living thankful lives. Paul, in writing to the Thessalonians, said, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."



## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BOOK OF ROMANS

NOTE: For many years we have been gathering notes from many sources on the book of Romans. Through the *Pastor's Notebook* we pass them on to you with the hope that they may be as helpful to you as they have been to us. F.B.C.

Dr. W. B. Riley has divided the book into four divisions:

- I. Introductory Chapter 1:1-15.
- II. Doctrinal Chapters 1:16—8:39.
- III. Dispensational Chapters 9—11
- IV. Dutiful Chapters 12—16.

#### Chapter One

Four times the theme of the book is stated in the first sixteen verses of this first chapter:

- I. "The gospel of God"—which means it has God for its author (Vs. 1).
- II. "The gospel of his Son"—which means that Christ is the central theme of the gospel (Vs. 9).
- III. "I am ready to preach the gospel"—which means that the gospel is the only message to be preached (Vs. 15).
- IV. "The gospel of Christ"—which means it is the power of God unto salvation (Vs. 16).

#### Verse 1

This verse contains three great truths:

- I. Peculiar relationship—"servant."
- II. Particular Appointment—"called to be an apostle."
- III. Complete disentanglement—"separated."



## Communism



COMMUNISM is rearing its ugly head in Latin America! Recent newspaper reports have highlighted the estrangement between the United States and Guatemala as a result of Red pressure upon the latter's leftist government. And in these days, a veteran missionary with an intimate knowledge of the Bolivian Indian has been raising an urgent voice of warning in the homeland regarding the increasing menace of Communism in that republic. "Humanly speaking," he has said, "it seems inevitable that Bolivia's next gov-

ernment will be openly and totally Communist." And he adds that this may eventually mean the suspension of missionary activities there.

Somehow or other we have assumed in the past that Rome's sway in Latin America and her innate hostility to Communism were a safeguard against any enduring Red conquests in this part of the world. With this in mind we have discounted the seriousness of all previous indications of their penetration. Why we should have been led into such a false sense of security is difficult to understand—especially in view of the fact that it is in the very lands where Rome's authority has been most com-

plete in the Western World, that Communism has been strongest. . . .

### *The Remedy?*

We ask ourselves, Is there anything that Evangelicals can do?

As we consider the fanatic strength and zeal of this scourge that is sweeping the world, we are made to realize that only a comparable zeal and sacrifice can hope to stem the tide. . . .

We are absolutely convinced of the fact that only the Gospel of Jesus Christ can save Latin America. To that end we have engaged in our current evangelistic campaign movement to reach the masses; to that end the employment of such media as radio, the printing press, etc. But unless we are willing to come to a new sort of renunciation and sacrifice we are doomed to defeat.

No better way of stating it could be found than in this translation recently come to hand of an article in a Communist Chinese newspaper:

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who finally will beat you.

"We are only a handful and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We Communists do not play with words. We are realists and, seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also 'consecrate' all our free time, and a part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our Communist message and are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."—*Kenneth Strachan.*

Some people are all front door, but when you open the door, you're in the background.

The man who keeps on putting his head into the lion's mouth is certain to have his breathing interfered with eventually.

### *Verse 2*

Paul's authority is the Old Testament Scriptures. That is what he meant when he said, "According to the Scriptures," as in I Corinthians 15:3-4.

### *Verse 3*

Four terms are used "concerning" the Saviour:

- I. "His Son"—the only begotten of the Father.
- II. "Jesus"—because he shall save his people from their sins.
- III. "Christ"—the anointed one in the three-fold capacity of prophet, priest, and king.
- IV. "Lord"—the highest title, for when all things are finished and he reigns then his title will be "King of Kings, and Lord of Lords."

### *Verse 4*

The formula "of God" in this Epistle is very important:

- I. The gospel of God, Vs. 1.
- II. The Son of God, Vs. 4.
- III. The will of God, Vs. 10.
- IV. The power of God, Vs. 16.
- V. The righteousness of God, Vs. 17.
- VI. The wrath of God, Vs. 18.

### *Verse 5*

Perhaps it is this verse that gives Miss Barnard the title for her missionary book, "His Name Among All Nations."

### *Verse 7*

Note how Paul addresses the Christians in Rome:

- I. "Beloved of God"—this speaks of antecedent emotion—predestination.
- II. "Called"—the emotion formulating itself into gracious action—redemption.
- III. "Saints"—the results of the emotion and action—salvation.

In every one of the epistles we find these words: "Grace and peace." You never find it peace and grace; the grace of God must work in the lives of men before there is any peace.

(continued next week)

# Notes and Quotes



BY J. C. GRIFFIN

## *The Trinity of The Father, The Son, And The Holy Ghost*

**N**OW that "Three" can form one Godhead body has been a mystery through all ages. Many have stumbled over the doctrine as set forth in the Bible. Many have said, "I cannot accept a thing that I cannot understand." But these very people accept many things that they cannot understand. For instance, the air waves that take all kind of sounds through the air from one end of the earth to another. I cannot understand how that I can turn a knob just a little and get an entirely different program, but nevertheless that is true, and the fellow who will not believe in the Trinity because he cannot understand the fact, ought to be consistent and not accept the fact of electric waves which fills the heaven and the earth with sound. The Bible speaks of "this sound going to the ends of the earth."

Long before the radio came into my home, I wondered how that a voice could go into all the earth. I believed because the Bible says so. But the radio demonstrated the fact that sound or electric waves go, and we can pick them up and listen to the voice of a man in other continents. I hear men speaking in my home while they sit or stand in France, China, and other countries. I am frank to say that I cannot understand it, but I accept it as a fact, because it is proven day by day. So no man can understand God, but the things which we see and hear give to us the evidence that there is an "all wise creator." The precision in which this earth moves, together with the minuteness in every working part of heaven and earth, makes us know that there is a creator. We see an automobile; we know that there are mechanics somewhere. We see a great construction—sky-scrapers, and we know that there is a master builder that has been on the scene. We see this great universe, and all reasonable and sensible men say, "There is a creator." Things just cannot happen as we see them. Every theory of creation falls except the fact as recorded in the Bible when God said,

"And God said, Let there be light; and there was light" (Genesis 1:3). "And God said, Let there be," in every thing created until he reached the creation of man, then he said, "And God said, Let us make man in our image, after our likeness: . . ." (Genesis 1:26). So at this time God brought to light the fact of the plurality of the Godhead bodily, when he said, ". . . Let us make man. . . ." The very language is sufficient to state the fact of there being more than "Jesus only."

## *The Trinity Manifested At The Baptism of Jesus*

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son" (Matthew 3:16, 17).

Jesus standing in the water, ". . . a dove lighting upon him; and lo a voice from heaven, saying, This is my beloved Son" certainly demonstrates three things; the Father, the Son, and the Holy Spirit, these make three—the TRINITY. There is no conflict in these for John writes: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7). Who is the Word? He is the Son. For John writes, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). Notice, "the word was with God." For a person to be with another there must be two. So here we have the Father and the Son. We go back to Genesis 1:2 and read, "And the earth was without form, and void; and was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Then the Lord said, "Let there be light: and there was light." Well, I cannot understand the Trinity, even if the Bible does so declare. We are not asked to understand it, but we are demanded to believe it.

The same attributes that are given to God the Father are given to the Son, and the same that are given to the Son are given to the Holy Ghost; all are equal in power, knowledge, and in space, and all are omnipotent, power, omniscient, and knowledge. No man can claim one without the other. To deny either is to deny the Word of God. To have fellowship with one means fellowship with all. "Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also" (1 John 2:23). Every man that denieth the Son of God

is lost. To deny Christ is to spurn the love of God, that love that sent Jesus to the cross that men might live by faith in the Son of God. So the Father and the Son are one when it comes to salvation. Christ is God's love gift to the world. To reject Christ is to reject God. ". . . No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3). The King James version says, "But by the Holy Ghost." What are we going to do about dividing the Father, the Son, and the Holy Ghost? You cannot separate them, they are three persons which form the Godhead bodily. "For in him (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2:9, 10). The Bible is plain on the Trinity—the Father, the Son, and the Holy Ghost.

In Matthew Jesus commanded that the disciples ". . . Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). The fact of the "go ye command," declares that there are three persons named. Not Jesus only, but the Father, the Son, and the Holy Ghost. You say, "I cannot accept it," well Pastor Russell refused to accept it, so his offspring refuses the Holy Trinity. But orthodox Christians accept it by faith. How about the "oneness" of the husband and wife, being "no more twain, but one?" "For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh" (Mark 10:7, 8). Here the Lord Jesus says that those whom God hath joined together are no longer twain, but one flesh. Yet they are two separate persons, male and female, husband and wife, but "one flesh."

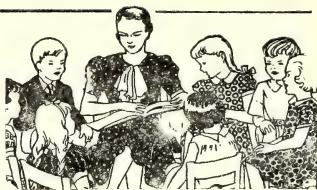
Paul says in speaking of the "oneness" of the church. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father, and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Ephesians 5:30-32). The church on earth is the body of Christ, but Christ is seated at the right hand of the Father in heaven. A "oneness" is formed by faith in Jesus Christ, that makes us "bone of his bone and flesh of his flesh." However, "this is a mystery," says Paul. God is a mystery, the Son of God is a mystery, the Holy Ghost is a mystery, the creation is a mystery, and the Trinity is a mystery.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "Little Mary and The Apple"

**L**ITTLE Mary's father was dead. He had been a good man and an earnest Christian, but Mary was like many little girls. She did not think much about the future or giving her heart to Jesus. Her mother often said to her, "I want you to be a Christian"; and she would say, "I am as good as I can be, why do you want me to be any better; don't I try to mind you?" "Yes, but you must have a new heart."

"Mother, I don't see how I can be any better than I am."

"But you must be, or you will never see your dear father in Heaven."

"Why, Mother—I say my prayers every day, night and morning, and I go to church."

"I see, my child, you are trying to make a ladder of your prayers, but you can never climb up that ladder to Heaven."

Again and again she talked to her daughter about coming to Jesus.

"Why, Mother," said Mary, "I know some girls in the school who are very wicked. I pray and read the Bible. How can I be any better than I am?"

"Yes, my child, but God looks at the heart. You are a sinner in the sight of God."

"Mother, I don't like you always talking to me about being better," and little Mary got into quite a temper and said very naughty things to her mother.

"I will not talk to you any more about your soul, as you do not wish it," said her mother, "but I will pray for you."

A few days after this conversation, little Mary's mother said, "My dear, will you do something for me?"

"Well, tell me what it is, Mother."

"I want you to promise me you will do it."

"Yes, I will."

"Well, I want you to take a pencil and this little book, and every time you do anything wrong write it down."

"Ha, ha!" laughed Mary; "Mother, that is the easiest thing in the world. I can keep from doing anything wrong,

I mean to be good and keep on pleasing you, and to keep this book will be the easiest thing in the world."

"Very well; take the book and when you do anything wrong you must write it down."

Three months passed away and one morning Mary's mother said, "What would you like for dinner today, dear?"

"An apple pudding, Mother."

"Very well, the servant shall fetch some apples from the shop." The servant brought them. They were all very beautiful, but small; there was only one large apple in the basket. Little Mary said, "I want that apple, Mother."

"You cannot have it, dear, there will not be enough for the pudding."

"Oh, but we can have a small pudding. I want that beautiful apple now; I must have it, Mother."

Little Mary's face grew very red and she showed quite a temper.

Her mother said, "No, my child, you cannot have it."

She then pared all the apples and sliced them and at last took up the beautiful, large apple in her hand and very carefully pared it, and then drew the knife right down through it, and lo, only a little around the outer edge was perfect.

Mary at once began to cry.

"Oh, my child, don't cry; I can get another apple; there are plenty more in the market."

"That is not what I am crying for, Mother. I am crying to think that I am just like that apple. You know three months ago you gave me that book and pencil, and told me to write down what I had done wrong. My book and my heart are full of sin. I am just like that apple. What shall I do to be saved?"

"Well, my child, my prayers are answered. I have been praying to God to show you that you are a sinner, and now I thank Him that He has done it. You must look away to Christ, to see how He died on the Cross for sinners, to forgive you all your sins that you have written down in the book, and to make you a Christian. He did it for me, and He will do it for you if you ask Him. He will give you a new heart so that you can live without those wrong thoughts, and without doing those things."

Little Mary, with face covered with

tears, kneeled down and prayed to God for Christ's sake to forgive her, and make good His promise, "A new heart will I give you; I will take away the stony heart out of your flesh and give you a heart of flesh." And from that hour Mary was a changed child.

Have you, dear reader, confessed your sins to Jesus and received His forgiveness for them? If not, why not come to Him now?—Sel.

### Which Will You Choose?

Life is just a narrow path,  
Which all must travel through;  
Its trials, its joys, and endless strife  
All come each day anew.

While on this path each one must choose

Between paradise or hell;  
Many have chosen the glory road,  
While others have slipped and fell.

Riches on earth are very tempting,  
But listen here my friend;  
The riches of heaven are greater far,  
And they will never end.

Which path will you choose, my friend,  
Will it be the path of right;  
Or will it be the tempting road  
That leads to the devil's night?

Will it be the gay and sinful life  
That leads to destruction of the soul;  
Or will you choose the road of Christ,  
And be one of His fold?

Will you trod an alcoholic road  
That brings a bad mind and poor health;  
Or will you bring a lost one to God  
To taste His goodness and wealth?

After your death, can your loved ones say

You were a godly man,  
Or will they know with an aching heart  
That you held to the devil's hand?

I beg you friend, to think very hard  
Before your soul goes to hell;  
Please, will you be the one who rose,  
And not the one who fell.

(The above was written by my granddaughter, Jane Pugh, Raleigh, North Carolina, before she was fourteen years old.—Mrs. Paul Smith, New Bern, N. C.)

He who swims securely down the stream of self-confidence is in danger of being drowned in the whirlpool of self-presumption.

# :- Department of Foreign Missions :-

REV. RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

## Prayer and Praise Letter

November 3, 1953

Dear Friends,

First we want to praise the Lord for the splendid financial report we are able to give for the month of October. Please study it carefully, and especially note how your state is coming along toward her quota.

We have eight months left in this Association year which means our receipts must average almost \$7,000.00 per month. To be sure this is very little when we consider the many churches and people whom we believe are interested in our Foreign Mission Program.

*Thanksgiving—*

The brave pioneers who settled this country were in every sense missionaries. The Gospel was first preached by the Apostle Paul to Europe and then was carried in later years to America. In reality we in this country are the recipients of many national blessings because of a Foreign Missionary Program.

I am quite sure the first Thanksgiving in America was in reality a missionary service. Let us truly give thanks this year in the proper way, for our country and for the things that have made us great and be willing to share it with others.

*Fifth Sunday—*

November 29 is the time to collect those "Penny a Meal" offerings and add to your Thanksgiving offering for Foreign Missions. Plenty of "Penny a Meal" stickers on request.

*Cronk Writes—*

Re—Hannas and North India

"The Hannas have passed their oral language exam and are taking the written exams this week. Although they will not get the results for the written exams for some months. I have no doubt but that they will pass them all right. We expect them to get to Kishanganj about October the seventh. Arrangements have been made for them to have a private teacher and live here on the station while they do the first six months of their second year language. They will return to the language school for the last five months before their examinations. They will take over the light duties of the station here and look after the high school boys

which we have in boarding here. It will relieve us to give our full-time to the village work. We are just in the process of moving to Sonapuhut but our address will remain the same as the mail service at Sonapuhut is not very efficient.

"Pray for our two weeks Bible Institute to be held for our workers and these boys the first two weeks of November. Immediately after that we will have a two weeks camp among the Santals followed by two weeks camp among the Bihari Christians which will take up the time until Christmas.

"North India for the most part is a hard, unfruitful area and the work is slow. The missionary is faced with the problem of soon having to leave and he wonders where to turn. But God is working in a wonderful way in South India where there have been Christians for well over a thousand years and perhaps for close to 1900 years. God is calling out youths here and there in South India to be missionaries to North India. This must be God's answer. As you will remember John Raju, from Miss Barnard's work, came here and got a burden for North India. He is now studying in a Bible Institute in South India, but I hear through Miss Barnard that he still prays for and remembers our work here and has interested his friends in it, two of whom have felt called of God to come to North India since their high school days and are now praying about work in North India. Pray for them and what our relationship as a mission should be to them, what part we should take in this matter."

*Stevens Coming Home—*

says African Mission—

"Yes, the Stevens are coming home on furlough. They have done a wonderful work on the Field and have been much used of the Lord. We consider them two of our finest Missionaries. If the present booking goes through, they will be due to arrive in New York on December 13th."

*Missionary Conference in North Carolina—*

A Missionary Conference has been planned for November 22nd through November 25th in the Edgemont Free Will Baptist Church, 1212 East Main Street, Durham, North Carolina. Rev. Joseph G. Ange is pastor and even though the

Edgemont Church is sponsoring this meeting including all the expenses, we certainly want you to attend and get the benefits from the same. All churches close by are invited to participate in this conference. This could well be a state-wide conference.

The speakers during the Conference will be Dr. Clyde Taylor of the National Association of Evangelicals, Rev. Thomas H. Willey, missionary to Cuba, and Rev. Raymond Riggs, Promotional Secretary and Treasurer for the Free Will Baptist Foreign Mission Board.

*Prayer Fellowship—*

Join us in prayer each morning at 9:00 o'clock as we pray for World-wide Christianity and the Free Will Baptist cause.

Sincerely yours,  
Rev. Raymond Riggs,  
Promotional Sec'y.-Treas.

## Financial Statement

### BOARD OF FOREIGN MISSIONS

October, 1953

Cash in Bank October 1, 1953 ..... \$ 8,769.84

#### Receipts

W. N. A. C. ....	\$ 120.08
Missionary Prayer Band ..	107.68
Missionary Conf. Offering ..	272.44
Sale Barnard's Book .....	16.00
Sale "A Modern Jonah" .....	197.00
"Lights for Cuba" .....	184.15
Alabama .....	162.74
Arkansas .....	776.54
California .....	199.24
Florida .....	34.00
Georgia .....	168.32
Illinois .....	345.09
Kentucky .....	101.50
Michigan .....	1,835.84
Mississippi .....	155.59
Missouri .....	122.73
New Mexico .....	28.09
North Carolina .....	1,579.63
Ohio .....	427.00
Oklahoma .....	150.67
Oregon .....	20.00
South Carolina .....	263.19
Tennessee .....	351.83
Texas .....	174.11
Virginia .....	103.94
West Virginia .....	162.19
Miscellaneous .....	15.00

Total ..... \$ 8,074.09  
Grand Total ..... \$16,843.93

#### Disbursements

Tracts .....	\$ 15.50
Office Furniture .....	25.00
Moving of Furniture .....	718.23
Decorating & Remodeling ..	160.22
Printing .....	463.03
Office Supplies .....	15.64
Salaries .....	530.00
Mrs. Josephine Stevens (Africa) .....	10.00
India .....	1,600.00
Cuba .....	2,531.00
Postage .....	81.00

(continued on page sixteen)



## Thanksgiving in India

(continued from page three)

He knoweth that his time is short and so works diligently. Some are content to be "saved so as by fire" and have no desire for the deeper life in Christ. Some fall into sin and bring reproach on the name. And some (thank God, the small minority) even go back into the beggarly elements of the world. These experiences are bitter, but they bring out into clearer light those who do find their complete satisfaction in Him and who live only to please Him. As you give thanks with us, please pray with us for backslidden and lukewarm members, as well as for those (a large number) who have been for some time on the brink of decision but still unprepared to take an open stand for Him and bear the stigma of separation to Him.

On a tea estate eight miles away live six members representing four different families, who are a timely object for prayer. Baptized by Bro. Paul Woolsey early in 1952, these babes in Christ have had every disadvantage to their growth and advancement. Working hours, often Sunday labor, and almost continual rains from July to now, together with other hindrances, make it impossible for them to come in regularly to services. Lack of workers and an already crowded Sunday schedule here make it impossible for us to go to them for a Sunday meeting. They are ignorant and backward, surrounded by idol worship and every form of heathenism. The village is situated on a mountain slope that catches all the biting cold winds sweeping over our tallest (8,000 ft.) peak. It is also so situated that the rainfall accumulates there and keeps the place wet and muddy and favorable to disease. With ignorance of common laws of health and sanitation, and lack of warm clothing, disease and ill health are prevalent.

Two weeks ago upon arrival for a meeting we found almost the entire village sick. Turning the Chevrolet into an ambulance we brought the four most serious cases in and left them in a government hospital. There is no place fit to hold a meeting. Rains of late would hinder open air meetings in any case, but even in the dry season the people shiver while we preach and teach. Greatly burdened for these dear souls who at baptism had truly separated themselves from idol worship but had not really had opportunity for systematic instruction, we waited earnestly in prayer for a plan to reach them and

meet their need. Finally we were able to arrange a weekly meeting on Thursday evening late, after working hours, in the house of Bro. Peter Rangusamy. Even then we met with obstacle upon obstacle. Four small children in the home are always hungry at evening time, for the mother has been in the tea fields all day and no full meal has been provided during the day. The room, six by twelve feet, serves as family bedroom, kitchen, living room, woodshed, meeting-house, and all. The fire must be lit for the evening meal, and as there is no outlet, the smoke fills the room. I set up my flannelboard while the pastor gets the hymns ready or makes friendly inquiries of the health and welfare of the group. The mother moves about amongst her pots and pans, and by the time we are into the Bible lesson the children are crying and the mother is scolding, the smoke belches out of the mud oven in great billows until the dim lantern light is eclipsed and the figures on the flannelboard are mysterious. Fumes of "red-hot" chillies going into the curry mingle with the smoke, and our eyes burning and stinging are blinded with involuntary tears, throats choke, and speaking is possible only by special grace. The only opening, at the end of the room where we entered, is usually blocked by spectators curious to hear the singing or to observe our queer doings.

Added to these distractions the enemy has frequently managed to occupy the man with some urgent task or errand just at meeting time, so that they come very late or not at all. So it has been a miracle task to conduct these meetings to any degree of profit. We were heavily burdened for we seemed to be getting nowhere. We prayed with deep concern, about the smoke, the chillies, the babies, the irregularity in attendance.

Then last week the real miracle! Every Christian in the village was gathered, waiting for us to arrive. Peter's wife, Lydia, had made other arrangements about the supper and did not even light the fire until we left, but sat down with the baby on her lap and the children around her, to listen carefully to the lesson. It was a great answer to prayer. No chilly fumes, no smoke, no disturbance of any kind. Are we to take it that God is brooding over the chaos of these lives and once more commanding light to shine out of darkness, and order out of confusion? If so—and I believe so—I am sure you will want to join us in praying for the "perfecting of the saints" in that difficult place.

I have tried to picture the situation so that you may picture us each Thursday

evening and hold us up in prayer. Satan does not approve of last week's blessing and we may be sure will not approve of its continuing. "He only doeth wondrous things." This is the season of tedious sowing and watering. Water with your fervent prayers as we sow. God has promised that seed time and harvest shall not fail!

## WOMAN'S AUXILIARY

(continued from page eight)

Lord will send more into the fields which are so ready to harvest.

I want to say THANKS to everyone who made this cash gift possible, which are the following Auxiliaries and Individuals: First Church of Columbus, Glennville F. W. B. Church, Hamock Springs of Donalsonville, Memorial of Surrency, Ebenezer of Glennville, Oak Grove of Colquitt, First F. W. B. of Voldosta, Saint Mark of Phenix City, Ala., Belvue of Colquitt, Philadelphia of Folkston, First F. W. B. of Jakin, White Pond of Damascus, Patmos of Leary, Satilla of Hazelhurst, Zion of Hilton, Travelers Rest of Newton, First F. W. B. of Thomaston, Corinth of Tifton, Pine Level of Alma, Enterprize of Blakely, Macedonia Church of Colquitt, First F. W. B. of Blakely, First F. W. B. of Bainbridge, Greenwood of Camilla, First F. W. B. of Colquitt, Harmony of Lake Butler, Fla., Mount Zion of Arlington, Midway of Moultrie, Ozias of Tifton, Cedar Springs of Cedar Springs. Mrs. Alma McDonald of Colquitt, and Ruth Kinnon Union meeting of the Little River Association.

Mrs. Edith D. Shiver

## There Was A Man

There was a man in our town,  
And he had wonderous health;  
But recklessly he squandered it  
Accumulating wealth.

And when he saw his health was gone,  
With all his might and main;  
He squandered all the wealth he'd won  
To get his health again.

And when with neither health nor  
wealth,  
He in his coffin lay;  
The preacher couldn't say a thing  
Except, "Let us pray."

—Selected by Mrs. R. C. Bell

There is nothing more pitiful than a life spent in thinking of nothing but self.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Government Under God

(Lesson for December 6)

Lesson: Romans 13:1-10; Acts 5:5-29.

Golden Text: Isaiah 42:4.

### I. THE HEART OF THE LESSON

Effective government is indispensable to an orderly society. The Bible recognizes this truth and teaches that government is ordained of God. Therefore, it is important for us to consider Bible teachings setting forth the divine functions of state. There are many ways that we help support our government. We pay taxes, we vote, we participate in civic activities, we try to keep ourselves informed—all these are ways of supporting the government. Christians owe it to their country to be good citizens. Unfortunately, there are public officials who are not personally honorable, but the office they fill should be respected. There is no excuse for lawlessness and a disregard for law and order.—The Bible Student (F.W.B.).

Do we as Christians obey the inspired teachings of Paul as recorded in Timothy 2:1-3?

### HELPFUL HINTS

1. Government is ordained of God, but not all government is approved of God (Romans 13:1, 2).
2. It is safe to obey God-fearing rulers, for they are God's ministers or good to the people (Vv. 3, 4).
3. Christians should obey the law, not only for fear of punishment, but for the sake of a good conscience towards God (Vs. 6).
4. The prompt payment of all honest debts is a civil obligation involving all men (Vs. 7).
5. In the matter of love for one another all Christians are insolvent debtors (Vs. 8).
6. He who loves his neighbor as himself can forget the last five of the Ten Commandments (Vv. 9, 10).
7. There is no law that can hold God's men when it is His will to intervene (Acts 5:25, 26).
8. When God gives orders, we all should obey despite the opposition that we may encounter (Vv. 27-29).  
—The Bible Teacher (F.W.B.)

### ADDITIONAL LESSON HELPS

1. Things to note in the study of this lesson:
1. Civil liberty essential for good government.
2. Man's responsibility to God.
3. Man's duty to law and order.
4. Our relation to state government.
5. A person's duty to his neighbor.
6. The individual's duty to God and his fellow men.

—The Advanced Quarterly.

2. The believer is to avoid criticism of the civil government (Titus 3:2; II Peter 2:10; Jude 1:8). There may be plenty of evil and maladministration to provoke just criticism and condemnation, but it is ill becoming the Christian to engage in either. It will be more honoring to the Lord and a greater adornment of the Christian faith and life, if he quietly and humbly lives the true Christian life, and leaves the criticism and condemnation of the government to the men of the world. His greatest strength and honor lie in well-doing.

3. The believer is to pray for all who are in authority in the government (I Tim. 2:1-3). From this very practical exhortation it is quite evident that the Christian's greatest influence upon government lies in prayer. The Christian wields a greater influence for real good, in relation to government, by prayer, than by any other method he can employ. Who can tell what great good would come from more sincere and earnest prayer for those in authority on the part of God's people? The Lord is able to incline the minds of those in authority toward that which promotes prosperity, happiness, and peace.—The Bible Expositor.

4. It is with the great statement of the Apostle Peter (in verse 29) that we are here concerned. We have been studying government, and obedience to government; yet, Peter here refuses to obey those in authority. "In any given case of supposed conflict between these two authorities 'God' and 'men' how are we to determine that God really says and orders what men object to, deny, any forbid? For the apostles Peter answers this question in a full and

direct way. The Sanhedrin would readily admit the general principle, but they would deny that in filling Jerusalem with the name of Jesus the apostles were obeying God and thus rightly placing His authority above that of the Sanhedrin. This, then, is the real point. Men with erring consciences convince themselves in some way of their own that they are obeying God, whereas, like the Sanhedrin here, they are not, but are perhaps doing the very opposite. Not so Peter's defense. We may test it today—the apostles were indeed obeying God when they disobeyed the men of the Sanhedrin."—R. C. H. Lenski. I have always felt that there is a significant parallel to this boldness in the life of Daniel in standing against a powerful government in the name of the Lord; even though there had been a decree that no one should ask anything for thirty days except of Darius, went up to his room to pray three times a day (Daniel 6). Daniel was loyal to the governments of Babylon and of Persia, so much so that he was entrusted with the highest office in the kingdom, next to the king, and yet he had one loyalty higher than that—loyalty to God. Should there ever come a time in our country that our government should forbid the preaching of the Gospel, refuse permission to open churches, issue decrees that would put the authority of a man above the Word of God and above Christ—as many governments in Europe are doing today—a true Christian must disobey such edicts.—Peloubet's Notes.

### II. THE LESSON ILLUSTRATED

#### THE EVERYDAY TEST

There is a story told of a very mean man in a certain village who was a seller of logs. He took advantage of his customers by cutting them short of the required four feet. It was reported one day that this woodchopper had been converted, but no one believed the report to be true because of the years of meanness which had characterized him. A group in a grocery store was discussing this conversion when one of the number quietly slipped out. Returning soon after, he cried out, "It is so! He has been!" "How do you know?" they asked. To which he replied, "I have been over and measured the wood he cut yesterday. It is a good four feet long!" If we wish to show the reality of our salvation, let us be in subjection to authority and render to all their dues.—Selected.



## FOREIGN MISSIONS

(continued from page thirteen)

Board Members (Exp. to Board Meeting) .....	190.00
Itinerate Expense .....	105.00
Rev. Sam Ziady (Exp. to Board Meeting) .....	35.00
Kathleen Manley (Exp. to Miss. Conf.) .....	35.00
Cuban Chapel .....	150.00
Gospel Films .....	150.00

6,814.62

Balance November 1, 1953 .....\$10,029.31

### Balance in Various Accounts

General Fund .....	\$ 6,866.45
Calvary Fund .....	2,864.21
Phenicia Fund .....	129.64
Willey Fund .....	25.00
Stevens Fund .....	111.11
Barnard Fund .....	12.00
Wilson Fund .....	75.00
Wisehart Fund .....	317.11
Dresser Fund .....	20.00
"His Name Among All Nations" .....	25.00
"Lights for Cuba" .....	403.15

\$10,848.67

### Deficit Accounts

Cronk .....	\$ 31.00
Hanna .....	149.43
A Modern Jonah .....	638.93

819.36

Total Accounts Bal. Nov. 1 .....\$10,029.31

### STATES QUOTAS

State	Quota	Paid	Bal.
Ala.	\$ 1,500.00	\$ 306.05	\$ 1,193.95
Ark.	1,100.00	963.68	136.32
Calif.	800.00	452.68	347.32
Fla.	1,000.00	170.01	829.99
Ga.	2,500.00	807.70	1,692.30
Ill.	3,300.00	762.61	2,537.39
Ky.	1,600.00	377.37	1,222.63
Mich.	8,000.00	3,007.17	4,992.83
Miss.	1,000.00	348.79	651.21
Mo.	9,000.00	1,787.13	7,212.87
N. Mex.	150.00	53.09	96.91
N. C.	14,000.00	5,121.06	8,878.94
Ohio	2,000.00	457.50	1,542.50
Okla.	5,500.00	653.94	4,846.06
S. C.	3,600.00	1,231.21	2,368.79
Tenn.	6,500.00	1,687.98	4,812.02
Tex.	3,500.00	600.58	2,899.42
Va.	1,800.00	263.79	1,536.21
W. Va.	2,000.00	584.16	1,415.84
Misc.	6,150.00	980.72	5,169.28

\$75,000.00 \$20,617.22 \$54,382.78

## Random Excerpts from A Modern Jonah

"We were just from a place where hatred, mistrust, and race and religious prejudices have caused a cold number of deaths. . . . The number of proper Library Com. int. erated by Duke University barriers against a showship that will endure for years. . . ."

"On more than ninety per cent of the farms the buffalo or bullock fur-

nishes the power, as he did three and four thousand years ago, when power is not entirely that of men and women."

\* \*

"—at that time I was in my thirty-eighth year and had been a minister for more than seventeen years. My speech defect which is so well known to all our people, had proven a tremendous handicap even among my own people. I often overheard such phrases as: 'The Preacher who can't talk'; 'Isn't it a pity he can't talk plainer?'; I hope you understood Bro. Woolsey'."

\* \*

"... Two older men seemed rather upset about riding in the same compartment with women."

\* \*

"Once again, there was a 'Jonah' aboard. We were about four hours out of Oklahoma City—in the flat country—when we had our first flat. Our wrenches and tools refused to work so . . ."

\* \*

"Due to youthful marriages, exposure, lack of sanitation, ignorance of medical knowledge and the most primary rules of health, the scarcity of hospitals and competent physicians and the superstitions of the people, thousands each year are born in India with deformed bodies and incurable diseases, both physical and mental."

\* \*

"It is generally agreed that one's length of abode in India can be judged by the amount he is willing to pay for service and commodities and the size of his tips."

\* \*

"One's education concerning vendors, hawkers, peddlers and tradesmen, is never completed. When he thinks that he has learned some of the tricks of the trade, he is proven a novice indeed . . ."

It is with firm faith and high hopes that we look forward to a new and greater day for the Christian Church in India. This book will do much toward creating new understanding of the problems and difficulties involved. Read it!

A Modern Jonah is one of the most exciting and informative books offering a clear portrayal of Mystic India—land of contrast—in a reverent manner, ever written.

It covers every phase of actual life and customs of a country teeming with poverty; yet withal a fervent desire to learn more about God.

Every Christian who has the wel-

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Mrs. Glennie H. Brewer

On August 29, 1953, death called to her reward our friend and sister, Mrs. Glennie Harrington Brewer, age fifty-two years. She had been in ill health for a number of years, but bore her afflictions with great trust in the Lord.

She was a member of Piney Grove Church, Pitt County, North Carolina, and attended whenever it was possible for her to do so.

Be it resolved: First, that we, the members of Piney Grove Church, extend to her family our heartfelt sympathy. She will be greatly missed in her community and surroundings. Second, that a copy of these resolutions be sent to the family, a copy to the Free Will Baptist Press for publication, and a copy to be recorded in the church minutes.

### Committee:

Mrs. Floyd Mills, Chairman  
Mrs. Mildred Humbles  
Mrs. R. R. Tyson

## Attention Clerks and Ministers of North Carolina

We have just completed the mailing of the minutes of the 1953 session of the North Carolina State Convention. The number of copies you received was based on the amount of the contribution your church sent the Convention; however, we have made an effort to send at least two copies to each church in the state whether they contributed to the Convention or not. If you have not received your minutes, please write me at once and specify how many copies you need. If you need more copies than you have received, you may write and we may be able to supply them. We have a few copies left.

William Burkette Raper,  
N. C. Promotional Director  
Snow Hill, North Carolina

fare of this polyglot populace at heart will read it, not once, but twice!

192 pages for only \$1.00. Order from Free Will Baptist Foreign Mission Board, Nashville, Tennessee.

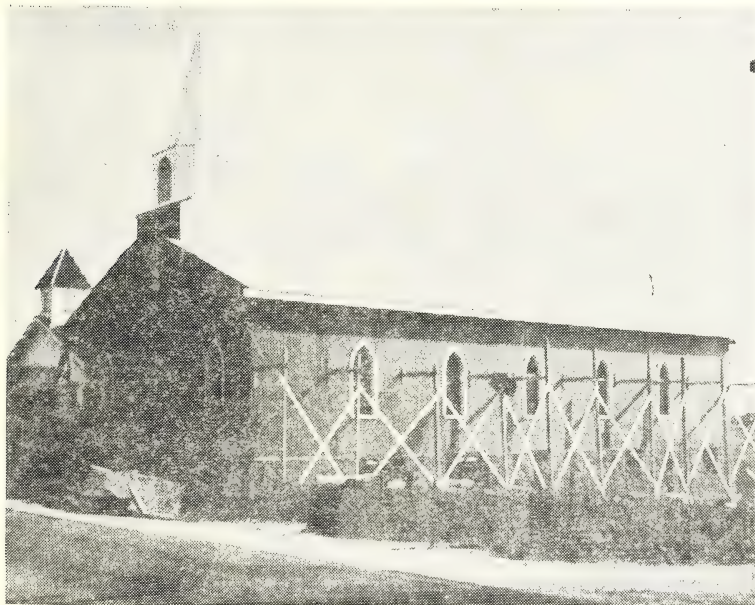
# *the Free Will Baptist*

Duke University Library  
Durham, N. C.

---

AYDEN, NORTH CAROLINA, DECEMBER 2, 1953

## ELWOOD LANE FREE WILL BAPTIST CHURCH



Elwood Lane Original Free Will Baptist Church, Kannapolis, North Carolina, was organized August 4, 1953, with eight charter members. Today the church is proud to announce a membership of 193 and an average Sunday school attendance of 134.

The above picture shows the new church under construction on Central Drive along side of the old church. This new building is 36 by 76 feet with a full basement for the Sunday school. Ground-breaking services for the new church were held August 9, and construction is scheduled to be completed February 1, 1954, at an estimated cost of \$30,000.00.

In addition to the Sunday school, the church has an active League, Woman's Auxiliary, Girl's Auxiliary, as well as sponsoring Troop 46 of the Boy Scouts.

The first pastor was Rev. R. P. Sawyer. He resigned the church and the congregation elected Paul Jenkins, then a deacon in the church and a licensed minister, as their pastor. The Rev. J. J. Brooks, pastor of Mt. Zion Church, Kannapolis, took Elwood Lane Church under his watch care until Mr. Jenkins could be ordained. Mr. Jenkins took over full work of the church in August, 1937, and has been pastor since that time.

Charter members of the church were: Rev. and Mrs. Sawyer, Mr. and Mrs. W. H. Safrit, Rev. and Mrs. Paul Jenkins, M. L. Knowles, and W. C. Gentle.



## WRITING FOR CHRIST

If we were to ask the average Christian how one might give his life to the Lord in full-time Christian service, the chances are that he would mention, without hesitating, the ministry, the mission field, or evangelism. Pressed further he might add teaching, with the provision that it be in a Christian school.

Free Will Baptists believe in a God-called ministry. We believe that before one gives himself to any type of full-time Christian service, he should have a definite call from God. This is good. But we must not narrow our concept of the Christian ministry to the pastorate, the mission field, and evangelism. Many other full-time workers are necessary to the carrying of the gospel message. We believe that God calls men to every task that is necessary to the carrying of the gospel to the whole world.

What constitutes a call to full-time Christian service? God does not deal with all people alike; therefore, it is possible that no two people were called in exactly the same way. However, we feel sure that part of every call is a vision of the needs.

The reason our young people are not being called to other phases of Christian service lies in the fact that the need has not been presented to them. We believe that when the needs are properly presented, the hearts of our youth will respond.

One type of full-time Christian service that is needed in our church today is writers. Writing for publication is a specialized type of ministry and requires special training. It is a type of ministry that does not put one in the "limelight." We cannot see the souls won, the lives rededicated, the consecration; but we do have the assurance that writing is God's work.

God thinks so much of the written Word that He, through the Holy Spirit, inspired men to write a book—the Bible. This Book is the basis of our Christian message. Every phase of our message, every part of our denominational work, is dependent upon the written word.

God has a task for each of us. Yours may be the inconspicuous task of sitting behind a desk and writing for Jesus that others may have the message. The Lord needs his warriors in the pulpit, fearless men of God who dare to preach the truth, but he needs armor bearers as well. He needs writers, printers, distributors of the gospel. He needs men and women to minister as radio technicians, typists, and in hundreds of other fields. Wherever there is an opportunity to witness for the Lord, there God needs his workmen.

VOLUME 68

NUMBER 47

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johanson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.



### DRINKING WATER FOR EMERGENCY

## The Mail Box

### CARD OF THANKS

"The family of J. E. Ingalls wish to express their sincere appreciation for the many deeds of kindness shown during the illness and death of their husband and father. Special thanks are extended to Dr. Swindell and the nursing staff of Fowle Memorial Hospital. We will always remember these kindnesses with deepest gratitude."—Mrs. J. E. Ingalls and Family, Greenville, N. C.

【●】

### PAPER IMPROVING WITH EACH ISSUE

"Your paper seems to get better with the coming of every issue. One thing I want to mention that appealed to me was the editorial in the issue of October 21, entitled, 'We Wonder.' Surely, no preacher could render a greater service to God and humanity than to dedicate his life to serve in the weak churches in out-of-way places. The pay may be small on earth, but the reward will be equal to any.

"Just keep good reading coming."—J. B. Lovering, Colquitt, Ga.


【●】

### GOD'S WILL

Have we learned the deep secret of abiding, satisfying peace? It is found in the unreserved acceptance of God's will. Why should we be afraid to accept His will for our lives? His will is always right, and always best, and always safe. To go against His will is to invite certain disaster for ourselves.—G.D.L.

# The Master Calls for TEACHERS

## The Teacher's Responsibility

 HE Master calls for teachers, but teaching involves a responsibility. We need not be frightened by the responsibility. We need to understand and appreciate it. If then we do our best, the Lord knows how to use our best to accomplish great things.

The responsibility, if appreciated, is a positive benefit to the teacher. It is only by assuming and bearing responsibility that we ourselves develop ability, judgment and worth-while results. We should be glad to accept responsibility, for it is the means by which we can share, with Christ, the task which God gave Him, and which He has borne the load of the cross for us.

## Paramount Need for Teachers

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:20). "And thou shalt teach ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do" (Exod. 18:20).

A school, whether it be a Sunday school or a public school, exists for one chief purpose—effective teaching and learning. Other things may gather around a circumference, but fruit-teaching is at the center. A Sunday school may have many attractive features, but if the quality of teaching is poor, it fails to fulfill its chief mission.

## The Master Calls for Teachers

The need for trained teachers and preachers in the Bible school and Sunday school is ever greater. Public schools, general education and educational requirements for public-school teachers make it more and more needful that the teacher in the Sunday school should know not only the subject matter in his text, the Bible, but should also know how to teach effectively. Not every teacher is equipped

By Fred Mashburn

to teach. The ability to teach effectively is not a God-given talent, bestowed indiscriminately upon a few fortunate people. It is the reward of those who are willing to seek diligently and pay the price. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

## Success Must Be Bought at High Cost

"A workman that needeth not to be ashamed." Put in simplest fashion, the price is: 1. A surrendered life; 2. Wholehearted devotion to the task; 3. Prayerful study of the Word; 4. A love for those to be taught; 5. Willingness to work; 6. A co-operative spirit; 7. Study of the best methods.

It is readily understood that several books could not cover the subject of "teaching"; however, considering a few outstanding principles will be of value. The following have proven helpful:

## The Teacher and the Lesson

It will surprise you how few Sunday school teachers really study. Oh, they may read the lesson over a time or two. This is why they have no idea how to teach. To make it harder, too few pupils study the lesson. The first objective, then, would seem to make the lesson interesting—as interesting as a rabbit chase—and what boy does not like hunting; as interesting as a new gun or hidden treasure; as interesting as the story of David; as interesting as the story of Samson. Not to mention other outstanding Bible stories. Yes, you can do it.

## The Master Calls for Teachers

Attention soon ripens into interest. And what is interest? It is "excitement of feeling, whether pleasant or painful, accompanying special attention to some object; to arouse, to excite to action." The successful teacher will attract attention, hold interest, create desire, and stimulate action.

## Take a Look at the Lesson

Take a careful look at the lesson. What thing or incidents would be the spark? Pupils of all ages love stories. Learn to tell short stories well, and then put much teaching into story form. Jesus taught much in that way. Interesting current events may be turned into spiritual applications to gain interest.

How may this lesson apply to practical living today? On each of the matters of vital doctrine and life we should note, list and commit at least two or three plain passages of Scripture and have them ready for opportune use. We should be so familiar with the chief characters of both the Old and New Testaments that we can promptly call forth the one which will illustrate the problem of life in the day's lesson.

How many teachers have a scrap book? This is an interesting feature. It is very useful to make a scrap book and have a collection of material from which to choose. You will find poems, short stories, modern parables, and comments a good aid. Many times you will find a valuable piece of material which puts the point over exactly. Always give the Scripture which proves or brings out the point. **What, Then, Is the Art of Teaching?**

It is one thing to know a subject, and another to know how to impart the knowledge to others. This ability constitutes the art of teaching. Some never get further than the ability to ladle out cold facts.

(Continued on page eight)



# The Second Coming of CHRIST

**I** HAVE read several sermons in THE FREE WILL BAPTIST on this subject by preachers who are "premillennialites," who say that there will be a tribulation period in which the church will be taken out. Then at the end of this period Christ will come to reign a thousand years. I am a "postmillennialite," who believes that the church will be here during the great tribulation period and Christ's reign when it begins will be a continuous one. I also believe in a general resurrection and a general judgment.

First, I would like to discuss briefly the tribulation period, and show that the church will be here during this period. Revelation 7:9, 13, 14, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

In Matthew 24:21-24, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

One more Scripture on this subject, Matthew 24:29-31, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall

not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Christ said, "But he that shall endure unto the end, the same shall be saved."

REV. GEORGE L. ADDINGTON

He also said, "Be thou faithful unto death, and I will give thee a crown of life."

I think these Scriptures show plainly that during the great tribulation period, that some of the churches will be here, and immediately after this period Christ will come with power and great glory, and the churches will be gathered together.

Now, I would like to discuss briefly the resurrection and judgment, and give Scripture to back up my belief that there will be a general resurrection and judgment.

First, in John 5:28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Daniel spoke of this time in Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Now concerning the judgment, we

read in Ecclesiastes 3:17, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Hebrews 9:27, "And as it is appointed unto men once to die, but after this their judgment." Ecclesiastes 12:14, "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Matthew 25:31-33, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." Revelation 20:11-15, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

We know Christ now reigns at the right hand of the Father and all power is given him in heaven and earth. The when the last enemy is destroyed, which is death, the Bible states in 1 Corinthians 15:28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

John, the revelator, saw this very thing in Revelation 21:2-3, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared

a bride adorned for her husband. And heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The "premillennialites" claim during the thousand years reign that all will be peace and happiness, but the Bible says Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

So it seems there will never be a last-

ing peace until the Prince of Peace comes the second time without sin unto salvation and turns things over to the Father, that he may be all in all.

Luke 12:40, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

(Editor's Note: This is the second sermon that we have carried on the Second Coming of Christ in the last few weeks. One of these sermons has been from the premillennial view and the other from the postmillennial view. Because of the controversial nature of this subject in our church, we cannot run any more articles on this subject regardless of the point of view.—F.B.C.)

# Judgments of God

NAAMAN BORDERS

I believe the judgments of God have been poured out upon men, and many people look on them as mere accidents; they fail to see the hand of God in it. The first judgment was the expulsion of Adam and Eve from the paradise of Eden. The second judgment of great importance was the flood, which was the wrath of God upon a wicked world. Then the destruction of Sodom and Gomorrah for their abominable practices.

Then we come to the judgment of God upon Pharaoh because of his oppression and brutality of the Israelites. We sometimes wonder why God hardened Pharaoh's heart. Would God be to blame, or is Pharaoh to be blamed? You will find the answer in Exodus 5:2. Moses was pleading for the release of the Israelites and Pharaoh issued this insulting challenge to Almighty God: "Who is the Lord that I should obey him? I know not the Lord, neither will I let Israel go." Right then the old fellow shut the door of God's mercy and sealed his own fate. Right there God gave him over to a reprobate mind to believe a lie, and to be damned. Therefore, we should be very careful how we insult God or one of his children. I rather you would insult me than to insult one of my children. What did Jesus say about offending one of his little ones?

A man can also make and break so many vows that God will finally give him over to a hardness of heart to believe a lie and be damned. God said, "Give thy vows to the most high for I have no pleasure in fools."

Another great judgment was visited on Nebuchadnezzar because of pride,

sins, and oppression. Daniel warned him twelve months before he lost his mind, and he, like old king Pharaoh, said, "Who is that God that can deliver you out of my hands?" Right there he lost out. He said one word too much. So we should be very careful how we taunt God Almighty. He may take us at our word and step aside and let us fall, and great will be the fall. No man is smart enough to out-wit God. He must surely will reap just what he sows; that's God's law as well as the laws of nature.

Then there was the judgment of king Belshazzar, when he saw the hand writing upon the wall. He, like his father, was swimming in high society and on a drunken orgy with a thousand of his lords, and also profaning the sacred vessels that the vandals had plundered from the temple of God. When he had sunk far enough in wickedness God called a halt and told him his kingdom was finished, and so it was. That very night they were all slain and then another king took over.

I could tell you the judgment of the great cities that were overthrown like Tyre, Sidon, Bethsaida, Nineveh, Babylon, and Carthage, but space will not permit. I could tell you the fate of Pilate, Herod, Judas, and the dispersion and persecution of the Jews for rejecting Jesus Christ, but let's come down to the present. I warrant that nearly everyone of us can call to mind of judgments that were visited upon someone for their persecution of God's people.

I now call to mind one so-called preacher who used all kind of foul means, including slander to oust a minister from the church so he could get

his place. He failed in his purpose and it hurt him so bad that he got to drinking, and later he left his wife, left home, and lived with another woman. He later took sick and died. His first wife wouldn't do anything for him and his second wife left him. He had so few friends that it was almost impossible to get enough people to bury him. I wonder if that was a judgment of God?

Several years later two men set their heads to ruin a certain preacher. They peddled a lot of lies, half-truths, propaganda, and hear says, and did a great harm to this minister. In about a year from that time one of the men dropped dead of heart trouble and the other got caught in a forest fire and was burned to death, almost beyond recognition. I also wonder if that was not a judgment of God on them? The minister is still living and shouting the victory. This happened several years ago.

A report of a few years ago, that a certain man in a certain city said, if there was such a thing as God that he hoped the snakes would eat his body before he rotted in the grave. Before they lowered his body in the grave they took out two or three snakes. For many days after, they found snakes on his grave, so the report went.

## From the Abundance of The Heart the Mouth Speaketh

LEREAU D. CAMPBELL

I've heard them sing in beautiful voice,  
With knowledge of music the songs of my Lord;

Yet did not know Him deep inside,  
Nor accept the wisdom of His Holy Word.

Give me the voice all cracked and broken,  
With love of God shining from its face;  
A song from the heart—and sweeter music,  
Can never be found to take its place.

I've heard them pray with Thees and Thous,  
With flowery words for men to hear;  
I'll take the old-time, simple method  
That sprinkles its way with love and tears.

I've heard them preach in cultured voice,  
With measured tone and beautiful phrase;  
But any who preach in humble submission  
To the will of God shall gain my praise.

I've seen them clothed in beautiful raiment,  
Outside they are sheathed in snowy white;  
Give me the print in yonder corner,  
That clothes a soul that's full of light.

For Christ came not in princely robes,  
Nor died He only for the more fortunate ones;  
But taught us all to be meek and lowly—  
He started HIS life as a carpenter's son.



# NEWS NOTES

## Alabama Youth Rally

Over a period of years the Free Will Baptists of Alabama have seen the need of their young people becoming better acquainted. The outcome of this observation is a Youth Rally in Cordova, December 19.

The only speaker on the program will be Sam Ziady from the far away country of Lebanon. This young man may become the first Free Will Baptist Missionary to the near East. The remainder of the program will be by Alabama Free Will Baptist young people in the form of special music, poems, playlets, readings, and etc. This part of the program will be assembled after arriving at Cordova. If your church has any talent, why not let the rest of the state see and hear it. Make sure your church is represented.

The program will be divided into three sections as follows: Morning session 10-12, Lunch—Cordova Auxiliary, Afternoon session 1-3, Evening meal 4:45, and Evening session 6-8. Plans are to adjourn by eight o'clock so you may return home for Sunday Morning services.

If you plan to attend, inform Rev. Paul Long, Cordova, Alabama, as to the number who will be in your party. For more information, write Rev. Charles Hollingshead, 3609 Richland Ave., Nashville 5, Tenn.

Why not give the young people of your church a Christmas present by paying their expenses?

Pray much for this Youth Rally!

## Capital Church-going

A religious census taken in the Washington area reveals that more than sixty per cent of the persons in the nation's capital never go to church.

The figures embodied the results of a census in which more than 11,000 calls were made and 24,000 persons contacted.

The census reveals that only 39.4 per cent of the persons contacted reported attending church at any time during the last year.

Of those who did attend, one out of

ten went only once or twice during the year. A total of 28.4 per cent of the citizens interviewed were regular every-Sunday church-goers.

## The Rural Church

Everyone knows that all the churches of America depend on the health and strength of the rural church. It is from the country that the towns and cities receive a constant stream of new population. The greatest strength of American Protestantism is that rural America has been traditionally Protestant. A survey in 1946 showed that of 150,000 churches in the open country or small towns of the United States, only 6.9 per cent were Roman Catholic.

## Communism and Churches

Over 340 Protestant ministers and their wives, representing many denominations, heard startling facts about the communist infiltration of American churches at a recent luncheon-meeting at New York's Town Hall Club. The facts were presented by Mr. Herbert Philbrick, former communist, Baptist youth leader, and undercover agent for the FBI, in a "Report to the Clergy on Communism." The luncheon was sponsored by Trinity Films, Inc., of New York.

Mr. Philbrick, one of the outstanding authorities on communism in this country, became a nationally-known figure in 1949 when he appeared before Federal Judge Harold R. Medina as surprise key witness in the trial of eleven top communists. In 1952, his autobiography, "I Led 3 Lives," was published in book form, chosen as a Book of the Month Club selection and subsequently published in serial form in over seventy-five newspapers.

Mr. Philbrick stated that the clergymen of America are in the frontline trenches of the world-wide battle between communism and democracy. They are there, he said, because the communists recognize the

tremendous influence which the clergy has on American thought and action and because of the position of prestige and respect which clergymen enjoy. For this reason the church and the clergy have become the number one target of the communist conspiracy in America today.

Mr. Philbrick warned clergymen against allowing themselves to be the innocent and unwitting victims of the communists by giving their support or sanction to communist-inspired movements. He stated that by signing seemingly desirable petitions and lending their names to apparently beneficial organizations, some clergymen have unknowingly advanced the cause of communism. He urged the clergymen thoroughly investigate any movement, petition or organization to which they are asked to subscribe before giving their support.

The most important part the clergy can play in combatting communism said Mr. Philbrick, is to continue to preach the gospel of Jesus Christ. This, he believes, is our strongest weapon against the lies of communism.

## Revival At Long Ridge

A one-week revival, held at Long Ridge Church, Mount Olive, North Carolina, closed Saturday night, November 14. Rev. L. B. Manning, Fountain North Carolina, was the evangelist. There were no additions to the church but everyone was blessed by the services. Rev. Manning preached the gospel so plain that a child could even understand it.

The pastor, Rev. Jenkins, filled his appointment at the church Sunday and Sunday night with two more good messages.

## S. S. Fellowship Supper

The third session of the Greene County, North Carolina, Sunday School Fellowship Supper will be held with the Hull Road Sunday School near Snow Hill, Friday night, December 4, beginning at seven o'clock. Instead of the usual plate supper, the sponsoring school will entertain with an old-fashioned weiner roast on the church grounds, and it will be free to everyone.

The Hull Road School cordially invites the pastors, superintendents, officers, teachers, and others interested in Sunday school work from all the Free Will Baptist Sunday schools in the county. A very interesting program has been arranged.

## COMING EVENTS

December 13—Universal Bible Sunday  
December 20—Christmas Sunday  
December 25—Christmas Day

Tulsa, Okla., Rev. Ernest M. Kennedy  
 Afternoon Rally—Lawnwood Church, Tulsa, Okla., Rev. Harry Stairs  
 Evening Service—First Church, Tulsa, Okla., Rev. John West  
 Dec. 7—Drumright Church, Rev. Harry Beatty  
 Dec. 8—Wewoka Church, Rev. Ralph Staten  
 Dec. 9—Ada Church, Rev. Weldon Wood  
 Dec. 10—Ardmore Church, Rev. Ed. Wilson

Dec. 11—Norman Church, Rev. Robt. Duncan  
 Dec. 12—Tecumseh Church, Rev. Delbert Akin  
 Dec. 13—Central Oklahoma City, Morning, Rev. Jack Dodson  
 Dec. 13—Oklahoma City (Capitol Hill), Rev. E. E. Morris  
 Dec. 13—Night to be Filled  
 Dec. 14—Bixby Church, Rev. Stepp  
 Dec. 15—Haskell Church, Rev. Bill Ketchum  
 Dec. 16—Stigler Church, Rev. Robt. Maxwell, Jr.

if they are assured of a warm welcome and special attention for his needs. Sometimes this can be accomplished with very little effort, such as reserving a special place in class for the wheel chair—or merely having someone available to help the person into the church and from opening worship to the classroom. In some instances, it may be necessary to rearrange the classroom space for the convenience of the crippled or blind. And you may need to furnish transportation for some.

It will be worth any effort you put forth to reach these neglected persons and their families with the gospel. Christ did not commission His disciples to go into the synagogues and preach to those gathered there, but He said, "Go ye therefore, and teach" (Matt. 28:19). We are not expected to wait for the world to come to us. We must take the Word of Life to them.—Clipped.

## Go Ye---And Teach!

**D**O you have a plan for bringing new members into your Sunday school all through the year? Or do you have only a once-a-year all-out effort?

It is easy to let the months slip by waiting for the opportune time to begin a special attendance increase effort, but right now your Sunday school can reach scores of unsaved in your community.

Listed below are several projects which will open new doors of opportunity for evangelism and will increase your Sunday school attendance.

There is a rich ministry in visiting shut-ins and bringing to them the Sunday school lessons. Many denominations encourage their Sunday schools to maintain home or extension departments for this visitation effort. Under such a plan, not only the sick and crippled are visited, but also those who regularly work on Sunday. Here is how you can begin:

Select visitors as carefully as you select your Sunday school teachers, for they are your "visiting teachers."

Encourage your members to give names and addresses of persons who are not able to attend Sunday school. Other names may be secured through your neighborhood census, newspaper reports, board of education (for names of handicapped children), and so on.

Assign several of these "pupils" to each visiting teacher. If possible, the teacher should visit each individual once a week to discuss the Sunday school lesson. The visitor should be as thoroughly prepared to teach as the teacher who stands before a large class. Pupils should be encouraged to study the lesson regularly, jotting down any questions they may have.

The presentation, of course, should be informal and the shut-in should have opportunity to discuss the truths being studied.

To help these at-homers feel like members of your Sunday school, give them the same lesson material your other pupils use. When they are able to attend classes, they may continue on in the same study.

Visitors should make a habit of jotting down interesting church news to share with these pupils to make them feel that they belong to your group. The Sunday school paper and church bulletin should be taken or mailed regularly, too, and occasionally other Sunday school members should accompany the visitor.

Delight these pupils with wire or tape recordings of special Sunday school or church events, such as a missionary rally or choir concert. Or, occasionally make a recording of a lesson as given to a class in the Sunday school, or a sermon by the pastor.

Through this visitation ministry, other family members will be reached with the gospel, and soon many of them will be regular attendants at Sunday school.

There are other projects, too, which will give opportunity for evangelism. A Baptist church in Baltimore has been conducting Sunday school in a nearby convalescent home for several years. Homes for handicapped children and for the aged may also give permission to conduct Bible classes on Sunday morning or at some other convenient time.

Have you ever thought of bringing the physically handicapped into your Sunday school? Probably there are quite a few such children and adults in your community who have never been contacted by a Sunday school. Family members may be persuaded

## Wanted: The Wider View

There is a malady of the eye which they tell us is caused by looking constantly at things near at hand. A young man who was suffering with this peculiar affliction visited an oculist who, in treating him, did not perform an operation but equipped him with glasses and simply gave him this good advice: "Your only hope is to take a daily trip into the country or on a river where you can have long distance. Look across the fields, up and down the river, or even get to the top of a skyscraper and let your eyes roam over the city. There is nothing but larger, wider views which can make your eyesight normal."

It may be that many of us are having a great deal of trouble with our spiritual vision. We do not see things clearly. We have lost perspective. Things are blurred and smoky all around our horizon. In fact, our horizon may be very limited.

The trouble may lie in the fact that we have been focusing too steadily upon the material things right before our eyes. We have centered our attention upon the affairs of this world.

One remedy lies in the far look. We are in need of the wider view. Let us, therefore, lift our eyes unto the hills and the God that created them, from whence alone our help must come!—Selected.



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

**Question:** Please explain Matthew 24:20, "But pray ye that your flight be not in winter neither on the Sabbath day." — A F. W. B. reader, Coward, S. C.

**Answer:** This verse is a part of what is known as the Olivet discourse. This message or teaching was given by Jesus to His disciples on the night of His arrest and trial and just before these awful events occurred and immediately following the last supper and His washing of the disciples' feet. Read all that precedes this verse, giving close attention to verse 3 and note these three questions ask Him by His disciples. Matt. 24: 3, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

In answering these He points out in verses 5-14, the conditions that will characterize the whole time between His ascension and second coming, which He has heretofore illustrated in the parables of Matthew 13. There will be false teachers, says Jesus, claiming to come in Christ's name, that will deceive many. Among these a class will claim Christ has come to the valley or mountain or to the private chamber. The followers of Christ are admonished to pay no attention to such false teachers, but instead they are to await His sudden and unexpected return, that is, unexpected by the world. The Christian must, in this age, expect many kinds of trials and hardships, such as, war, rumors of wars, and other national disturbances. None of these should so disturb Christians as to keep them from enduring through prayer and Christian endeavor, for only those who endure to the end in this way shall be saved. In verse 15 Christ reminds them of some of Daniel's prophecy pointing out the fact that when this "abomination of desolation" is set up in the holy place then

it will be time for Jews to flee from Jerusalem. Those praying on the house top, where it was a custom for Jews to pray, are to accept the occasion as being of such seriousness that they dare not take time to get clothes from within the house before they begin the flight but are urged to flee for their lives. Likewise, those who plow or do other work in the field and leave a coat or other garment at the end of the field are warned to not lose precious time to return for the clothing, but flee from wherever they happen to be. The 19th verse gives little or no hope for mothers with

small children nor for expectant mothers, for no mother will have the heart to leave her small helpless child, neither will the expectant mother have in her condition the energy required for such a sudden and speedy journey.

This brings us to the 20th verse with which your question has to do. Since Jesus has given this warning all godly Jews should be looking for this sign in the temple and as they await the awful event they should pray first, that these things come not in the winter when it will make living conditions in the mountains, where they are to go into hiding, almost unbearable cold. They are also to pray that it will not fall on a Sabbath day, for no devout Jew would dare travel further on the holy day than the law allows. In his flight a long journey is required. They would die before violating the Sabbath commandment; therefore they are admonished to pray that this time of terror fall on another day so they might complete the flight and be safely hidden in God's prepared place, a place in the wilderness where He fed them on manna for forty years.

## The Master Calls for Teachers

(Continued from page three)

Whoever would teach others must not only be master of his subject, but of himself as well. Assurance, poise and self-control are the first steps toward the ability to control and lead others successfully.

It is important to realize that pupils of all ages dislike to be made conspicuous in public. An ounce of private conference is worth pounds of public reprimand. Every pupil, on the other hand, likes a bit of personal attention at some time. Never fail to recognize pupils wherever met, and show an interest in their personal affairs. In other words, we must study our class and its needs. Look at the lesson again. You will find things you never found before. The only way we will ever make a success and approved unto God is by an assiduous study of the science and the art of teaching as the Master Himself taught.

### Provisions Made for You as Teacher

Some teachers seem to think that all they need to do is open the book and talk. Will God bless laziness in teaching? He does not bless the lazy farmer with a good crop, the careless contractor with good business, or the reckless spender with a good

savings account. Neither will He bless a lazy teacher.

The church has put its confidence in you by its selection of you as a teacher.

Jesus said to the little group of disciples gathered about Him, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide" (John 15:16). When a church chooses and appoints a teacher, and the Holy Spirit places His sanction upon the selection, we may assume that Christ expects the fruit of success—no matter how difficult the situation and limited the opportunity; "For no word from God shall be void of power" (Luke 1:37). "And they that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Truly the Master calls for teachers.

The reward for those who labor with and for Him perishes not. It will no doubt be worth more in that day to have the consciousness of having won one soul for Christ than to have been king of the earth's proudest kingdom.—The Free Methodist.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

For our devotional thinking during the month of December, I shall try to direct our minds to the greatness of God's gift to the world, in giving His Son freely for the redemption of our souls and lives to Him and for His service. We will be thinking what we shall give our loved ones, and what others will give us.

In all this we must not forget the first and most important of all Christmas gifts. God gave His Son. The very least we can do is to give Him our hearts. In Proverbs 23:26 we have the following striking invitation: "My son, give me thine heart, and let thine eyes observe my ways."

God's gift to the world is incomparable. Our gifts to both God and our fellowman fade into nothingness when compared to that of God. "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7).

In a recent issue of Living Waters, a magazine published in England, appeared one of the most beautiful and meaningful article, which I believe you will find joy, entitled,

### THE INCOMPARABLE CHRIST

"He came from the bosom of the Father to the bosom of a woman.

"He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and unimportant.

"In infancy He startled a King; in boyhood He puzzled the doctors; in manhood He ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet no library in all the world could hold the books that have been written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college yet

all the schools together cannot boast of as many students as He has. He never practised medicine, and yet He healed more broken hearts than the doctors, broken bodies.

"He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who under His orders, made rebels stack arms or surrender without a shot being fired.

"He is the Star of Astronomy, the Rock of Geology, the Lion and the Lamb of zoology, the Harmonizer of all discords and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, Death could not

destroy Him, the grave could not hold Him.

"He laid aside His purple robe, for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed but He never. The ever Perfect One—He is the Chiefest among ten thousand."

"HE IS ALTOGETHER LOVELY"

—Living Waters.

In the words of the Apostle Paul, let us say, "Thanks be unto God for his unspeakable gift."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BOOK OF ROMANS

(Continued from last week)

#### Chapter One

Vs. 8—Note three things about gratitude in this verse:

- I. The importance of gratitude—"First."
- II. The reason for gratitude—"for you all."
- III. The object of gratitude—"... I thank my God."

Praise is gratitude rejoicing; prayer is gratitude asking; and pay is gratitude in motion.

Vv. 9-16—In these verses we have a picture of Paul the Pastor:

- I. Grateful for the people (Vs. 8).
- II. Prays for the people (Vs. 9).
- III. Gives himself to the people (Vs. 11).
- IV. Comforts the people (Vs. 12).
- V. Preaches to the people (Vs. 16).

Vv. 11-12—"Mutual faith" speaks of:

- I. Fellowship—the weak and the strong together.
- II. Established—strength through unity.
- III. Comfort—through sympathy.

Vs. 16—The Gospel

- I. It is a fact—historically, morally, spiritually.
- II. It is a force—power (Greek, *dunamis*, dynamite).



# Does An Elder Need Admonition?

Mrs. J. W. Arnold

How many ministers need kindly admonition at times, as well as give it out each Sunday? Since they are not infallible, don't you think it is good for a minister to listen occasionally to kindly advice? Most certainly they are chosen of God, but do they always listen to the voice of God? In the July 30th edition of the "Free Will Baptist" I read an editorial by F. B. Cherry. It is "Write Us." In it he asks for those who

read the "Free Will Baptist" and like it, to write and tell him so, also he asks for those who read it to write and tell him what they do not like about it. He also asks for suggestions for improving the paper. He said to let the letters come from those who like the paper for the compliments are welcomed as they encourage.

He is now open for reproof, for he writes that the criticisms will keep them from being proud, and both will help them to improve the paper. To me that is a most unselfish request! For most people love flattery, but please keep the criticism to yourself.

At the close of a worship service the minister is encouraged when friends and brothers and sisters in Christ shake his hand and say, "I enjoyed your message, I feel it was inspired of God." The minister feels good and thanks the donor of compliments and goes his way, and has a good night's rest for he is at peace with God and man. But comes the time when something the minister says doesn't strike one of the laity as the minister had intended, and in a kindly fashion, he shakes his hand and says, "Preacher, I do not agree with you, for I don't feel that it is the right interpretation." This is a discord that must be attended to. So the minister goes home, gets his Bible and reads and compares scriptures, prays for God's holy guidance until in his mind and heart, he has the assurance of divine leading. In his study and meditation of God's word he has found things that he had overlooked in the reading of the Bible heretofore. Possibly he could be wrong or it could have been his critic but now it has helped him to be more careful in his study of the word of God, and also he has gained more knowledge through prayer and a close study of the Bible.

Please do not misunderstand, I do not believe people should always harp on the preacher, but honest to goodness, advice from the heart is helpful to anyone—preacher or laity.

I have this to say to the preacher who takes advantage because he is standing in the pulpit, and there are visiting brethren from other churches. He knows their belief and on them he pounces. That way just won't work! You have got to go the Bible route, in other words, they are implying unless you believe as I do you just can't be a Christian.

If we can not reach people with God's word, then they can't be reached. For His word is quick and sharper than a two edged sword. Once a minister of another denomination said that the reason so many people won't accept Christ is because of the way some denominations preach that they are saved one day and fall from grace the next. Of course, that is a untruth and this minister should have been admonished in a Christian manner.

It is not good to back bite, so let us be sure before we give any admonition that we are led of the Holy Spirit of God. For the Bible tells us "Blessed are the peacemakers for they shall be called the children of God" (Matthew 5:9).

III. It is a faith—not mere mental assent, but heart consent.

Another outline on the same subject:

- I. The preacher of the Gospel—"not ashamed."
- II. The person of the Gospel—"Christ."
- III. The power of the Gospel—"God."
- IV. The promise of the Gospel—"unto salvation."

Vs. 17—"Justification by Faith"—this has been called the theme of the whole Bible. It is mentioned four times; once in the Old Testament and three times in the New Testament:

- I. Habakkuk 2:4
- II. Romans 1:17
- III. Galatians 3:11
- IV. Hebrews 10:38

It was the slogan of Martin Luther and the Reformation.

Vs. 18—"As, in the Gospel the righteousness of God is revealed for the salvation of the ungodly, so is the wrath of God revealed against the workers of iniquity. Those who refuse to be saved in the way revealed by his mercy must be consumed in the way revealed by his justice."—Adam Clarke.

Vs. 20—"The visible creation gives ample manifestation and proof of the invisible Creator:

- I. The immensity of the creation shows the Creator's omnipotence.
- II. The variety of the creation shows the Creator's omniscience.
- III. The adaptability of the creation to man's good shows the Creator's goodness.

(Continued next week)

# Noles and Quotes



BY J. C. GRIFFIN

## Devouring Each Other

In three different denominations here in North Carolina and one in Tennessee, there have been great upstirs in denominational ranks. Three of these were local churches that had trouble with their pastor, trouble with the congregation, and the head authorities even to the involving of law suits in the county courts, an act that Paul, the apostle, condemned.

Accusations have been alleged against the pastors in some instances, and the opposing parties worked until they got the pastor out of the pastorate. In other instances the pastor accused the state and national bodies of "modernism" and what have you. In one instance the pastor led out a group from the mother church, and in another group a sledge hammer was used to break up denominational property. Another group had a decision handed down for both factions to handle or use the property, which certainly to my mind is a matter of confusion. Paul says, "For God is not the author of confusion, but of peace, as in all churches of the saints" (I Corinthians 14:33). So, if God is not the author of confusion the devil, old satan, the deceiver, has destroyed, the enemy of both God and man, certainly has been busy of late in the churches, or either these churches are not the churches of the "saints" to start with. But we are bound to believe that the Lord has in time past been with those churches that have so much trouble of late, because in former days they accomplished great things for the cause of righteousness.

The devil is seeking to destroy the work of all orthodox Christians by entering through the back door, and winding himself like the slimy devil that he is to the front, and stands right close to the entrance to retard the work. In the day of John, the writer of Revelation, he said in speaking as commanded by the Lord Jesus, "I know where Satan's seat is." According to the word of God, the devil, had a seat in the church at Pergamos as revealed to the writer.

So old Satan hangs around every church door and seeking to enter at every opportunity which presents itself to him. When once Satan gets inside the church it is a hard matter to get him out. It takes a reformation, that is, if you cannot get him out. Those who are contaminated with the works of Satan should start anew as did Martin Luther in leaving the church of Rome in his day.

## Satan on Both Sides Often

Often when there are disputes and confusions both factions are to blame. Paul says, "... If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ..." (Galatians 6:1). But instead of restoring there are too many who are ready to "jump on" the fallen and crush him a little lower. However, there is such a thing as the differences being about the fundamental things that cannot be trifled with. Whenever a man disputes the virgin birth of the Lord Jesus, I immediately try to get him to renounce that hell-born idea, and if he contends for the idea of the devil, I leave him to go his way. I will not fellowship with any man if I know it, who makes my Jesus a "bastard" and throws the lie into the face of my God. But as long as I can see a hope of winning, I am willing to try to restore.

God has children, who at one time were drunkards, but now are sober because some preacher preached against drink. God has children who at one time were adulterers and fornicators, but now are clean because from the pulpit they heard a message from God condemning them. But one of my greatest problems has been to get Christians who have been overcome by Satan to return to their "First Love."

## Petty Differences

We have been talking or writing about the big things that get in the way of the ongoings of the church, but Solomon says, "The little foxes destroy the tender grapes." So there are petty differences that destroy much fruit, even before it matures. Many of these differences come about by misunderstanding. Sometimes jealousy and envy get in the way. I have known much damage done even with preachers, who became jealous of each other. I believe that is one of the troubles with the government of the United States. The Democrats are jealous of the Republicans and the Republicans are jealous of the Democrats, one is afraid that the other will do something good that will

win the next election. They are always looking for the bad in each other, instead of putting their heads together for the benefit of all concerned. As this is true in the United States Government, it is also true in the churches. One denomination is jealous of the other. This includes every known denomination in some respects. It is not only true in the whole, but it is true in the districts, states, and national bodies. The spirit, "If I cannot rule, I will ruin," "I want to claim the honor for the success," often is jealousy which leads to slander and lies. I know this to be true.

Then there is institutional prejudice and jealousy, which cause some people to run down one institution and to brag on another. Leadership is often denounced with every sign of hatred.

It was the spirit of "envy" that took Jesus before Pilate. "For he knew that for envy they had delivered him" (Matthew 27:18). Envy in the heart of many has been the means of destruction for many, and envy has retarded the progress of many Christians. The devil laughs when he can get some church leader to envy someone else. Some preachers have never amounted to much due to the fact that they were so envious of others.

Envy and jealousy brings hatred, malice, distrust, supplanting, and causes more disturbance than any of the demons sent out by Satan. I have seen it destroy neighbors, bring divisions in church circles, and break up good organizations. It is one of the devil's greatest weapons used against the church. The devil on the outside can sling mud, but the water of life by the grace of God will wash the mud off. When the devil gets inside the church, and gets a seat in the choir, in the Board of Deacons, in the auxiliaries, or in the pulpit, he can play havoc. In the pulpit is where the devil tries to get. The devil tries to get the preacher worldly, skeptical to the fundamentality of the Word, envious toward some other person, or create a spirit in the use of the pulpit to get even with those who oppose his views. This is done sometimes in Associations and Conventions.

"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Galatians 5:15). In spite of this warning we find those who, if you oppose their ideas

(Continued on page fourteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### SIDNEY'S SUBSTITUTE

J. Benson White

**E**LEVEN little white cards, each bearing a bright gold star, slipped through Sidney Allen's fingers in rapid succession, but his eyes no longer twinkled when he shifted them. This was Saturday afternoon, and the contest for a twelve-Sunday record of perfect attendance at the church where Sidney worshiped, would end on the morrow, and he couldn't be there.

Sidney raised up on his elbow in his little bed, and cast a long lingering glance at his bespeckled image in the mirror over the mantel in his bedroom.

"Why," he grumbled, "couldn't these pesky measles have waited until Monday, or even Sunday afternoon to break out on me?"

"Hey, Sidney!" called Jimmy Martin from the door, "can I come in?" "Not unless you've had the measles," Sidney answered.

"Thanks!" chuckled Jimmy, "I've already had mine."

"In that case," said Sidney, "you're doubly welcome. Come in and tell me what's going on in the outside world."

"Anybody would think to hear you talk, you'd been in bed two months instead of two days," Jimmy retorted merrily.

"Two days right now is worse than two months any other time," Sidney answered solemnly.

"I'd forgotten about that perfect attendance record you're trying to win," Jimmy replied apologetically.

"I'd have won it, too," Sidney responded, "if I hadn't caught this awful disease from Bert Roberts."

"Why blame them on Bert?" Jimmy questioned.

"Because he knew he had them and let me come and talk to him," Sidney answered, "that's why I say I caught them from him, and he—he—had his own reason for wanting me to take them."

"Bert and you were running about neck and neck in the contest, weren't you?" Jimmy asked.

"We were side by side last Sunday," Sidney admitted bitterly.

"Even?" repeated Jimmy. "What about the Sunday Bert was absent?"

"Huh!" grunted Sidney, "he had time to find a substitute between Wednesday and Sunday."

"I believe we are allowed to send a substitute in case we are unable to attend," Jimmy answered hopefully.

"Of course we are," Sidney replied, "and Bert got a break by having a cousin visiting him at the very time he needed a substitute, while I—" For some reason Sidney's voice began to tremble, and Jimmy gave him a queer glance.

"Don't tell me you can't find a substitute in this burg," Jimmy said.

The conversation was interrupted a minute by the appearance of Sambo, the small son of the colored woman who looked after the house and cooking in Sidney's home.

"My ma says as how would you like some chicken soup, Sidney?" the colored boy announced pleasantly.

"Tell her I'd like it," Sidney answered promptly, "and please tell her, Sambo, to add a few cracker balls to it."

At the door Sambo turned around and gave the patient a searching glance.

"What is it now, Sambo?" Sidney questioned.

"I jes' wanted ter know w'ot a substitute is."

"A substitute, Sambo—" interrupted Jimmy—"in this case means somebody taking Sidney's place in class at Sunday School at nine-thirty in the morning."

"And there isn't no such thing," broke in Sidney, "so run along."

Sambo asked no further questions, but on the way to the kitchen he did some tall thinking.

"We've got to find a substitute for you some way, Sid," Jimmy murmured anxiously.

"No use fretting your brain, Jimmy," Sidney returned, "there's not a fellow in this town I can call on."

"What about Tom Tate," Jimmy questioned, "or Jerry Moore?"

"Only two here that don't attend Sunday School and both of them out of town. It's just my bad misfortune, Jimmy, and there's no way to help it."

Sunday morning Sidney had no appetite, nor did he relish the company of Sambo who insisted on being taught the Sunday School lesson. Finally he could stand it no longer, so kindly but forcefully asked Sambo to leave the room.

Two hours later, awakening from a long, restful nap, he immediately sat up in bed and rubbed his eyes.

Plain as could be, Sidney saw Sambo standing by the bedside with the lovely Bible Miss White had offered as a prize for a three months' perfect attendance card.

"Where—where—did you get that Bible, Sambo?" he asked excitedly.

"It's fer you, Sidney," the colored boy answered with a broad grin—"I—I—substituted in your place this morning. You see, I found out that Roberts boy, thinking you was too sick ter attend the services for two weeks, went visiting an uncle in Chicago for the week end—but here's the prize—and Mis' White 'lows—but here she comes herself, she'll tell you the rest."

"Oh, thank you so much! Sambo. It was surely kind and thoughtful of you to act as my substitute," Sidney said gratefully.

But Sidney didn't need any more to make him understand that the little colored boy had rendered him a special favor, and down in his heart he resolved, since the few colored folk residing in the little town had no house of their own to worship in, that he would make special request to let Sambo attend services with him.

—The Junior's Friend.

The "science" of destruction has now developed so far that a single bomber could destroy nearly all of New York, warns Arthur W. Wallander, the city's civil defense director. Only twelve of the new-type atomic bombs (which a super-bomber is now capable of carrying) would do the job.—Evangelical Press.

The latest census reveals that 44.1 per cent of Americans are still unchurched. Protestants represent 58.5 per cent of the church population; Catholics, 33.2 per cent; and others, 8.3 per cent.—Evangelical Press.

REV, RAYMOND RIGGS  
*Promotional Secretary-Treasurer*

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

For a number of years the state of Alabama has been more or less dormant toward our Foreign Mission work. However there are several pastors and leaders who have been promoting this work to good advantage.

Recently it was my privilege to attend the Alabama State Association while in session at Winfield and to deliver a Foreign Mission message. Prior to this association, Rev. Harold Pitts, state director for Foreign Missions, had received several offerings toward the state's quota.

Also in response to the letter from the Foreign Mission office, many contributed heartily.

While in the state we were privileged to be in Missionary services in the following churches: Cordova, Vernon, Freewaters, E. Birmingham and Florence, Ala. Following is a report of money received during the state association and from itinerate:

East Birmingham	\$ 21.00
Vernon Association	28.73
Mrs. V. C. May	2.00
New Oak Grove	25.00
New Liberty	20.00
Mt. Joy	20.00
Spring Hill Church	25.00
Mt. Moriah Association	51.00
Carbon Hill	15.25
Boston F. W. B. Church	50.00
Boston League	10.00
Free Waters	20.00
Bethlehem	15.00
Gum Springs	25.00
Caanan Church	2.50
Cordova	55.81
Vernon, Ala.	50.07
Free Waters (Jasper)	17.00
E. Birmingham Church	35.62
First F. W. B. Church, Birmingham	10.85
F. W. B. Church, Florence	60.00
Sulphur Springs Church, (Progressive Ass'n.)	20.50
Ala. State Ass'n.	59.60

\$639.93

There are somewhat over 20,000 Free Will Baptists in the state of Alabama and to be sure they are not doing what they could, however they are off to a fine start and I believe will

more than make their quota for this year.

Yes sir! The A's are working and we are grateful for every contact we made in recent itinerary in the state of Alabama.

The suggested quota per association for Foreign Missions is as follows:

Vernon	\$200.00
Liberty No. 1	100.00
Birmingham District	100.00
State Line	100.00
Jasper	500.00
Mt. Moriah	100.00
Cahaba River	100.00
Progressive	250.00
Liberty No. 2	100.00
Bear Creek	50.00
Morning Star	50.00
Ala.-Fla. State Line	50.00

How soon will we reach our goal?

Sincerely yours,

Rev. Raymond Riggs  
Promotional Sec'y.-Treas.

Following is a letter from Rev. C. F. Bowen of the National League Board, regarding special project of "Lights for Cuba."

We appreciate the response from the Leaguers across the nation and we are quite confident that by the National League Convention (June 15, 1954) the Leaguers will have completed their project of \$2,500.00 for "Lights for Cuba."

Have your league to send an offering to Bro. Bowen soon for this special project.

Rev. Raymond Riggs  
Promotional Sec'y.-Treas.

November 11, 1953  
National Foreign Missions Board  
Headquarters Building  
3801 Richland Avenue  
Nashville 5, Tennessee  
Dear Friends:

Through yesterday we have received a total of \$467.64 designated for the "Lights for Cuba" project. Herewith I am enclosing a check for that amount.

More offerings will be steadily coming in. I know of one church that is making an effort to send in \$100 for

the fund. Others have written and said they would be sending in theirs regularly. Still others are sending in a second, a third, and even a fourth offering.

We believe we will have this amount by the time the sixth nationwide league conference meets in June.

Yours sincerely,

C. F. Bowen, Secretary  
National Free Will Baptist  
League Board

910 Barton Drive  
Ann Arbor, Mich.

Dear Brother Riggs

We, of West Wayne Free Will Baptist Church, would appreciate a list of missionaries also their address. We would also like to have a letter from some missionary to read in League if you will send us one.

We wish to write to some missionaries, personally, also feel it will help people to see the need of foreign missions.

I know you will be glad for this news.

We just closed a very successful revival at West Wayne with 20 professions, 16 joined the church and 11 baptized. Rev. Milton Hollified was our evangelist and he sure is a wonderful preacher. We had a full and overflowing house almost the entire two weeks.

We have called a full time pastor (Rev. John Conolly) from Pikeville, Ky., and are looking forward to enlarging our building soon after he arrives. We have a wonderful league now.

We sure hope when you come back up here we will have gone places in the Lord.

We are thanking Him for all He has done thus far and trusting he will continue to bless.

We need your prayers.

We think of you often and thank the Lord for what you have meant to us in our Christian life.

Trusting the Lord is supplying  
your needs,

Sincerely yours,  
Mr. and Mrs. Royce Hogan

Nov. 16, 1953

Dear Sir:

I am greatly in need of some information on our mission work in  
(Continued on following page)



## FOREIGN MISSIONS

(Continued from preceding page)

Cuba as I am planning a study course for our ladies Aux. on this subject.

I have only been in the Free Will Baptist organization for about four months and am unfamiliar with their work. Also our church has just started and we need a good mission study as there are several others as unfamiliar as I am.

If you could find time to send me any information about this or any

literature on this subject I would certainly appreciate it.

I have the latest copies of Gem and Contact with something on Cuba in them.

Please answer at your earliest convenience as the study is to be Tuesday, November 24th.

Yours in Christ,

Mrs. Paul Inbody,  
Study Course Chairman

Trinity Temple  
Free Will Baptist Church  
766 N. Lewis, Tulsa  
Rev. Melvin Bingham, Pastor

We will meet with Mrs. Vera Spears for our December meeting.

I, as the Publicity Chairman of our Woman's Auxiliary, would like to urge each and every one of our members of Christian Home Church not to miss any of our auxiliary meetings and extend a special invitation to the ladies who do not belong to our auxiliary to come and join in with us in the worship of our Lord.

Mrs. Mildred Kent,  
Publicity Chairman

## NOTES and QUOTES

(Continued from page eleven)

instead of debating the issue they bite and slander. "Hatred stirreth up strifes: but love covereth all sins" (Proverbs 10:12). "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool" (Proverbs 10:18). "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Proverbs 15:17).

### The Works of the Flesh

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like..." (Galatians 5:19-21). Hatred and envy go along with every other sin of the flesh. The devil works through the flesh. We must be on our guard to keep the flesh under subjection or the devil will break into the church and its auxiliaries. Associations and Conventions take us into the courthouses and without repentance into hell fire.

According to the World Health Organization reports, there are anywhere from two to seven millions persons afflicted with leprosy in the world. The disease is still endemic in China, India, and much of Central America.—Evangelical Press.

The lower house of the Iran Parliament has instructed the government to present within one month legislation prohibiting the use, sale, or manufacture of alcoholic beverages. The Senate has already approved the measure.—Gospel Herald.

When Jesus speaks, let fallible mortals hold their peace.—*Godbey*.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

### Washington WA Meets

The Woman's Auxiliary of Washington Church, Washington, North Carolina, met with Mrs. Earl Gaskins, November 17, 1953.

The meeting was called to order by the President, Mrs. Edna Miller, by singing "Haven of Rest." Rev. C. E. Keith offered prayer and gave the devotions. The program topic for the month was, "The Light of Truth Shines on Christian Parents," which was inspiring and uplifting to all present. We closed our program by singing "Take Time To Be Holy."

We entered into the business meeting. Both old and new business was discussed and disposed of. There were fourteen members and three visitors present. We will meet with Mrs. Lee Williams for our December meeting.

The meeting was closed with prayer by Mrs. Edna Miller.

Mrs. Gaskins served delicious refreshments, assisted by her daughter, Ruby.

Mrs. Otis Deaver,  
Publicity Chairman

### Cramerton News

The Woman's Auxiliary of Cramerton Church, Gastonia, North Carolina, had a very successful Pre-Thanksgiving Week of Prayer. Miss Zalene Lloyd was the guest speaker. Everyone enjoyed Miss Lloyd's talk on Missions in India. Everyone is

asked to pray for Miss Lloyd as she goes about her work.

The new auditorium which is being constructed at the Cramerton Church is ready for the plaster work to begin. The pastor, Rev. Roy Rickard, hopes to have it ready for use by the first of the year.

Mrs. Robert Parris,  
Publicity Chairman

### Christian Home Meets

The Woman's Auxiliary of Christian Home Church, Blountstown, Fla., met with Mrs. Lizzie Parrish on Friday night, November 15, 1953 for a circle meeting and social hour. There were 13 members and one visitor present.

After singing the theme song "The Haven of Rest," the Program Chairman, Miss Ada Holley, gave the Scripture reading taken from Ephesians 5:21-33, and prayer by Mrs. Maggie Rabon. After singing "Take My Life And Let It Be," Miss Holley gave the introduction and announced the topics for discussion. "Sarah A Faithful Wife," Mrs. Lizzie Parrish; "Character Imprints," Mrs. Maggie Rabon; "Isaac A Godly Child," Mrs. Rosie Lee Parish; and "The Value of A Christian Home," Mrs. Mildred Kent. Each gave a very inspiring talk and much was accomplished.

After the refreshments were served by Mrs. Lizzie Parrish and Mrs. Lovie Burkett, Mrs. Maggie Rabon entertained the group with a drill on Bible questions. The prize for answering the most questions was awarded to Mrs. Mildred Kent.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## One Human Race

(Lesson for December 13)

**Lesson:** Acts 10:1 to 11:18.

**Golden Text:** Acts 10:34, 35.

### THE HEART OF THE LESSON

When we come to speak of "One Human Race" we must remember that the Bible does not teach nor do we believe the modernist doctrine of The Universal Fatherhood of God and the Brotherhood of Man." It is true that God is the Creator of all men, it is true that God loves all men; but it is not true that God is the Father of all men. Only those who have been born again, without regard to race, are the children of God. Those who have not been born again are the children of Satan.

Because all men are the creation of God, the human race is one. People are divided by many differences: race, language, sex, economics, culture, and abilities. But despite these facts there is a kinship in all men. All men have the same Creator, all men need the same Savior, and all men must be born again. Despite men's differences there is much about them that is alike.

In the early days of the church, it was, for the most part, a Jewish organization. In our lesson today, we see how God taught Peter that Gentiles had a need for the Savior and sent him to offer them the gospel.

—The Bible Student (F. W. B.)

### Helpful Hints

1. There is no better way to learn God's will than through the medium of fervent prayer (Acts 10:9).
2. God has the right to choose the method by which He reveals His will to us (Vv. 10-12).
3. Whenever we are sure that God is speaking, we also can be sure that He says is right (Vv. 13-15).
4. There is no human being so high and holy as to be regarded as an object of worship (Vv. 25, 26).
5. When God speaks the word of life to sinners, it becomes their duty to speak to others (Vs. 27).
6. No man is common in the sight of God merely because of the race to which he belongs (Vv. 28, 34, 35).
7. In one way or another the Holy

Spirit always identifies those who are born of Him (Vv. 44, 45).—The Bible Teacher (F. W. B.)

8. During the gospel dispensation, no person can be saved unless they believe on the Lord Jesus Christ as their Savior from sin. Cornelius, the Ethiopian eunuch and Lydia were not saved before they believed on Jesus (Acts 11:13, 14).

### Things to note in the study of this lesson:

1. Peter's experience on the house top.
2. The angel's message to Cornelius.
3. Peter's visit to the house of Cornelius.
4. What was revealed to Cornelius and the people.
5. The angel's voice to Peter.
6. Peter's message and the Holy Spirit's power.
7. The apostle's influence on the people.

—The Advanced Quarterly (F.W.B.)

### Additional Truths

1. If the meal in Simon the tanner's house had been ready on time Peter's vision would have had to be deferred until another time. This incident shows how the Lord controls even the seemingly trivial things that affect the lives of His children. Peter spent the time of waiting in prayer.
2. Peter now realized that God had sanctified the Gentiles and made them acceptable for salvation through Jesus Christ (Rom. 15:16) without any of the works of the Law. This is the great message we have to proclaim today to all men everywhere.
3. There was no interval between the conversion of Cornelius and his friends and their reception of the Holy Spirit. The Apostles had been believers before the Holy Spirit was given. On the Day of Pentecost, fifty days after Christ's resurrection, He came, baptizing, filling and enduing them with power from on high. Even the Samaritans who believed at the preaching of Philip the deacon, had to wait for the coming of Peter and John before they were made partakers of the Holy Spirit (Acts 8:14-17). Some time later Paul finds disciples in Ephesus who had believed

the preaching of John the Baptist and been baptized with the baptism of John, who knew nothing about the coming of the Holy Spirit (19:1-7). What happened in the house of Cornelius is the pattern the Lord has been following ever since that time. The Holy Spirit comes upon those who believe in the Lord Jesus Christ and baptizes them into the Body of which Christ is the Head (I Cor. 12:13). — The Bible Expositor

4. The Jews and the Samaritans were first baptized with water and then with the Holy Spirit. The Gentiles on the contrary, received the baptism of the Holy Spirit as soon as they believed and then were baptized in water afterwards.

## II. THE LESSON ILLUSTRATED

### One Human Family—Satan's Idea

According to the Manchester Guardian Weekly, April 30, 1953, Stalin's record is as follows: He killed all the other members of the seven-man Politburo of the Communist party at the time of Lenin's death: Zinoviev, Kamenev, Rykov, Bukharin, Trotsky, Tomsy. He "liquidated" a whole group of Soviet peasants, the so-called Kulaks, numbering several million men, women, and children, whose one crime was that they were a little less poor than their neighbors. He killed by starvation and related diseases some four million peasants in the Ukraine, the North Caucasus, and other parts of the Soviet Union in 1932-33. He instituted a prodigious purge of the Communist party, accompanied by thousands of executions and tens of thousands of sentences of forced labor, in the 30's. He created an enormous network of slave labor camps, with sub-human living conditions, affecting many millions of human beings. He murdered some fifteen thousand Polish officer war prisoners in the Katyn Forest and elsewhere. He uprooted, with all the physical and spiritual misery and loss of life which such mass deportations involve, vast communities, over a million inhabitants of Eastern Poland, hundreds of thousands in the Baltic States, and the populations of several Soviet former national republics and areas which have been erased from the map: the Volga German, Crimean Tartar, Kalmyk, Chechen-Ingush, Kabardo-Balkharian!

Lenin has been quoted as saying: "What matters it, if three-fourths of the world perishes, providing the remaining fourth are Communists?"



# Wintertime is Game Time

Long winter evenings are times for the family to get together around the fireside for good times together. May we suggest the following for your pleasure.

## Action Songs No. 3

Here are hymns and choruses suitable for the whole family. They are especially adapted to use with children of all ages.

35c each or three for \$1.00



## Bible Quotto

A game that all the family can play. This game makes use of Bible quotations. It not only entertains but increases one's knowledge of God's Word.

Price 85c



## Bible Lotto

This game is very similar to Bible Quotto, but makes use of Bible questions instead of quotations. All the family will enjoy this game.

Price 85c



## Handicrafts for Fun

This is just the thing for the busy mother who wants something to entertain the little folks on rainy, cold days.

Price \$1.50

Library  
Duke University

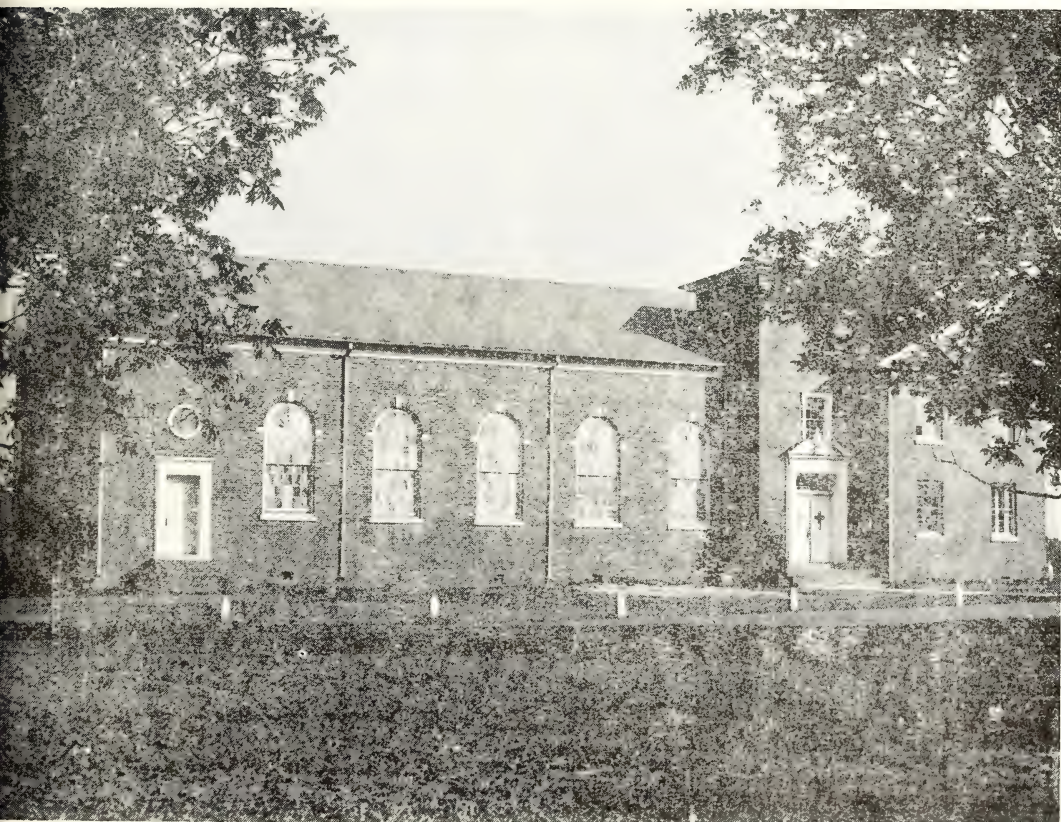
Com.

Free Will Baptist Press Ayden, N.C.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, DECEMBER 9, 1953

## THE ORPHANAGE MEMORIAL CHAPEL, MIDDLESEX, NORTH CAROLINA



This beautiful chapel was erected at the Free Will Baptist Orphanage, at a cost of more than \$60,000. The auditorium is completely furnished with oak furniture contributed by the churches of the state, and an electric organ given by Dr. Minnant of Micro. Work on the building was begun in 1948 when Rev. James Evans was superintendent of the Home. Rev. S. A. Smith is the present superintendent. Dedication services for the chapel were held on Thanksgiving Day. This makes two new buildings for the institution, the Albemarle Cottage for boys having been finished some time ago. A new girls' building is scheduled for construction within the next year.



## MARY, THE MOTHER OF JESUS

Romans Catholics have a special set of dogmas or beliefs concerning Mary. She is exalted and placed on an equal with Christ. Prayers are made to her and in her name. She is called "the Mother of God." This exaltation and worship of Mary is called Mariolatry.

Protestants do not exalt Mary and do not believe that she was equal with God. Nowhere in the Bible is Mary called "the Mother of God," but usually "the mother of Jesus," related as she is only to his human nature. Mary was blessed of God; but was not equal with God. She was the mother of Jesus, that is his body of flesh; but she had nothing whatever to do with the fact that He is God and had a pre-existence before he became incarnate.

Like any other human being, Mary had to surrender to God and become obedient to His will. The gospels record at least five occasions when it was necessary for Mary to surrender and become obedient to the will of God: (1) At Nazareth (Luke 1:26-56); (2) at Bethlehem (Luke 2:1-20); (3) at Jerusalem (Luke 2:21-38); (4) in Egypt (Matthew 2:13-23); (4) and at Nazareth again (Luke 2:29, 40, 51, 52).

Like any other human being, Mary's knowledge was limited. When the angel appeared to tell Mary that she would become the mother of Jesus, she was troubled because she did not understand the meaning of all this (Luke 1:29). There are many incidents in the life of our Lord that lead us to the conclusion that Mary did not fully know or understand the mission of Jesus. As a human being her knowledge and understanding was limited like that of any other human being.

Like any other human being, Mary was rebuked by the Lord. At the marriage in Cana of Galilee, Jesus said to Mary, "Woman, what have I to do with thee? mine hour is not yet come." Christ would here teach us that Mary was only a woman—"Blessed among women" (Luke 1:28), but not "blessed above women."

Jesus himself placed Mary on the level with his true followers. When He was talking with a multitude of people, someone told Jesus that his mother and his brethren were waiting and wanted to speak with him. Then Jesus told them, "... whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matthew 12:50).

We would not take anything away from Mary that rightfully belongs to her, but let us be careful as the Christmas season approaches that we are not led astray. It is Christ that is to be worshipped and exalted, not Mary.

## A COUNTRY CHURCH

There was something about the informal air of the little country church which was refreshing to our spirits. Mt. Pleasant seemed such a suitable name—for the rural setting, plus the cheerful disposition of the country folk who came to worship; and how we did thank the Lord for the Word of Life given forth by His devoted servant. Once again we were made to realize that God is no respecter of persons, and that He meets with both large and small assemblages—wherever worship, created an amiable atmosphere. It was a warm Sunday afternoon, and in the church yard and on the front steps little groups of friendly neighbors chatted together while awaiting the arrival of their beloved pastor.



### SOFT DRINKS FOR BABY'S FRIENDS

Then it was time to enter the small frame building for an afternoon session of Sunday School and church. Inside we noticed that even so small an edifice could boast of stained glass windows and auditorium style of seating. Soon voices were raised in tuneful praise to the One who has redeemed us by His own precious Blood. During the class periods, and throughout the church service following, there was a spirit of His Name is honored and proclaimed.

## The Mail Box

### A SUBSCRIBER FOR TWENTY YEARS

"Greetings in the Master's name: Just a few words about the wonderful Free Will Baptist paper. I have been a subscriber for twenty years. It is better and better as the age roll on. Enclosed is \$2.00 for one year's subscription."—James H. Owens, Pikeville, Ky.

[•]

### NEWLY ORDAINED MINISTER

"I have recently been ordained to the ministry. A church desiring my services please write me at Vanceboro, North Carolina, or telephone Vanceboro 522."—Rev. W. I. Cleve, Jr.

VOLUME 68

NUMBER 4

## THE FREE WILL BAPTIST


F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm; W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec. D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# GOD sent forth HIS SON

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 5:4, 5).

 In the above verse we have the "When," "How" and "Why" of God's redemption. At this Christmas time we are thinking much of the birth of Christ. Much more ado is made of the "mas" of Christmas than the "christ" of Christmas. Many have lost sight of the real meaning of the season. They see and think about are the lights, programs and big dinners. We have heard that over and over, but still people are losing sight of Christ, and in many cases have completely lost sight of Him. It never occurs to them just why we have Christmas every year, except to have a family reunion and exchange gifts. Some even go so far as to say that because "So-and-so" did not give them a gift this year, they would not give him one next year. Christ is not contented in His own birthday.

If someone down here had a birthday and all his acquaintances got together and had a big dinner, even in his own home, and completely ignored him as a guest of honor, and even pushed him out of the house if he attempted to make his presence known, there might be a lot of trouble! But this is not such an outrageous illustration. People are doing the same thing today with Christ. They will gather together in their churches, even the earthly house of God, and push Christ right out the door if someone wants to exalt Him. In view of all this, just when, how and why was Christ born? Just what is Christmas?

**WHEN—"When the fulness of the time was come, God sent forth His Son."**

It was planned with God and His Son Jesus Christ before the foundation of the world that God would send His Son into this world. Christ must have often thought about the sacrifice He some day

would make. The Apostle John was conscious of Christ's Deity. He tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2); "That which was from the beginning . . ." (I John 1:1). The plan of salvation, the plan for the bestowment of eternal life, were not only in the mind of God, but prepared and discussed by Christ and His Father, from the foundation of the world. We read in Matthew 25:34: "Come . . . inherit the Kingdom prepared for you from the foundation of the world." Christ reminds His Father in His high-priestly

•  
Beryl C. Wood  
•

prayer in John 17, "Thou lovest Me before the foundation of the world." Even we who have accepted Christ Jesus as Saviour "He hath chosen . . . in Him before the foundation of the world" (Eph. 1:4). God the Father and Christ reckoned Him as the "Lamb slain from the foundation of the world" (Rev. 13:8).

So we see that God's salvation was not something that was thought of after Christ was born into this world. It was planned before the foundation of the world. If Christ's death was planned from the beginning, naturally His birth was fully planned at the same time. Christ could not be born just any time. God's plan included a certain time for Him to come into this world. There were many things that had to be fulfilled before He could be born, but these finally came just the time that He was to be born. When God saw that all things were ready, that the fullness of the time was come, He sent His Son into this world. He did not send Him into this world as one might think He might

—as an angel, or giant, or supreme being of light. God chose the common, lowly way of birth. Just at the right time, when God chose to do so, when the time He had planned had come, He sent forth His Son.

**II. HOW—"Made of a woman, made under the Law."**

The "how" of Christ's birth was through a supernatural conception by the Holy Ghost in a virgin whose name was Mary. God chose the common way for a child to come into this world, but by a most uncommon conception. Even Mary was chosen from the foundation of the world, for she would be included in God's way of salvation. Mary fit into God's program just like Rahab or Ruth or David. She was just as human as they were. God led in Mary's life right up to the moment when the angel Gabriel appeared to her. His presence and salutation troubled her, and "she cast in her mind what manner of salutation this should be" (Luke 1:29). Gabriel explained to her that she would bring forth a Son, and that she was to call His Name Jesus. The angel of the Lord explained the same thing to Joseph, Mary's espoused husband. Joseph, too, was brought into the plan of God's salvation. He was obedient to God and did not go in unto Mary until after she had brought forth the Son of God, whose conception was by the Holy Ghost. So we see the "how" of Christ's birth was through an ordinary young lady whom God chose to give Him birth.

We see, also, that the "how" of Christ's birth was not only "made of a woman," but also "made under the Law." Up until Christ's death from Moses' time the Israelites had special laws and rules to follow to live lives pleasing to God. In the Books of Exodus, Leviticus and Numbers especially are recorded laws

(continued on page fourteen)



# History of Free Will Baptists:

## THE NATIONAL ASSOCIATION

### AS IT EXISTS TODAY

**T**HE National Association of Free Will Baptists is composed of Free Will Baptists from twenty-two states, India, and Cuba. The work of the Association is carried on by permanent boards and an executive secretary. The Association meets each year in July at a place designated by the Association while in session.

The present constitution of the Association says:

This National Association shall be composed of its general officers, and the members of the standing boards, or committees, the duly appointed delegates of Free Will Baptist organizations which actively support and promote the work of the Association and all ordained ministers and missionaries who belong to general bodies which are affiliated with the National Association.

The statistics for the 1952 session of the Association showed a membership of 156,260, and 1,868 churches. A note attached to the statistical table from which these figures are taken says: "Most of these figures are incomplete due to the failure of churches to make complete or accurate reports to Associations." In 1951, Rev. Damon C. Dodd who was at that time Executive Secretary of the Association prepared a *Year-book of National Association of Free Will Baptist Churches* in which he listed 1,561 churches with an approximate membership of 220,000. This report was in error because only sixteen states were listed, and in some states whole Associations were left out. It is our opinion that Free Will Baptist churches in the United States number near 4,000 and that the total membership of these churches approaches 400,000.

If the writer may be allowed to interrupt a factual report with an opinion, he would say that he believes there are many independent, inter-denominational churches in the North that were Free Will Baptist, but refused to go into the merger with the Northern Baptist Con-

vention in 1911. It is possible that many of these churches could be brought into the fold of the National Association.

#### The Boards of the Association

The work of the Association is carried on by permanent boards. Each of these boards has five members with the exception of the General Board and the Board of Trustees of the Bible College. All board members are elected by the National Association except the General Board. The General Board is composed of the general officers of the Association, the chairmen of the other permanent boards, the president of the National Woman's Auxiliary Convention, the President of the National Sunday School Convention, and one member from each affiliate state Association and one member from each affiliate association comprising one or more than one state.

The duties of the various boards shall be to plan a program and supervise its operation in their respective fields. They shall organize themselves and regulate their work as may become necessary, and as may be found in harmony with the principles and tenets of the National Association.

#### The Foreign Mission Board

At the present time, the Foreign Mission Board consists of Rev. J. W. Alford, North Carolina; Rev. Raymond Riggs, Michigan; Rev. Mark Lewis, Michigan; Rev. Reford Wilson, Arkansas; Rev. Rolla Smith, Missouri. This Board sponsors two mission fields—Cuba and India. Rev. Raymond Riggs is the full-time promotional secretary of this board and maintains an office in the headquarters building at 3801 Richland Avenue, Nashville, Tennessee.

#### The Free Will Baptist Bible College

In 1942 the Free Will Baptist Bible College began operations in Nashville, Tennessee, with one building located at 3609 Richland Avenue and nine students. Today the college has five buildings and an enrolment of more than 150.

The college began as a junior college only, but now it is a full four-year college offering an A. B. degree with major in Bible.

The college is administered by Board of Trustees elected by the National Association. This Board has nine members as follows: Rev. J. L. Welch, Tennessee; Rev. J. R. Davidson, North Carolina; Rev. James F. Miller, North Carolina; Rev. Luther Gibson, Mississippi; Rev. Fred Powers, South Carolina; Rev. K. V. Shutes, Georgia; Rev. Ral Lightsey, Georgia; Rev. Melvin Birmingham, Oklahoma; and Rev. Floyd Cherry, North Carolina. Dr. L. Johnson is president of the college and Rev. Laverne Miley is acting dean.

The Bible College sponsors a Bible Conference each year in the spring. This conference usually comes just before Easter. This conference has come to be sort of a home-coming for the alumni of the college and a great source of inspiration for the pastors of the denomination. The conference this next spring will be March 28-April 1.

#### The Home Mission Board

The present Home Mission Board consists of Rev. R. H. Jackson, North Carolina; Rev. Willard Day, Missouri; Rev. Homer Willis, Kentucky; Rev. Harry Staires, Oklahoma; and Rev. J. B. Blo, Tennessee. Rev. Damon C. Dodd employed as the full-time promotional worker for this board and maintains office at the headquarters building Nashville.

#### The Board of Superannuation

The Board of Superannuation: Rev. Joe Fort, Florida; Rev. F. A. Rivenbark, North Carolina; Rev. F. C. Zinn, Missouri; Rev. C. A. Huckaby, Florida; and Rev. D. W. Hansley, North Carolina. This board is charged with the responsibility of assisting state boards in setting up a program which will enable them to care for their aged ministers. This board has arrangements made with Minister's Life and Casualty Union,

Minneapolis, Minnesota, whereby ministers who can qualify can have insurance with retirement benefits. The board pays one-half the premium and the insured minister pays the other half.

**Board of Publication and Literature**  
The present Board of Publication and Literature consists of Rev. J. C. Griffin, North Carolina; Dr. L. C. Johnson, Tennessee; L. E. Duncan, Mississippi; Rev. Charles Higgin, Michigan; and Rev. Rufus Hyman, Florida. This board supervises the publication of all official publications of the Association.

### Other Boards

There are other boards: Sunday School, Free Will Baptist League, Radio-TV, and Trustees for Headquarters Building. These boards are each doing a splendid job in their respective departments. The work of these boards would make an interesting story, but too long for this article.

### Present Outlook

The outlook of the National Association is good. The budget of the Association is more than it has ever been before. Almost every month new churches are being organized. There seems to be a spirit of co-operation and

willingness to work among the people that brings progress.

We are aware that this series of articles has not been a history of Free Will Baptists. If they have created an interest in our past that will cause some competent person to prepare and offer a complete history to our people, the writer will be satisfied.

## THE RICHLAND APARTMENT BUILDING



The Richland Apartment Building was purchased in June, 1952, at a cost of \$65,000 for the use of the Free Will Baptist Bible College. This purchase raised the property value of the college to above \$225,000 as compared with \$10,000 ten years ago. This building is now being used as a girls' dormitory.

# Victory by Surrender

When Charles Finney was converted, having retired to a wood to pray alone and aloud and then finding himself so suddenly and completely relieved of the burden and guilt of his sins that he did not know what had happened to him, he said to himself he was returning home: "If I am converted I shall preach the Gospel." He was a young lawyer just getting into successful practice and with brilliant prospects; but, like Paul, immediately he conferred not with flesh and blood," and when, a few days after his conversion, a man came to him and asked him to undertake to plead a case for him, Finney replied: "I have been retained by the Lord Jesus Christ to plead His cause, and I cannot plead yours." He never entered a court of law again as a lawyer.

It does not follow from this that every Christian go into the ministry—but simply that when God calls us we are to follow. He must have His own way in reference to our profes-

sion or occupation, as He must have it in everything else.

Everyone who enters in solemn earnestness upon the work of consecration will probably find more or less difficulty in surrendering one thing after another, but will come at last to the one thing over which his struggle will have to be made, and which is the very hardest thing for him to give up. Here "self-will" is entrenched as in a castle, and when that point is surrendered the whole citadel is surrendered. The thing most difficult to yield will be different in different cases, on account of the great variety of tastes, preferences, temperaments and circumstances which exist among Christian people.

Sometimes the whole contest is over some comparatively trivial thing, and yet it is not trivial if we hold on to it in antagonism to God's will. On these occasions Satan seldom fails to be present using all his arts to magnify the difficulties of entire surrender, or to induce you, if

possible, to postpone the step to another time. He may suggest obstacles which seem well-nigh insuperable, and persuade you that they are likely or certain to occur.

Now, if the Lord has shown you your idol; if you have become conscious of your obligation to give up all to Him, and what it is that is hardest to give up, then you know what your battle is which is to be fought and the victory won. And do not fail to remember that, in this warfare every victory is by surrender. Yield up all to the Captain of your salvation, and you shall be more than conqueror through Him that loved you.—Selected.

It is the biggest mistake to think you are working for someone else. Try to realize that someone else is paying you for working for yourself.



# NEWS NOTES

## Wolverine Association

The Wolverine Association of Michigan will meet at the Philadelphia Church, Detroit, December 3 and 4. Rev. W. S. Mooneyham, Executive Secretary of the National Association, will be the feature speaker for the session.

\* \* \*

## Dedication and Revival

The Grace Free Will Baptist Church, Pensacola, Florida, held an all day dedication service, Sunday, November 22. There was much preaching, praying, and singing praises unto the Lord.

After lunch, served by the church, the pastor, Rev. Henderson, and former pastor, Rev. Breedlove, burned the church mortgage with a host of thankful hearts looking on and thanking God for his blessing of a church to worship in.

That night the church began a revival which lasted for one week. Many blessings were received from these services.

\* \* \*

## North Zulch Revival

Rev. C. B. Thompson, Free Will Baptist minister of Ft. Worth, Texas, held a series of meetings in the North Zulch, Texas, Church, November 23 through the 29th. The services were well attended by the people of the town, and the church has been strengthened as a result of the efforts put forth. The church solicits your prayers.

Rev. Troy L. McDonald is the pastor.

\* \* \*

## 4th Union of Central Conference

The Fourth Union of the Central Conference of North Carolina met with Aspin Grove Church, Wilson County, November 28, with the moderator, Rev. W. L. Hart, in charge.

The morning session opened with devotions conducted by Rev. R. L. Norville. The welcome address was given by Alice Langley with Mrs. C. W. Burress responding.

The following ministers were present: Revs. W. L. Hart, E. L. Abrams, P. C. Wiggs, C. D. Hamilton, R. C. Proctor, T. P. Ellis, and Hubert Burress. Visiting ministers were: Revs. M. E. Godwin and Albert T. Coates of the Cape Fear

Conference, and Revs. R. L. Norville, R. C. Cherry, C. L. Patrick, and J. D. Vernelson of the Second Union of the Central Conference.

The Union voted to start meeting with the churches in alphabetical order starting with Aspin Grove. The next Union to meet with Antioch Church, Wayne County.

Rev. Hubert Burress was elected as historian of the Fourth Union.

An offering was taken for the Orphanage in the amount of \$27.91. This was followed with the morning message by Rev. C. D. Hamilton.

The afternoon session opened with devotions by Rev. T. P. Ellis.

The various committees gave their reports which were accepted.

After a rising vote of thanks to the host church for the fine way they entertained the Union, the Union adjourned to meet with Antioch Church in January, 1954.

\* \* \*

## Elizabeth City, N. C., Revival

The Rev. Wade Calvert, pastor of the Goshen Free Will Baptist Church, North Belmont, North Carolina, began a revival at the Saint Paul Church, Elizabeth City, North Carolina, on November 9 and continued through the 29th. During the meeting there were five who came forward for rededication, and eleven to take membership with the church, six of these for baptism and five by statement.

Mr. Calvert's son, the Rev. J. C. Calvert, pastor of the Mable Avenue Free Will Baptist Church, Kannapolis, North Carolina, was a guest during the meeting and brought one of the sermons.

The church can see the results of this meeting as there has been an increase in both church and Sunday school attendance.

Prior to the revival two others joined this church, one being the Rev. Willie Twiddy, pastor of Piney Grove Church, Washington County.

## COMING EVENTS

December 13—Universal Bible Sunday

December 20—Christmas Sunday

December 25—Christmas Day

The pastor, Rev. Charles Brown, and the church members appreciate very much having Mr. Calvert to conduct this meeting and solicits the prayers of all for the success of the church.

\* \* \*

## Superannuation Report

Following is the report of the Chairman-Treasurer, Rev. M. L. Johnson, of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for November 1953.

RECEIPTS	
Balance on Hand Nov. 1, 1953	\$1,299.8
Regular Receipts for November	829.6
Retirement Fund Receipts	40.8

Total to Account For \$2,170.2

DISBURSEMENTS	
Paid to Superannuated Ministers	\$217.50
Operating Expense	36.20
Paid to National Board	79.34

Total Disbursements \$333.04 333.0

Balance Dec. 1, 1953 \$1,837.2

RECEIPTS BY CONFERENCES	
Albemarle	\$41.50
Cape Fear	13.00
Central	301.27
Eastern	317.88
French Broad	4.00
Piedmont	5.00
Rock Fish	10.00
Western	136.95
* * *	

## White River Quarterly Meeting

The White River Quarterly Meeting of Arkansas met November 27 and 28 with eleven of the thirteen churches in the association represented. There were fifty-one delegates, eleven ministers, ten deacons, and six clerks present to enjoy the wonderful and inspiring messages delivered during the meeting. Two special songs were rendered by Mary Roach and Janice Crooms which were enjoyed by all.

The meeting closed with the ordination of a young man who had answered God's call to preach the gospel, Rev. Lonnie Clark. He asks to be remembered in your prayers.

\* \* \*

## The West Grows

The Pacific Coast has been the destination of the greatest mass migration this country has ever seen. With a United States population increase of six per cent average, 1940-1947 the West's increase was over thirty per cent. California had 6,900,000 in 1940, 11,000,000 in 1950 (forty-five per cent increase); Oregon had 1,102,000 in 1940, 1,649,000 in 1947 (forty-nine per cent increase); Washington had 1,752,000 in 1940, 2,454,000 in 1948 (forty per cent increase).

—Watchman-Examiner

## Catholics Turn to Protestantism

Among the 1,000,000 new members received into the Methodist Church last year, it is reported by Dr. Elmer D. Clark, editorial secretary of the Methodist Board of Missions, "in the New York area alone more than 1,000 of the new members came from the Roman Catholic Church." The same report is coming from many cities in the United States of Catholics joining different Protestant churches.

—Civic Bulletin.

\* \* \*

## New Church Buildings

More than \$1,700,000,000 has been invested in new church buildings in the last nine years, according to the National Production Authority as reported in the New York Herald Tribune for December 14, 1952. In 1951 the figure was \$452,000,000, as contrasted with only \$6,000,000 in 1943. It is estimated that a billion

dollars of new Protestant edifices are being planned in architects' offices. "Since World War II, the Catholics have been opening 150 to 200 churches a year, often averaging nearly four a week." More and more building of Jewish synagogues is going on all over the country.—Mississippi Methodist Advocate.

\* \* \*

## They Believe, But Not Much

Recent polls show that in Australia ninety-five per cent of the people say they believe in God. Ninety per cent claim church membership, and twenty-five to thirty per cent attend church services with some regularity. In New Zealand ninety per cent of the people claim church affiliation, but the estimate is that only twelve and one-half per cent of the people are really interested or active in churches.—Gospel Herald.

# EMOTIONALISM

NAAMAN BORDERS

SOME time ago there appeared an article in THE FREE WILL BAPTIST concerning shouting in the Free Will Baptist churches. Some people were lamenting because shouting was playing out. I say it is not all shouting, but that is part of it. You take out shouting and revivals will play out. You may have a series of meetings but no revivals. Suppose you stop the noise of a ball game, horse race, a wrestling match, or a fight. Try to stop the emotion if you can. It would be hard to do. No one complains about the excitement in these games. In fact they encourage it for they will have cheer leaders or "pep-per-uppers." I have often thought that we need "pep-per-uppers" in our churches. Was not that what David meant when he said, "My cup runneth over?"

One old man testifying in church that his cup has been full lots of times but it has never run over, and a little boy back in the crowd said: "Mister, I bet there's a lot of wiggle tails in it." Doesn't the Bible say for us not to quench the Spirit? Didn't they have lots of noise on the day of Pentecost? Didn't they have quite a lot of excitement when Jesus was performing those miracles? Jesus himself cried with a loud voice when he raised Lazarus from the dead. When people quench the Spirit they hinder God's work and they will feel badly about it. You just as well try to grow a crop without rain as to have a good

church without some kind of demonstration. We pray for "Showers of Blessing" and then hold an umbrella over us and finally we dry up or take the dry rot.

There was quite a lot of shouting when the walls of Jerico fell was there not? Also when the Israelites crossed the Red Sea. David said to clap your hands and shout with a loud voice of triumph. Also, he said, "God has given up with a shout." When Jesus comes again he will descend with a shout. Tell me some successful evangelists that doesn't shout his sermons with great fervor.

We should be like the colored brother who was pretty noisy in church and the boys told him they would buy him a nice pair of boots if he would not shout until the preacher got through preaching. He promised to be quiet. He held in until the preaching got pretty hot and he came running down the aisle and exclaimed, "I'm going to shout boots or no boots." Well, brethren, when you take out shouting then I'll find greener pastures.

He who merits praise he never receives is better off than he who receives praise he never merits.

If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct.—Theodore Roosevelt.

## God's Gift A Trust

Lezell Hall



WE know that our lesson this morning is "God's Gift A Trust." We know that statement means that if God gives us gifts we should be a trustful servant with them.

Let us take our Monday's Daily Bible Reading in Deuteronomy 8:13, 14, "And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage." We know that statement is true because when the rich man had all he wanted, his silver and gold, he sat at the table eating. When Lazarus asked him for the crumbs that fell on the floor, he refused. We know that the rich man wasn't thinking of God, because he had all he wanted. He wasn't thinking of the heavenly home that the Lord Jesus has gone to prepare for the people who have accepted him as their personal Saviour and have served him the best they know how.

In the first topic, "God the Owner," we know that everything belongs to God. Look at Psalms 24:1, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." We know that the earth is God's and all that is on it. We are the sheep living on his earth.

Let's take the statement that was in our lesson, "Ye Have Robbed God." Let's ask ourselves the question, "Does man rob God?" Yes, man will rob God. If you work for some money you know that the Lord gets one-tenth of it. It doesn't matter what you give it to just so you give it toward God's work. Just think, God was the one who provided for us the work to get the money. If it wasn't for God we could get nothing we wanted.

(The above story was written by one of the intermediate girls of the First Free Will Baptist Church, Malone, Florida. The story is based on the November 15, Sunday school lesson.)

To the Bible men will return because they cannot do without it. The true God is, and must be pre-eminently, the God of the Bible.—Matthew Arnold.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** *How do we increase our faith?*—Carey Watkins, 3412 Theresa Avenue, Nashville, Tennessee.

**ANSWER:** Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." This Scripture indicates that it is by the Word of God that we come into a possession of faith. I Peter 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." This verse indicates that by the use of the Word a Christian grows. Hebrews 5:13, 14, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The above Scripture indicates that growth comes by the use of the Word and the exercise of faith and that as one thus exercises himself in the use of these he grows from babyhood into manhood—a Christian state that requires substantial spiritual food. This means, I think, that as one uses the faith that he has together with the study of the Word he develops in himself a stronger faith and a better understanding of the Word. Peter says in II Peter 3:18a, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This passage, when read in the light of II Peter 3:17, teaches us that we may grow by the knowledge of the Word. James 2:18, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works." The Holy Spirit says here through James, works is the thing that shows forth faith. George Mueller, the great example of faith in his day, believed God, prayed, received from God, and then worked with that which God gave and therefore grew in faith and a personal knowledge of Him.

D. L. Moody, while a shoe salesman, began to work for and trust in God as

he read and studied God's Word. God made of him a wonderful Sunday school teacher. He saw the need of a Sunday school in the slums of Chicago where he started one in the backroom of a saloon and ran it there while he prayed, worked, and saw many marvelous answers to his prayers. He began to receive calls to speak in numerous places, but never did he go to speak until he had prayed much and trusted God for the souls of the people to whom he

spoke. He was invited to speak in many places all over the world and won tens of thousands of souls to God through his witnessing. Then by faith he founded the Moody Bible Institute in Chicago and Christian schools in Massachusetts: Mount Hermon school for young men and the Northfield Seminary for young ladies. One day when he needed \$50,000 for a debt incurred in the operating expenses of the Moody Bible Institute he just simply knelt with a group of staff members and said, "Dear Heavenly Father, we need \$50,000, please give it to us now." As he said "Amen" in conclusion to this simple prayer and was rising from his kneeling position a knock was heard on the door. When the door was opened there stood a man whom he had never seen before. This man presented him with a check in the amount of \$50,000. Mr. Moody said, "Ask God for all you need, believe that He will give it, take it, and use it to His glory and He will continue to give as you ask."

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	69
C. R. Houston, Colquitt, Ga.	25
Carl High, Peach Orchard, Ark.	22
Jimmie Tyndall, Pink Hill, N. C.	23
Mrs. B. H. Matthews, Spring Hope, N. C.	21
E. C. Morris, Tifton, Ga.	21
Mrs. Lester Mills, Greenville, N. C.	30
Ray Watkins, Newport, Ark.	19
Mrs. Minnie Summerlin, Mt. Olive, N. C.	18
Owen Thomas, Four Oaks, N. C.	17
W. C. Hill, Mt. Olive, N. C.	16
Mrs. Eldridge Pittman, Kenly, N. C.	16
Mrs. Raymond Hancock, Timmonsville, S. C.	15
J. C. Griffin, New Bern, N. C.	14
Mrs. Alice Lupton, New Bern, N. C.	14
Mrs. C. F. Abrams, Macesfield, N. C.	13
Ray Doc Gay, Walstonburg, N. C.	13
Mrs. Martha M. Braxton, Winterville, N. C.	13
Mrs. Lloyd M. Edwards, Kenly, N. C.	13
C. J. Harris, Greenville, N. C.	13
Mrs. Alton Cook, Walstonburg, N. C.	12
Tom Hamilton, Glenview, Ga.	12
Wilton H. Dail, Norfolk, Va.	12
Mrs. E. L. Moringo, Kenly, N. C.	11
Mrs. Mary A. Welch, Nashville, Tenn.	11
Mrs. Henry Barfield, Pikeville, N. C.	11
Mrs. Elton Harper, Deep Run, N. C.	11
Mrs. Ralph Price, Goldsboro, N. C.	10
Mrs. J. W. Hinds, Pamlico, S. C.	10
Mrs. Paul A. Johnson, Smithfield, N. C.	10
Mrs. Guy Deans, Sims, N. C.	10
Mrs. Fannie Swindell, Arapahoe, N. C.	10
Oma Owens, Chipley, Fla.	10
J. N. Barnes, Blakely, Ga.	10
Mrs. G. C. Carter, Sr., Baxley, Ga.	10
D. W. Alexander, Bethel, N. C.	10
Mrs. C. T. Brock, Kenansville, N. C.	9
Mrs. C. F. Heath, Cove City, N. C.	9
John Kornegay, Seven Springs, N. C.	9
Mrs. J. S. Hardison, Grifton, N. C.	9
Mrs. F. A. Edwards, Chocowinity, N. C.	8
Mrs. Carl Barrow, Snow Hill, N. C.	8
Mrs. J. R. Cayton, Aurora, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	7
Mrs. B. W. Clenny, Colquitt, Ga.	7
Mrs. Franklin Eaddy, Johnsonville, S. C.	7
Wm. Webster, Pinetown, N. C.	7
Mrs. Nathan Basnight, Columbia, N. C.	7
Mrs. Virginia Holley, Turbeville, S. C.	7

Mrs. D. W. Cleve, Sr., Vanceboro, N. C.	7
Milford Hales, Kenly, N. C.	7
W. L. Moretz, Swannanoa, N. C.	6
Mrs. J. B. Murphy, Guthrie, Ky.	6
Mrs. H. S. Swain, Columbia, N. C.	6
Mrs. Edwin Raper, Ransomville, N. C.	6
Mrs. Jack Flowers, Hyman, S. C.	6
Mrs. P. L. Barrow, Snow Hill, N. C.	6
Mrs. L. H. McHade, Durham, N. C.	6
W. C. Sutton, Cove City, N. C.	6
Jenning Williams, Clayton, N. C.	6
Mrs. Thomas McLamb, Clinton, N. C.	6
M. S. Cowan, Robersonville, N. C.	6
Mrs. S. B. Strickland, Middlesex, N. C.	5
Mrs. Len Crow, Nashville, Tenn.	5
Mrs. Otis Deaver, Washington, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
Mrs. Dorothy N. Harris, Jacksonville, Fla.	5
J. V. Cook, Hector, Fla.	5
J. D. Coffman, Vernon, Ark.	5
Mrs. Haywood Hill, Snow Hill, N. C.	5
Bennie Anderson, Lyons, Ga.	5
R. N. Hinnant, Micro, N. C.	5
Mrs. C. B. Cooper, Pike Roads, N. C.	5
Mrs. Norwood Merzer, Pink Hill, N. C.	5
R. H. Jackson, Davis, N. C.	5
Mrs. Lee Griffin, Bridgeton, N. C.	5
Mrs. Virginia Lawless, Ashford, Ala.	5
Mrs. Bettie Dawson, Dunn, N. C.	5
Mrs. M. F. Jackson, Dunn, N. C.	5
Mrs. Edd McCoy, Snow Hill, N. C.	5

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (Ps. 125: 1, 2).

Temptation is a man's chance of flying his colors for Christ.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Therefore if any man be in Christ, he is a new creature: . . ." (2 Cor. 5:17).

Last week, to begin our thinkings about Christ during the Christmas season, I endeavored to direct our minds to Him as God's gift to the world. He could be thankfully accepted and enjoyed. One of the greatest teachings of the whole Bible is that of the relationship between Christ and His people.

"Abide in me, and I in you," are the words of Christ in the fifteenth chapter of John, repeated in meaning over and over. Then, in the seventeenth chapter of the same book, in His great prayer for His saved ones, He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The union of Christ and those who believe in Him is the most precious that can be experienced by man.

Christ, God's gift to the world, was given that all men, alienated by sin, might be redeemed. We hear Him saying, "The Son of man is come to seek and to save that which was lost." And, "Come unto me," with the assurance that "He that cometh to me I will in no wise cast out."

To be in Christ and to have Christ in us, we must first come to Him, for neither is there salvation in any other: there is none other name under heaven given among men, whereby we must be saved." This is the acceptance of God's gift. This is when we become new creatures in Christ. And then begins the abiding in Him. This is a continual experience. The day by day living in Him and serving Him. In the words of Christ, again, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Some one has rightly said: "Christ is formed in us by the Holy Ghost. (Gal. 1:19) As the Divine Spirit overshadowed Mary, so that Jesus the Saviour was begotten within her; by the same spirit is He formed and revealed in us (Gal. 1:16)." "In Christ" was Paul's most unique

phrase. He used this phrase 164 times in his Epistles. To him "in Christ" represented the new relationship into which the Damascus experience brought him. "In Christ" is the key to all that Paul thought and did. To be in Christ is a relationship available to all. Is this blessed relationship your experience?

Next week we will consider the endurance of the Gift of God, but I want us to think of Christ in our Christmas. There can be no true Christmas without Him. I am happy to see that we are to some extent restoring Him to His rightful place in our Christmas thinking. Very few write Christmas with an X any more. To do so testifies to the world

that we are ashamed of Christ, by substituting an X for His name. In mathematics X is an unknown quantity. X may be any unknown person or thing. But to we who are in Christ, Christ is not unknown, therefore we write and think of Christ in our Christmas. In an advertisement in a recent issue of a national non-Christian magazine appear the following, "Keep Christ in your Christmas . . ." The title of an article in one of the leading Christian magazines with world-wide circulation is,

"DON'T LET SANTA CLAUS SPOIL YOUR CHRISTMAS!"

We must not let Santa, or any thing else, slip in to push Christ out.



## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BOOK OF ROMANS

(Continued from last week)

#### Chapter One

Vv. 21-23—Seven Stages of "Devilution" and not Evolution.

With all of man's inventions, discoveries, education, organizations, and governments he has "deviluted" instead of evolved.

- I. "They glorified him not as God."
- II. "Neither were thankful."
- III. "But became vain in their imaginations."
- IV. "Their foolish heart was darkened."
- V. "Professing themselves to be wise."
- VI. "They became fools."
- VII. "And changed the glory of the uncorruptible God into an image made like to corruptible man."

Vv. 24-28—The Unpardonable Sin

Here is the clearest and most striking Scripture on "the sin unto death," the sin that cannot be forgiven, neither in this world or the world to come. Mark the three-fold expression:

- I. "Wherefore God also gave them up."
- II. "For this cause God gave them up unto vile affections."



# What Our Lesson Means to Me

Merida Grondin

**I**N our daily Bible reading for Monday, "The Source of All Gifts," do you know where and from whom we get our gifts? We get them from heaven, Jesus, and God the Father. Do you know what God's greatest gift was? It was his Son, Jesus Christ. If Jesus had not been born into this sinful world and died on the Cross of Calvary for our sins, we would not have the things we have today.

Tuesday's reading, "God Owner of All." God owns you, me, your father, mother, everybody, and everything. If we love God and his Son, we will be Christians. He is letting us use his things here on earth. I think we should show him that we are thankful for the things he has given us, don't you?

Wednesday's reading, "The Goodness of God." God is good to us. He has lots of patience. If he did not,

when anyone keeps refusing to be saved, he would not keep pleading in that still small voice in your heart or anyone's heart. He is good to let us use his things. When he was living in this world he would not have healed the sick, caused the blind to see, and raised the people from the dead. He would not have died on the cross for our sins.

Thursday's reading, "A Faithful Steward." Are you a faithful steward? Do you try to get people saved by accepting Christ as their Saviour? If you want to be a faithful steward you must live a life for Jesus, be a Christian, and live a life of service.

Friday's reading, "Using Our Talents." Do you use your talent for God? Are you like the steward with one talent not using the talent you have? You should use your talent for God, his glory, and his services. Be like the stewards with the five and two talents, multiply them because you love God.

Saturday's reading, "The Rich Fool." Don't be like the rich fool; if you have money and lots of it, or if you have anything do not store it up and let it ruin or canker, use it for the service of God. Help the poor, needy, orphans, and missions; don't use it foolishly.

Sunday's reading, "A Gift for the Needy." You should help the poor families and orphans. You may have some good clothes that you have outgrown that some poor family could use. There are things you could give to orphan children that would be of help to them and a service for God. Food could be used also for needy families at anytime. Did you know that God has put confidence in us by giving us charge of his gifts? Can we be trusted to use them for him? He is the owner of all things on this earth. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalms 24:1). Everyone that is a Christian is a good steward over God's creation. Everything that a Christian has or ever will have belongs to God. Even a mother's tiny baby is a gift from God and belongs to him. We are to use all that is entrusted to us for his benefit and his work while we are on this earth.

God gives life to the tiny seeds we plant to grow and make food, trees, flowers, and grass for us to use. He gives the little green plants sunshine to make them grow and to kill germs. He gives rain when the soil is thirsty for the plants.

## III. "God gave them over to a reprobate mind."

Vv. 29-32—Twenty-Three Indictments.

In these verses God makes twenty-three indictments against the sinful human race. Paul under the inspiration of the Holy Spirit is trying to show the exceeding sinfulness of man, his depravity. Later in this epistle, he will show how this sin may be forgiven.

### Chapter Two

Vs. 1—Three Great "Therefore's"

Note three great "therefores" in the book of Romans.

- I. The "therefore" of condemnation—"thou art inexcusable" (2:1).

Because of the sinful condition of man as described in chapter one, he is condemned.

- II. The "therefore" of conversion—"no condemnation" (8:1).

- III. The "therefore" of consecration—"a living sacrifice" (12:1).

In chapter one, Paul is referring primarily to Gentiles. He always refers to them in the third person. But in this second chapter, he includes the Jews. He refers to them in the second person.

### The Sin of Judging Others

- I. This sin is to be avoided.

- A. Because we are incapable of judging accurately.  
B. Because we are not invested with the office of judge.  
C. Because judging others is usually the effect of uncharitableness.

- D. Because it is expressly forbidden by Christ.

- II. In Order to Avoid this Sin.

- A. Be slow to judge and do not condemn without evidence.  
B. Do not ascribe evil motives to the other person's acts.  
C. When there is ground for doubt, suspend your judgment.  
D. Be careful not to condemn groups because of the acts of one person.  
E. Be charitable and forgiving.

(Continued next week)

(continued on page fourteen)

# Notes and Quotes



BY J. C. GRIFFIN

## Powerless Prayer

**H**ERE is such a thing as a person being sincere in making his or her petitions to God, but with all their sincerity their prayers do not get through to the blessings desired. However, John says that Christ said, "... Ask and ye shall receive ..." (John 16:24). There are so many things that get in the way or stay in the way of the answer that often the prayer is powerless. There is real power in real, honest, clear-cut petitions which are made in keeping with the Word of God. Here are some of the things that hinders God from hearing and answering our prayers:

### 1. When Known Sin is Regarded in our Heart

"If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18). So what must we do in order to get in the clear with God?

John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). So we need not ask God for a blessing until we have confessed and repented of our sins.

### 2. If We Are as the Hypocrites

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matthew 6:5).

Notice that the hypocrite wants to be seen of men. They love to pray and are forever exalting themselves instead of exalting Christ. Hypocrites are always anxious to be seen and heard. Some shout the loudest, and often brag on themselves.

### 3. Vanity Blocks the Way of Prayer

Jesus said, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of,

before ye ask him" (Matthew 6:7, 8). There is no use of using the same phrases over and over. We would not go to the banker and ask him over and over for a loan. We would state our desire in a few words, and it would not take the banker long to tell us what he thought about the loan. He might search the records at the court house to see if we were in the clear before advancing the loan. So this takes us back to known sin; if we ask God for a favor and we do not get it remember that it is not God's fault. When we fail we better search the records and see where we stand with God, likely we are in the "red." There is a likelihood that we are not on the credit side of God's ledger. We better check up and see what our rating is.

A lady said to her pastor, "Brother, I cannot understand why God does not answer my prayers like He used to. I pray with all sincerity, but do not get an answer." This pastor said, "Well, Sister, I have not been seeing you at prayer meeting like I used to and have been wondering where you were on prayer meeting night." Then the lady said, "I was elected sometime ago president of the, calling the name of the organization, and our meetings are on the same night as prayer meeting at church. My responsibility is so great as president that I have to leave off my prayer meeting." Whereupon, the pastor said, "You need not go further for your own testimony tells me why God does not answer your prayers as He did in former days."

Let it be understood that if we let anything get between us and our loyalty to God, that our prayers are vain.

### 4. When Lust Dominates Our Prayers Are Not Answered

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2, 3).

There are numerous prayers that are selfish. Selfishness holds us away from the answer that God wants to give to those who are in line for blessing, but cannot because we want it for selfish purposes. Lustful petitions are marks of selfishness. I should want my neighbor to have the things that I would have myself. If I am not anxious for my neighbor to receive as I receive, I need to get closer to the Christ who gave himself that I might have the blessings of life eternal.

### 5. There Is No Power When God's Will Is Not Consulted

"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day" (I Samuel 8:18).

God did not approve of Israel having a king, so when the people went against God's will they had to reap what they had sown. We often get ourselves in a mess by taking the situation in our own hands and not consulting God as to the things that we are praying for and doing under the powers of our flesh. When we go against God's will we have to work it out to the best of our ability.

### 6. Prayer Is Powerless When It Is Too Late

Jesus says, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke 13:24-27).

Yes, there is such a thing as being too late to get a prayer through and obtaining the blessing.

You can wait until your mind is so deranged and so completely overpowered by Satan, that you loose all reason. Continued drinking of alcoholic beverages can and often does destroy the ability for thinking righteously. Some diseases brought on by dissipation can and often incapacitates the mind of man from reasoning. God says, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). When all reason is gone, you have no means of reasoning with God. I have seen sinners who have lived a long time under the wrath of God go out to meet the great beyond raving, screaming, and cursing all because their reason was all burned out. They died to lift up their eyes in a "demon's hell."

The rich man who lifted up his eyes in hell, prayed fervently, cried out in agony, in torment, and desired a drop

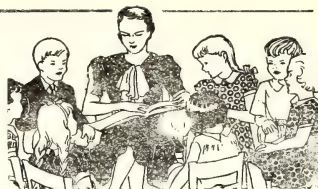
(continued on page fourteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### "HAROLD FOUND HIS TALENT"

Ina Joy

MOTHER," Harold cried as he entered the kitchen where Mrs. Bentley was preparing vegetables for dinner, "I just can't think of anything!"

"On what subject is your unruly brain refusing to formulate a thought?" teased his mother.

"Well," began Harold, "Miss Gray told us a story of Jesus in the class on Sunday—a story I didn't know meant Jesus Himself."

"What was it?" Mrs. Bentley scrubbed a golden carrot.

"She said that just the week before Jesus was nailed to the Cross He told a parable that meant Himself—He told of a man going to a country away off. Before he left, he called his servants and gave them talents. To one fellow he gave only one and to another he gave five."

"And you cannot understand the meaning?" questioned his mother.

"No, not just that, Mother," continued Harold, "but when the man came back, after a long time, he asked the servants about the talents. The fellow who got five had made them grow until he had ten but the fellow who got one didn't have any more because he hadn't used his, only buried it in the ground. Then the Master told the other fellow to take the man's one talent for himself and cast the one who had failed into the bad place where Satan is."

"I remember the story very well," Mrs. Bentley responded, "but what troubles you now, son?"

"'Cause, Mother, Miss Gray said everyone has at least one talent, a gift from God. 'Many people are burying them,' she said. She said that a talent is something that you can do for Jesus if you are willing, and try. Now, Mother, I can't think of even one talent I have! I'm afraid that Jesus will—"

"Don't be too sure," comforted his

mother, "but let me tell you a story I read many years ago. A little crippled girl," she began, "who could not remember ever having seen her parents, was somehow in the possession of an old man who compelled her to sit on a small stool under a large umbrella on the sidewalk and sell flowers every day. There was also a small boy living with the old man. He loved the little crippled girl and was always kind to her. Sometimes on Sunday or in the late evening he would carry her to a mission where he found Jesus. Soon the little girl found and loved Jesus too. One day she heard the minister say that everyone could do something for Jesus—if nothing else, they could smile for Him. She was happy now because she had found something she could do for the One she had learned to love.

"After that, as she sat on the sidewalk, she would smile at each passer-by that glanced her way. Many more people came to buy flowers and some asked her how she could be so happy, even though crippled and tired.

"Oh," she would say with a smile, 'I am smiling for Jesus and it makes me warm and happy inside and I forget that I am tired and hungry or thirsty.' Eyes would fill with tears as men and women thought, 'I have a sound body, yet I complain and grumble!' There were those who found Jesus for themselves after hearing the testimony of the little girl."

"Oh, now I know!" cried Harold when his mother had finished. "If I could get someone to smile who never smiles. I would have a talent, wouldn't I?"

"Yes, I believe you would," his mother stroked his curly hair. "Do you know such a person?"

"I know Old Grouch, Mother. Anyway, that is what the boys call him. I don't think anyone ever saw him smile. He lives in that old house down by the railroad and sits on the veranda and scowls all day. What is his name, Mother? I have never heard him called anything but Old Grouch."

"His name," Mrs. Bentley said thoughtfully, "is Josiah Littleworth. They say he has no people and wants no friends. He came here from the West

and is really a pitiful case."

"What a name! It is no wonder he is sad. May I go to see him, Mother?"

"Yes, after you have prayed about it," replied his mother gravely.

"Yes, I'll need help for a job like that, won't I?"

A little later Harold stepped from his bicycle in front of the old house. Old Grouch was sitting on the porch, glaring at him. Harold took a deep breath, smiled and said, "Mr. 'Worth, do you like boys?"

"Who are you? What do you want?" gruffly.

"I'm just Harold Bentley. I wanted to know if you like boys? If you do, I'd like to talk awhile."

"Ummm," grunted the man, "you must have the wrong number, boy. I don't like anyone, not even Josiah Littleworth."

"Oh, but Mr. 'Worth, you forget Jesus! You must love Him, don't you? You wouldn't be living if He hadn't died for you!"

"Then I wish He hadn't done it. Why should I want to live? There's nothing to live for!" The man's face was dark.

"Oh, Mr. 'Worth!" Harold forgot to smile as he heard these words. "You surely want to live—everyone does. 'Cause there's so much to live for!"

Harold's heart was touched and he drew closer, placing his hand on the old man's shoulder. "First of all, there's Jesus to live for. He'd make you all warm and happy inside, if you would let Him!"

The old man scowled. "Who sent you here, boy?"

Harold trembled at the anger in the voice and tears filled his eyes. Perhaps this wasn't his talent after all. "I think Jesus sent me," he said bravely, "He wants you to be happy!"

Mr. Littleworth saw the tears threatening to spill and felt a tinge of shame. "Want a glass of milk and some doughnuts?" he said gruffly.

Harold looked surprised and thanked Jesus, in his heart. Aloud he said, "Thank you, Mr. 'Worth, but Mother will have dinner ready when I get home and I'd better not spoil my appetite!"

"What did you really come for?" asked the old man curiously.

"I—I really came, Mr. 'Worth—to—to see you smile!"

Mr. Littleworth stared at the boy. "Of all the things I have ever heard! Why are you so anxious to see me smile, boy?" Harold replied promptly, "Because I want you to know how good it would make you feel!"

"I am afraid it would crack my face," said the other, dryly, "but I will try it

for you since that is what you want." He forced a stiff smile on his face.

Harold whipped out a mirror from his pocket and held it before the old man. This time the smile was almost a laugh and had a reflection in Mr. Littleworth's eyes.

There is a sequel to this story. Harold and Mr. Littleworth became friends and

one Sunday the old man agreed to go to Sunday School and church with the boy. "I'd like to see if there are any more people like you!" he declared with one of his long-un-used smiles. Mr. Littleworth later gave his heart to the Saviour and found what real joy was.

And Harold was happy. He had found his talent and used it.—*Juvenile Pleasure*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Minnie Dickerson

#### Resolutions of Respect

We, the members of Little Creek Church and the Woman's Auxiliary, Greene County, North Carolina, wish to pay tribute to the memory of Mrs. Minnie Dickerson, a loyal and active member who recently passed to her reward.

Therefore, we submit the following resolutions:

First, that we bow in humble submission to the all-wise heavenly Father.

Second, that we extend our heartfelt sympathy to her family.

Third, that a copy of these resolutions be sent to the family, a copy sent to the Free Will Baptist Press for publication, and a copy be recorded in our minutes.

BY THE COMMITTEE

### J. E. Ingalls

Dear Brother, thou hast passed away,  
And not with us any more;  
But I hope again to see you  
On that bright, celestial shore.

Oh how I miss your daily presence  
Around the home we loved so well!  
Your thoughtful and loving kindness  
Will always in my memory dwell.

I will not grieve as if there was not hope,  
For I'm sure you are at rest;  
Out of this world of sin and shame,  
In heaven with the blest.

And may the ones you left behind  
Strive to meet you over there,  
Where all is joy, love, and peace,  
In a home that's built four square.

Written in memory of my brother,  
J. E. Ingalls, who was called away on  
November 12, 1953. He was sixty-five  
years old.

MRS. SALLIE CARRAWAY  
Greenville, N. C.

Sometimes a man with a clear conscience only has a poor memory.

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

### Officers Installed



An impressive candlelight service for the installation of officers was given by the Jakin, Georgia, Woman's Auxiliary on Sunday night, November 8, at the Jakin Free Will Baptist Church.

Mrs. Margie Brown played "Let the Lower Lights Be Burning" as the congregation assembled and the officers and other members of the auxiliary retired from the scene. A special song, "Send the Light," was rendered by Iva Sewell, Wayne Carr, and Robbin Reeves. "Let the Lower Lights Be Burning" was again played as the officers marched out in formation and formed a semi-circle. The rest of the members stood in line back of the officers.

Mrs. Bernice Still, District Auxiliary President, was director of the installation. As the charges were read and each officer made her vow, Mrs. Still presented to each a lighted candle. As other members gave a vow of servitude in aiding God's work, they too received a lighted candle. The ladies then sang "Let the Lower Lights Be Burning" in acknowledgement of their vows.

The officers installed were: Mrs. Pau-

line Carr, President; Vaudine Reeves, Recording Secretary; Mrs. Winnie Hudson, Treasurer; Mrs. Margie Hudson, Enlistment Chairman; Mrs. Mellie Reese, Youth Chairman; Mrs. Winnie Lee Reeves, Study Course Chairman; Mrs. Willie Hudson, Program and Publicity Chairman; Mrs. Alma Fort, Personal Service Chairman; and Mrs. Minnie Hudson, Corresponding Secretary.

The ceremony was enjoyed by the entire congregation.

VAUDINE REEVES  
Recording Secretary

### Christmas Meeting

The Woman's Auxiliary of Long Ridge Church, Duplin County, North Carolina, will hold its annual Christmas meeting at the church, December 18, at 7:30 p. m. Minnie Sutton will have charge of the devotional and Helen Kornegay will give the lesson. Rev. Paul Barwick of Mount Olive, North Carolina, will be the guest speaker.

After the program, the usual exchange of gifts will be enjoyed by all who wish to take part. The public is invited to hear Mr. Barwick's message.

MRS. JONAS DAIL

Daniel was called "greatly beloved" because he loved and obeyed God. The Lord Jesus was also "well beloved" of His Father, because He obeyed Him in all things. If you want to be beloved to God, obey Him. We can obey Him when we love Him.

The 1,100,000 Jews from all over the world who have now returned to Israel are twenty-five times as many as those who left Babylon under Zerubbabel (Neh. 7).—Pilgrim Holiness Advocate.



# "GOD SENT FORTH HIS SON"

(continued from page three)

which the Children of Israel were to keep. In later years, man added many more laws to these, so that until Jesus' time there were many man-made laws. The Pharisees were strict observers of these laws, and were extremely self-righteous because of them.

However, the "Law" referred to here in this portion was the God-given Law that was brought to the Israelites through Moses. Because God held this Law as His standard for His people, naturally He would follow it in bringing His Son to the world. According to the Law, there was not a flaw in Christ's birth.

## III. WHY—"To redeem them that were under the Law, that we might receive the adoption of sons."

Now we come to the "why" of Christ's birth. Just why was Christ born? Just what was God's purpose in revealing His Son to this world? God sent His Son into this world so that men and women could be saved from the Law. God had given the Law, but unless it was strictly kept, in many offenses it pronounced death. There was no escape from some penalties. There was no grace in the Law. It was like a heavy cloud hanging over the people, spelling doom and disaster to any offender. So God had in His plan to send Christ to redeem, or rescue and deliver from the bondage of sin and the penalties of God's Law. Sin is a terrible bondage, and as long as there was the Law there was sin. The Law only made sin more conspicuous. Men's hearts were only evil continually, and the Law brought them under bondage. God had instituted laws to offer sacrifices to Him for the sins of the people, but even these sacrifices were so defiled that they had become offensive to God. It was God's will for sin offerings to be made, and unless the Law was fulfilled down to the very last letter, the people were under great condemnation. What a picture of doom!

But God knew all about this from the foundation of the world, and planned that His Son should come into the world to deliver men from this condemnation by fulfilling Himself as the sacrifice for sin. When Christ died on the Cross He made the complete and final sacrifice for sin, and freely delivered all who would

come to Him, and see in Him the Law fulfilled. Now we can sing, "Free from the Law, oh, happy condition!"

Then, lastly, God sent His Son into this world that "we might receive the adoption of sons." We cannot claim God as our Father until we receive His Son, then we become sons of God. "As many as received (Christ), to them gave He power (or authority) to become the sons of God, even to them that believe on His Name" (John 1:12). When we accept Christ as our personal Saviour we receive the Spirit of adoption, "whereby we cry, Abba, Father." Once we have become children of God, then we are heirs—heirs of God, and join heirs with Jesus Christ (Rom. 8:14-17).

In view of this, will you accept Jesus Christ as your personal Saviour from sin, be free from the Law, and begin a life of Grace with God this Christmas season? It will make each Christmas altogether different from the turkey dinners, gay decorations and expensive gifts of the past. It will make Christmas a precious day to you because of your acquaintance with the Son of God.—*Gospel Herald*.

## NOTES and QUOTES

(continued from page eleven)

of water for his tongue but could not get a drop for his relief. He was too late. His prayer was too late. He should have prayed while the poor beggar was suffering. He could have prayed and have had his prayer answered by having faith in God and a true repentance, but he waited too long. Like millions he neglected to pray. He thought he had time enough. No use for the dead sinner in hell to pray. No use for his father, mother, preacher, nor an angel in heaven to ask God to save that lost soul; it is too late. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

## What Our Lesson Means To Me

(continued from page ten)

God blesses and takes care of those who obey his commands just as he did the children of Israel when they were in the wilderness where there was no food. He sent manna down that food might be had for them.

Then you may ask, "Have we robbed God?" We have robbed him for not giving our tithes and offerings. God requires one tenth of our income.

We can never repay God for his blessings, for that would be impossible. Our tithes and offerings are to be given as a token of our love for him, and our willingness to give ourselves to him for service wherever he might lead us. We should be like the widow that gave her mite. Give all because we, too, love him and have a heart that gives freely.

(The above article was written by one of the intermediate girls of the First Free Will Baptist Church, Malone, Florida. The story is based on the November 15 Sunday school lesson.)

## I Don't Want to Study War Anymore

Pauline Dillard Price

I don't want to study war anymore;  
I just want to study o'er and o'er  
about spring.  
When I used to trip down crooked, wagon-  
rutted country lanes,  
Picking violets and daffodils that bloomed so  
lovely after April rains;  
Maybe, chased butterflies as I listened to a  
meadow lark sing.

I don't want to study war anymore;  
I just want to study o'er and o'er  
about summer.  
Of the days I spent fishing and swimming in  
the creek,  
Or just stayed home playing games of baseball  
in the street;  
Later, crawled in the hammock and was lulled into  
peaceful slumber.

I don't want to study war anymore;  
I just want to study o'er and o'er  
about fall.  
Which is the season that leaves turn lovely  
colors, then brown,  
Before being blown by a gentle, whispering  
breeze to the ground;  
That meant planning for Thanksgiving, follow-  
ing, of course, the Halloween ball.

I don't want to study war anymore;  
I just want to study o'er and o'er  
about winter.  
Then I stayed home, dozing by a cozy fireside  
at night,  
While outside the softly, falling snow had  
covered everything milky-white.  
Dreaming of all the heavenly joys that Christ-  
mas brought in December.

I don't want to study war anymore;  
No! never at all!  
I just want to stay forever safe on my homeland  
shore,  
And kneel in a church to pray with all my  
might  
That there will never, never be anymore wars  
to fight;  
So I can always have my winter, spring,  
summer and fall.

Sincere praise is the most powerful excitement to commendable actions.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Let the Prince of Peace Rule

(Lesson for December 20)

LESSON: Isaiah 2:2-4; 9:2-7; Luke 2:8-14.

GOLDEN TEXT: Isaiah 9:6.

### The Heart of the Lesson

For centuries men have dreamed about and worked for a peaceful world. Sometimes it seems that their work has been successful and peace is about to come, and then some incident will happen and the world will be plunged into war again. It is true that the Bible promises a warless world. But we must remember that this is in connection with the Second Coming of Jesus to this earth and his reign over it. We may have a space of peace on this earth now and then when there will be no war, but there will be no permanent peace until Jesus, the Prince of Peace, returns to earth again.—*The Bible Student* (F. W. B.)

### Helpful Hints

1. The last days of a troubled world will mark the beginning of a peaceful one (Isaiah 2:2-4).
2. Isaiah saw the Light of the world 900 years before the Son rose (Isaiah 9:2).
3. It is only upon the shoulder of the Prince of Peace that the government of the world can peacefully rest (Vv. 5, 6).
4. "God will have the last word in the realm of government, when his kingdom comes" (Vs. 7).
5. The shepherds who watched their flock by night were also watching for the coming Messiah (Luke 2:8).
6. The joy that comes through faith in Christ is the potential joy of all mankind (Vv. 9-11).
7. There is always a sign by which we may know when we find the living Christ (Vs. 12).
8. That which means *glory to God* in the highest means ultimate peace and good will among men (Vv. 13, 14).—*The Bible Teacher* (F. W. B.)

### Things to Note in the Study of This Lesson

1. The Lord's house on the mountain.
2. The law of God in the temple.

3. The people's swords unto pruning hooks.
  4. Spiritual light shining in the dark.
  5. The government upon the Son's shoulders.
  6. God's angels on Judean Hills.
  7. The babe in Bethlehem.
- Advanced Quarterly* (F.W.B.)

### Additional Truths

1. The Gospel of Luke deals specially with the Saviourhood of Christ. It is emphasized even in the account of his birth. In Matthew we learn of the Wise Men who sought a newborn King of the Jews, but here we hear chiefly of the Saviour.

The angelic announcement called Him Saviour before He was called anything else. "For unto you is born this day in the city of David a Saviour." And then, to identify Him further, he adds, "Which is Christ the Lord."

2. The Lucan record also makes it very clear that as Saviour He was born into the world of a virgin. A large portion of the first chapter of this Gospel is devoted to an account of the Annunciation (Luke 1:26-56). The angel Gabriel appeared unto Mary in the village of Nazareth one day and told her that she was to become the mother of "the Son of the Highest." Mary believed those words, though she could not see how the promise would be accomplished. In due time came the fulfillment. Together with her husband Joseph she had journeyed toward Bethlehem, and here, in fulfillment of prophecy, the Babe was born.—*The Bible Expositor*.

3. The fear that caused Satan to seek to destroy the seed of the woman in Abel, that drove him to seek to wipe out the holy seed in Egypt, manifested itself in the heart of King Herod when he perpetrated the slaughter of the innocents. It launched itself in the Garden of Gethsemane; but Jesus the Babe was the sign that spelled Satan's doom.

4. For Christmas this year, it will be a good thing for all of us to see to it that we are full of joy. Our Lord Jesus wants us to be full of joy (John 15:11). The Apostle John wrote the First Epistle so that we might be full of joy (1 John 1:4). The fruit of the Spirit is joy. Is it not an interesting thing that a recent writer used as a title for his book, *The*

*Lost Radiance of the Christian Religion?* Undoubtedly the early Christians were radiant. The same thing is true today. But there will be no radiance where there is no faith in our Lord Jesus. —*Selected*.

## II. The Lesson Illustrated

### Real Proof

What a wonderful change comes to one's life when Jesus comes in! The story is told of an old Fijian chief and an unbeliever who visited the Fiji Islands. The man said to the chief, "You are a great chief. It is really a pity that you have been so foolish as to listen to the missionaries. No one nowadays believes any more in the Bible. Neither do men listen to the story about Jesus Christ. People know better now. I am sorry that you have been so foolish!" With flashing eyes, the old chief said, "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. If we did not believe the Bible and the story of Jesus, you would never leave this spot! You would be killed and roasted in yonder oven, and we would feast on your body in no time!"—*Selected*.

### Christ Unique

One day John Wanamaker was riding through the highlands of Scotland when a terrific rainstorm overtook him. He stopped in front of a small thatched-roofed cottage, and asked for shelter, which was granted him. As he walked toward a chair to sit down the Scotch woman sprang between him and the chair, and cried out, "Na, na, Mon! Dinna sit there." He looked closely and saw a scarlet cord wrapped around the chair. The woman continued, "One day her Majesty, Queen Victoria, was riding through the highlands, like yourself, and a storm drove her into my cottage. She sat in that chair for one hour, while I gave her a cup of tea and a scone; and John and me said, 'No one shall ever sit in that chair.' Isn't it wonderful, Mon, Her Majesty, the queen, sat in that chair?"

There is an interesting verse in Ezekiel 44:2, which we quote. "Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; *because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.*" God has so decreed about the Virgin Birth. It shall be forever unique with our Lord that He was so born. And so our Lord stands alone, on the plateau of humanity, as the only One born without a human father.—*Christian Victory Magazine*.





M/Sgt. HUBERT L. LEE  
USA



Lt. COL. R. R. MYERS  
USMC



MAJOR CARL L. SITTER  
USMC



M/Sgt. HAROLD E. WILSON  
USMC



Pfc. H. A. CAFFERATA, JR.  
USMC



T/Sgt. R. S. KENNEMORE  
USMC



Sgt. J. C. RODRIGUEZ  
USA



Lt. THOMAS HUDNER, JR.  
USN



Capt. LEWIS L. MILLETT  
USA

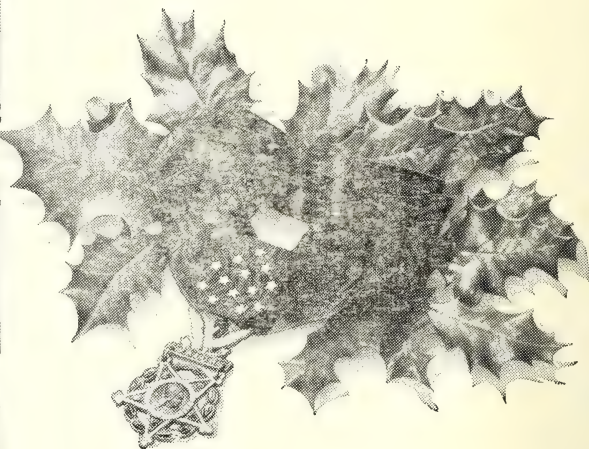


Capt. RAYMOND HARVEY  
USA

In all, 104 men have won the Medal of Honor in Korea. The men here stand for representatives of them—  
and Duke University  
owe a debt to the  
Commen men  
of 1953.

# Peace...

*their Christmas Wish for us!*



THESE are some of the bravest men on earth.

Yet these young holders of the Medal of Honor were never fighters for the love of fighting. They are men of war with a dream of peace.

They want a world in which small wide eyes can gaze in rapture at a tinselled tree. Where a happy Christmas is a child's inalienable right—because fear and force have at last given way to peace and law and goodwill.

They have fought ably for peace, with courage "above and beyond the call of duty." Can we, at home, do something for it, too?

Yes. Beginning now, each of us who earns can put some part of his earnings into United States Defense Bonds. For by these Bonds we make our own families secure, first of all. Then, out of the security of our families, we build the strength of America—to stay at peace in a world where peace still is only for the strong.

★ ★ ★

You can invest in Defense Bonds *best* through the Payroll Savings Plan where you work or the Bond-A-Month Plan where you bank. Won't you begin—today?

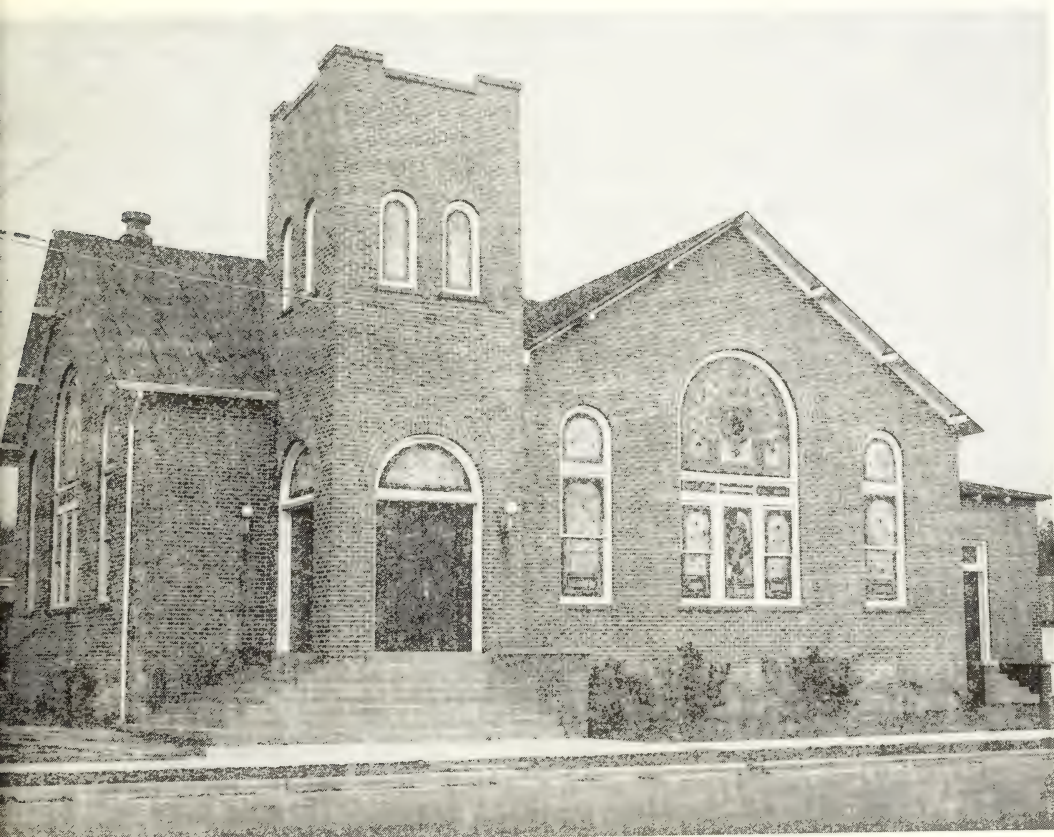
The U.S. Government does not pay for this advertisement. It is donated by this publication in cooperation with the Advertising Council and the Magazine Publishers of America.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, DECEMBER 16, 1953

**THE FIRST FREE WILL BAPTIST CHURCH, SMITHFIELD, N. C.**



The rapidly growing Smithfield Church was organized in 1925. The present building was erected in 1926. Rev. Earl Glenn is pastor. (For complete story, see News Notes.)



## THE BIRTH OF JESUS

This is the season of the year when our thoughts are turned to the birth of Jesus. The rush of busy shoppers, the carols, the lights in the window, all unite to remind us that the Christmas season is here. And Christmas reminds us of His birth in Bethlehem.

The birth of Jesus was planned by God. This is proved by the many prophecies in the Old Testament that were so accurately and minutely fulfilled at His birth. Christmas is no accident, nor is it an after thought of God. The facts of Jesus' birth—Bethlehem, the shepherds, the angels, the wise men; all were known and planned by God in eternity before the dawn of human history.

God prepared for the birth of Jesus. He prepared Mary. "Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). He prepared Joseph. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matthew 1:20).

God not only prepared Joseph and Mary for the birth of Jesus, but he also prepared Bethlehem. It was in the providence of God that "... there went out a decree from Caesar Augustus, that all the world should be taxed" (Luke 2:1). He prepared the shepherds who were keeping watch over their flocks by night. "And, lo, the angel of the Lord came upon them..." (Luke 2:9). Everything connected with the birth of Jesus was prepared by God himself.

The place of Jesus' birth was no accident, God placed Him in the Bethlehem manger. Giovanni Papini in his *Life of Christ* as translated by Dorothy Canfield Fisher says: "It was not by chance that Christ was born in a stable. What is the world but an immense stable where men produce filth and wallow in it? Then stretching themselves at full length on the pile of manure, they say they are 'enjoying life.' Upon this earthly pig-sty, where no decorations or perfumes can hide the odor of filth, Jesus appeared one night, born of a stainless virgin armed only with innocence."

God had a purpose in the birth of Jesus. Jesus himself stated that purpose when he said, "For the Son of man is come to save that which was lost" (Matthew 18:11). This purpose was revealed to Joseph in a dream by an angel. "And she shall bring forth a son, and thou

shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21).

When we think of the One whose birthday we celebrate this Christmas, let us not think of Him as we think of other children born into the world. His birth was supernatural and invested with the glory of God. Let us join the angels, shepherds, and the wise men as they worship Him.

## NO PAPER

THE FREE WILL BAPTIST publishes fifty issues per year. The two weeks we miss are Christmas and July 4. In keeping with this custom, we will not publish a paper on December 30. However, we will publish a paper on December 23 and another on January 6, 1954.

## The Mail Box

### CHRISTMAS GIFT SUGGESTION

"I notice that several magazines and farm journals carry the suggestion that their subscribers give their publication as a CHRISTMAS GIFT to their friends. Along with the suggestion they print an order blank for convenience.

"It is my belief that if more of our people received and read THE FREE WILL BAPTIST they would be better informed relative to our work and would, also, become more interested in our work as a whole.

"I have been wondering if the CHRISTMAS GIFT suggestion would accomplish anything toward increasing the circulation of our good paper?"—R. C. Baggett Manning, S. C.

[•]

### "THANK YOU"

"I take this method of answering the many Christmas cards and birthday cards I received last year from the various Woman's Auxiliaries and individuals throughout the state. In many of them were gifts which helped me and encouraged me so much in my old age. I will be 82 years old the 6th of January.

"I have been preaching the gospel for 52 years, and I am still at it. I have pastored churches continuously for 40 years, and also served as a field evangelist. I have organized eight Free Will Baptist churches and the Beaver Creek, South Carolina, Association. The blessed Lord has so wonderfully blessed me. The one thing I am so happy about is the many sinners that have been saved and the many Christians made happy. My prayers are that all who reads this, the Lord will bless you real good.

"I would be so glad to meet you in person, but bless your dear hearts, I will meet you in heaven.

"The Lord took my precious, sweet wife home to heaven a year ago last October 6, and I am lonely without her. Please pray much for me.

"I hope to receive many Christmas and birthday cards this year from my many friends."—J. A. Martin, Route 2, Marshall, N. C.

VOLUME 68

NUMBER 49

## THE FREE WILL BAPTIST

F. B. CHERRY, *Editor*

R. B. SPENCER, *Editor Emeritus*

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# The Incarnation of Christ

**THE** word "incarnation" comes from the Latin words *in* and *caro*, *carnis*, flesh, meaning "in the flesh." To become incarnate then, is to become flesh—to become a man. This is exactly what the Son of God, the Second Person in the Holy Trinity did. He became a man and took on Him a body of flesh. How this came to pass, we are plainly told in Scripture. It is written:

"A body hast thou prepared me" (Heb. 10:5). From these words we learn that in incarnation the Lord took Him a "body prepared." It could not be otherwise; He could not serve and accomplish the purposed obedience apart from a human body, and as the Son of God, very God, absolutely holy, He could never clothe Himself with anything but a holy and sinless body. Only such a body could be given at the great sacrifice for sin, and such a body had to be Divinely and supernaturally "prepared" for Him, since a body coming into existence by the process of natural generation would be sinful and unholy.

"Behold, a virgin shall conceive, and bear a Son, and shall call his name Emmanuel" (Is. 7:14).

Isaiah gave utterance to this prophecy about 700 years before Christ was born. And what a prophecy it was! How definite and minute! It was to be "a virgin" that should conceive and she was to "bear a Son" and to call Him "Immanuel." "A virgin" in Hebrew, we are told, is rendered "the virgin"; that is, some definite well-known damsel whose identity was then well known to God although unknown to men. It was not given to the Prophet to know who the virgin was to be, neither what her name would be. But God knew; He knows the end from the beginning (Acts 15:18). He had the virgin singled out from among all the Hebrew damsels, who should be the chosen channel to bring into the world the Redeemer of Israel and of mankind. All this agrees perfectly with what we have in Hebrews 10:5; namely, "A body hast thou prepared me."

"Then said I, lo, I come . . . to do thy will, O God" (Heb. 10:7).

*"And the Word was made flesh, and dwelt among us, . . ." (JOHN 1:14).*

These were the words Christ spoke to the Father. And when did He utter them and why? All this is clearly and fully stated in Hebrews. It was when He came into the world and it was in fulfillment of what was written. Says the Hebrew Epistle:

"Wherefore when **he cometh into the world**, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book

Dr. W. S. Hottel

it is written of me,) **to do thy will, O God.**"

It seems likely that Christ spake these significant words to the Father when the hour of His incarnation had come, when He was about to come into the world to do the will of God. His coming into the world in incarnation had to do directly with the will of God. Man had utterly failed to do the will of God. Sinful, lost man can never do it. Sinful man is helpless to do anything of himself. The will of God, which Christ came to do, had to do in a particular sense with salvation. Before the foundation of the world God planned salvation for lost mankind. And He who is God blessed forever, stepped forward and offered Himself freely to carry out the will of God and to accomplish salvation. "**Lo, I come to do thy will, O God.**"

That will of God, be it noted, was connected with suffering and sacrifice. Apart from the shedding of Blood, there is no salvation. It is written:

"And almost all things are by the law purged with blood; **and without**

**shedding of blood is no remission**" (Heb. 9:22).

But when the Son of God stepped forward and offered Himself freely to come into the world to do the will of God, sacrifices and offerings for sin were being brought on earth. But they were not the sacrifice God demanded. The Old Testament sacrifices were but types and shadows of the sacrifice of Christ, they pointed forward to it. The will of God for Christ meant rejection, suffering, and death; it meant for Him to make the supreme sacrifice and to shed His Blood, and this will of God he offered to do. To do this will He needed a body, and so, when He was ready to come into the world, He turned to the Father and said, "A body hast thou prepared me." What a marvelous truth! What a sacred revelation! Think of it! The body in which Christ was to become incarnate, the body in which He would live, the body in which He would die, the body which was to be buried, the body that would be raised in another fashion, the body which He would take back to Heaven and which would be glorified, and which would fill the place at the right hand of God, the body in which He would return to earth some day, and in which He would sit upon David's throne as King of Israel and the whole earth—that sacred body was a **prepared** body.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:31).

While the Son was yet speaking to God, saying, "Lo, I come," we may think of the angel Gabriel paying a visit to Mary at Nazareth. God has sent him to the city of Galilee, to the virgin whose name is now disclosed, and whose identity is now revealed. The angel Gabriel told her what was to take place. Who can fathom and describe the marvelous submission of that virgin when in humility and fear she exclaimed, "Behold the handmaid

(continued on page fourteen)



# Minister's Wife Says Religion is Hub for All Her Hobbies



WOMAN with many hobbies, most of which are carried out in religious work, is Mrs. Maud Dean of 1929 James River Road, Huntington, West Virginia.

Fabric painting is taking most of her time at the present, and it's a hobby she finds so interesting she "just can't help doing it." Poetry writing is another hobby to which she is devoting a good deal of time right now, and she plans to publish a book of her poems some time in 1954.

A former operator of a sign painting shop, she now paints signs for stores in her home town, and uses sign painters' paints on the ties, handkerchiefs, scarfs, cushion covers, and other fabric items which she paints.

Interested in all kinds of art work, she also paints plates and paints and draws pictures. In addition to the sign painters' paint, she does some work in oil and water colors.

Mrs. Dean, who is the wife of the Rev. Ralph Dean, an ordained Free Will Baptist minister, uses mostly religious designs on her fabric work, and most of her pictures and poetry are of a religious nature. Sometimes she works with her husband at church classes or other group meetings, making chalk drawings to illustrate songs he sings.

With no former training for either art or poetry-writing, she explains that it is all just a talent with which she is gifted.

Mrs. Dean first started to draw and paint when she was just a little girl and lived about ten miles from Hamlin, West Virginia. Roads in the country were so muddy that school buses could not travel them. She completed her eighth grade education in a one-room school, and was ready for high school when she was thirteen years old, but she never had a chance to go. She hoped each year



that the next would bring her a chance to go to high school and to become an art teacher, but it never did. She is working on that now by taking a home study high school course of which she has already completed work for four credits and partly completed work for seven additional credits. Her only art training was taken from a correspondence school.

Many of Mrs. Dean's pictures are used in churches, and the ties, which she makes herself as well as paints, include a special one for ministers which is designed with their Con-

ference name and a Bible verse. Using tracing paper, she plans her own designs, saving them so they can be repeated.

Her other tie designs include The Good Shepherd, River of Jordan, Nicodemus and Jesus, John, The Revelator, Star of The East, Jesus Never Fails (featuring the head of Christ), Jesus Saves (a sketch of Calvary), Prayer Changes Things, and Give Thanks Unto the Lord. All these are designed with sprays of flowers, and one design, Sing Unto the Lord, with a line of music notes.

## Talents Used for God

Maud Dean

Of my talents, I feel unworthy,

A person great, I am not;  
I'm just an humble Christian  
Working out my lot.

What I do, give God the glory,  
Nothing have I done to boast;  
I cannot do enough for Him  
At my best and most.

The talents that I'm using  
Really are not mine;  
God only lets me use them,  
That my light for Him may shine.

Of course I could go bury them,  
Or use them in the wrong;  
But I will have to give account  
Before the Judgment throng.

But if I use these I now have  
For God and not for sin,  
Another one I may receive,  
That I may work for Him.

But if I do not use them,  
And hide them fast away;  
Someone else may earn them,  
Then I'll receive no pay.

# Billy's Christmas Visit

**I** WANT to tell you a story of a little boy named Billy, and about "Billy's Christmas visit." First I'll tell you about Billy and his family. Billy's father was a minister, and his mother was a mother any boy could be proud of. And there was Billy's brother, Jimmy, and his sister, Nancy.

Our story goes that on this certain Christmas morning, all the family was gathered around the Christmas tree opening packages. This was a joyful occasion, not for just the gifts that were on the tree for them, but for the love they knew was along with the giver of the gift. And too, they were thinking of the One that had made Christmas such a wonderful day to them.

By and by came the time that mother would go to the kitchen to make ready the delicious dinner. All were eager to partake of the delicious cakes and pies mother and Nancy had baked for their Christmas dinner.

Now Billy was a thoughtful lad and when the others had made their way to the kitchen, he put on his hat and coat, put a little book in his pocket, along with an apple, orange, and some red-striped stick-candy and went out the front door.

Soon Billy was at his destination, the city jail. He rapped on the door and the jailer came and asked what he could do for him. Billy said, "Mr. Jailer Man, could I visit old Mr. Tom that got put in the jail-house yesterday for getting drunk and disturbing the peace? You see, I was shopping yesterday with my mother when the policeman took old Mr. Tom to the jail-house."

The jailer was puzzled, but he said, "Yes, little lad, what has that to do with a little boy like you?" But he opened the door and let Billy in saying, "Old Tom is getting what he deserved, a hard bed to sleep on and beans and cornbread for Christmas dinner."

Billy said, "Oh, but Mr. Jailer, if he knew just why we have Christmas he wouldn't have drunk that ole whiskey, cause when we have Jesus as our Saviour, he causes us to want to be

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (JOHN 3:16).*

like him and not like old Satan who tells him to do wrong."

"Well," said the jailer, "maybe you're right. Come this way and I'll take you to see old Tom."

When the jailer unlocked the cell to let Billy in, old Tom raised up from his cot and greeted Billy, saying, "Why, howdy little feller, what brings you to see an old man like

Old Tom took the Book and thanked Billy for the orange, apple, and candy. Turning the pages of the Book he said, "Little lad, you shouldn't worry about the likes of me, I'm not worth it."

Billy jumped up from his seat and said, "Oh, yes, Mr. Tom, Jesus loves you, he loves everyone and it's not his will that any should perish, but that all should have eternal life."

Old Tom just kept his head bowed and turning the pages of the Book of St. John Billy had brought him. Then a tear fell on the Book and he took out his handkerchief and wiped his eyes and glanced up at the hardened, old jailer and the jailer was wiping his eyes and gave a loud snort as he blew his nose.

Then old Tom came to the very passage Billy had quoted to him, but it wasn't so hard to find, for before Billy had left home, he marked that very passage of Scripture so Mr. Tom would be sure to read it. Now old Tom was reading aloud, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." "It says 'whosoever' that means me too, doesn't it, sonny?"

(continued on page fourteen)

Mrs. Jack Arnold

## PLEASE NOTICE

No

## FREE WILL BAPTIST

December 30, 1953

There will be no FREE WILL BAPTIST issued for December 30, 1953. This is due to the fact that the yearly volume of THE FREE WILL BAPTIST consists of fifty issues a year. The first issue to be omitted was for the date of July 8, 1953. The second issue to be omitted will be for the date of December 30, 1953.

The Christmas issue will be dated December 23, 1953. Our first issue for the new year will be dated January 6, 1954.



# NEWS NOTES

## Tarboro Youth Rally

December 19, the Tarboro, North Carolina, Free Will Baptist Church will conduct a youth rally in the church auditorium. The program will be centered around the Christmas story. Everyone is invited to come and bring a car-load. A gift will be given to the person inviting the most people to the rally.

\* \* \*

## Texas State Association Convenes

The Texas State Association of Free Will Baptists met with the Bryan Free Will Baptist Church, October 28-30, with more than 200 delegates and ministers registered. The theme for the session was "The Abundance of God." Rev. Damon C. Dodd, National Director for Home Missions, key-noted the session on Wednesday, with a soul-stirring message. Over \$100.00 was taken in a special offering for home missions.

Officers elected for the next year were: Rev. Gaston Clary, moderator; Rev. Everett Hellard, assistant moderator; Rev. Herbert Richards, clerk; Mrs. W. W. Winters, assistant clerk; Rev. Charles Sapp, treasurer; Rev. Noah Tuttle, publicity director; Rev. R. E. Conner, statistician; and Rev. Alvin Halbrook, parliamentarian.

\* \* \*

## Smithfield Church Progresses

The First Free Will Baptist Church, Smithfield, North Carolina, pictured on the front cover, was organized in 1925 by Rev. H. R. Faircloth and the late S. H. Styron. There were twenty-four charter members and services were held in the Farmers' Warehouse.

In 1926 the present church building was erected. Since that time the church has grown to a membership of 225, approximately one-third of the members having been received during the past four years. Other members are still being added to the church.

Rev. Earl Glenn, the present pastor, was called to the church in 1949. Mr. Glenn served the church on half-

basis until November, 1952, when he was called for full-time services.

A six room brick parsonage, next door to the church, was erected in 1952 at an approximate cost of \$12,000.00.

The church is looking forward toward the construction of a well-equipped educational building to meet the demands of a rapidly growing Sunday school. The present Sunday school enrollment is 268. The newly organized Couples Class is meeting in the parsonage because of lack of classroom space in the church.

\* \* \*

## Moody Bible Conference

Some 50,000 are expected to attend the 48th annual Founder's Week Conference of Moody Bible Institute, 820 N. LaSalle Street, Chicago, to be held February 1-7.

The conference marks the 117th anniversary of the birth of the Institute's founder, Dwight L. Moody. More than 20 outstanding speakers will be heard during the week, when evening meetings will be held in Moody Memorial Church, Clark Street at North Avenue. During the day meetings will be held in Torrey-Gray Auditorium of Moody Bible Institute.

Christian education leaders, preachers, missionaries, laymen and students from all over this continent as well as from overseas, will hear such well-known speakers as Dr. William Ward Ayer, author, evangelist and radio preacher from New York City; Rev. Alan Redpath, formerly of London, England, now pastor of Moody Church in Chicago; Rev. Harold Voelkel, missionary from Korea and United Nations chaplain who worked among North Korean Communist prisoners.

Still others to be heard will be Rev. John Edmund Haggai, young pastor of the Woodland Park Baptist Church of Chattanooga; Dr. V. Ray-

mond Edman, president of Wheaton (Ill.) College; Dr. Jack Shuler, well-known evangelist; Mrs. Ruth Stull, former missionary to Peru and author; Richard Woike, New York businessman, and others.

Special music for the sessions will be provided by the Moody orchestra, Chorale and Oratorio chorus, under the direction of Donald Hustard, head of the Institute's sacred music department.

More than 3,000 alumni are expected to attend the homecoming celebrations on Tuesday, February 2, slated as Alumni Day. Thursday, February 4, will be Missionary Day, and on Sunday, February 7, a hymnspiration program will be held in the afternoon.

\* \* \*

## Army Church Attendance Reaches Mark of Over 20,000,000

Attendance at religious services conducted under Army auspices totaled over 20,000,000 during the 12-month period ending last June 30, the Department of the Army announced today.

This includes 17,413,715 persons who attended services conducted by Army chaplains and 2,811,286 who attended religious services conducted by visiting civilian clergymen in Army installations.

In the period covered, Army chaplains conducted 324,005 religious services while visiting civilian clergymen held an additional 38,632 services. Many servicemen and their families attend religious services in civilian communities adjacent to military installations. Whenever possible, service personnel are granted leave to observe major religious holidays at their home churches and synagogues. Attendance at civilian houses of worship is not reflected in the Army statistics.

In the 12 months included in the report, chaplains conducted 125,817 sessions of religious education for 2,003,044 persons. These sessions included Sunday School classes, Daily Vacation Bible School classes and preparation for church membership.

Army chaplains solemnized 8,599 marriages, performed 11,666 baptisms, and conducted 6,603 funerals. They made 126,573 visits to hospitals and participated in 62,680 community relations projects which attracted an attendance of 3,639,222.

During the period, covered by the report, chaplains conducted 68,307 Character Guidance Discussion periods with an attendance of 9,569,-

## COMING EVENTS

December 20—Christmas Sunday  
December 25—Christmas Day

97. As part of the Character Guidance program, they also showed 173 films to 18,806 persons.

\* \* \*

**Pelt Receives Chaplain Diploma**  
Chaplain (Major) Chester H. Pelt, native of Marianna, Fla., was today awarded his diploma here at graduation ceremonies in The Chapel School auditorium, New Rochelle, New York, following the successful completion of the 12-week Chaplain Advanced Course. This course, offered for the first time by The Chapel School, is a regular advanced career course which provides branch training to field grade chaplains who have a minimum of five years but not more than twelve years of commissioned service.

Chaplain Pelt, who was commissioned in the United States Army Chaplaincy at Durham, N. C., is a graduate of Atlantic Christian College, Wilson, N. C., and, in addition, undertook post graduate studies at the Free Will Baptist College, Nashville, Tenn., and Florida State University, Fla.

Prior to entering the military chaplaincy, Chaplain Pelt held civilian pastorates in Durham, N. C.; Ayden, N. C.; Tallahassee, Fla.; and Jakin, Fla.

Chaplain Pelt resides at 2113 Charter Oak Drive in Tallahassee, Fla., with his wife and son, Chester.

\* \* \*

#### McDonald Attends Chicago Meeting

E. B. McDonald, treasurer of Free Will Baptist Bible College, attended the Chicago meeting of the Friends of Christian Higher Education, October 3-28. Representatives from about one hundred Bible institutes and colleges from Canada and the United States attended the three-day conference.

\* \* \*

#### College Library Gets New Books

On October 25, the Adult League at Trinity Church, Nashville, Tennessee, made a special offering to purchase books for the College library. The Woman's Auxiliary added their gift to make possible the purchase of even new books.

Other church groups in the Nashville area have expressed their desire to follow this example, according to Mrs. J. P. Barrow, librarian.

The Edgemont Church, Durham, North Carolina, recently gave three new books to help in the library drive.

#### Celebrates 81st Birthday



The Rev. W. E. Anderson of Morehead City, North Carolina, was guest preacher at the eleven o'clock service, Wednesday, December 9, at King's Chapel Free Will Baptist Church, and also preached at the Edgemont Church, Wednesday night.

This minister was pastor of the two churches in Durham, North Carolina, and they launched successful building projects under his pastorate.

Mr. Anderson retired from the active ministry more than three years ago and is devoting his time to work as supply pastor and in the evangelistic field. He was 81 years old, Wednesday, December 9.

Also Mr. Anderson attended the annual home-coming at Clyde Chapel Missionary Baptist Church, Johnston County, and appeared on the program. He was converted in this church 64 years ago. On his tour he also spent one night in the house in which he was born in Windell, North Carolina.

Those interested in donating books to the College should write Mrs. Barrow for a list of needed books.

\* \* \*

#### Bible College Extension School

The first Extension School ever to be held by the extension department of the Free Will Baptist Bible College, Nashville, Tennessee, was held in the Educational Building of the Alabama Free Will Baptist Children's Home, Eldridge, Alabama, from November 16 through November 27. A good number of students attended the classes, among which were some ministers, Sunday school teachers, and various other Christian workers.

The two subjects taught in this school were of the same caliber of

those taught in the college. Some of the same text books were used that are used there and classes required the same amount of time that is required by the college to receive one semester hour for your work, thus giving those who completed the courses two semester college hours.

The subjects taught were: "Bible Doctrine" and "The Sunday School and Its Importance as an Auxiliary of the Church."

The most capable instructor was Rev. LeRoy Forlines, a graduate of the college, and now a member of the faculty.

\* \* \*

#### Christmas Youth Rally

There will be a big Christmas Youth Rally held at Holly Springs Church, Newport, North Carolina, Saturday night, December 19, at 7:30.

Several of the Free Will Baptist Bible College students will be there, including Rev. Bobby Aycock of Fremont, the speaker for the rally. Also from the Bible College will be: Revs. Alton Hines and Leslie Rowe of Bridgeton, and Gene Outland from Fremont.

The youth of the local church will give a short Christmas playlet entitled "My Wife Mary." Also on the program are some choruses, testimonies, and many other things. Everyone is invited to attend this rally.

\* \* \*

#### Church Finance Association, Inc., To Hold Annual Meeting

The 1954 annual meeting of the Church Finance Association, Inc., will be held on Tuesday, January 12, 1953, in the chapel at the Free Will Baptist Orphanage, Middlesex, North Carolina. The meeting will begin at 10:30 a. m.

All active memberships in the Association should be represented either by delegate or proxy. All members are being notified by mail, but if you should fail to receive the notice, you are hereby notified of the meeting. Proxy blanks may be had by writing the secretary-treasurer, Rev. M. L. Johnson, Sims, North Carolina.

\* \* \*

#### Grace Church to Have Revival

Revival services will be conducted at the Grace Church, Greenville, North Carolina, December 27 through January 3, by Rev. James Earl Raper, Nashville, Tennessee. Grace Church was formerly the Free Will Baptist Mission and is located at 557 Evans Street. Rev. Rashie Kennedy is the pastor.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**Question:** Where in the Word of God does any minister get the authority to prefix the word Reverend to his name. This word is found in Psalms 111:9 and this is the only place where it occurs in God's Word.—Earl C. Adcock, 323 Coburn Ave., Mt. Vernon, Illinois.

**Answer:** For years this subject was a means of much controversy in our church but apparently those who opposed this as being the title by which to designate ministers have ceased in their opposition. Of course this does not prove that it is either correct or incorrect when used as a prefix to a minister's name.

About the year 1910, a number of Free Will Baptist ministers in eastern North Carolina commenced using the title "reverend" quite freely. This use provoked a lot of criticism in that locality during which time several articles appeared in the **Free Will Baptist**, some denouncing this use of God's name and some upholding its use as proper. During this debate one or more conferences debated the question and voted to not adopt this title but to retain the former title of ministerial distinction which was "Elder."

The late Mr. C. E. Putnam, an extensive worker of the Moody Bible Institute, a **u**thor, Bible scholar, teacher, and preacher, who worked extensively in our denomination for over twenty-five years had the following to say on this subject: "Our ministers and Bible teachers of today are not lagging far behind the Pharisees, Sadducees, and Herodians of Jesus' day when it comes to seeking honors in position and honorary titles to give them distinction. Jesus pronounced woes on their hypocrisy. I wonder what He might do were He here in the midst of such a group, who today seek at almost any price

titles of Doctor, Reverend and Bishop. Even though years ago the Roman Catholic church stood alone in its greed for an exalted and distinct hierarchy of ministers and other personnel of the church, the Protestant church has now gotten in line for a high second place. Our Lord, while here, taught that we should tack the title of Father or Rabbi on to no person because he held a particular position. The Bible also teaches that we are all brethren and that one seeking a high place will be humbled to the lowest of all positions. I am glad that the Moody Bible Institute does not give degrees. If it did some worthless person of today like Simon of Acts 8:18-20 might, instead of trying to buy the gift of the Holy Ghost for show or prestige, offer to buy of the Moody Bible Institute an honorary doctorate."

I myself fear that the seeking of such titles as Father, Reverend, Rabbi, Doctor, Bishop, Pope, and many other titles are quite unscriptural, and surely as your letter suggests one is not entitled to prefix his own name with that of God's and certainly Psalm 111:9 indicates that "Reverend" is one of God's names.

The following quotation from the Pulpit Commentary, Vol. 3, p. 41, by Rev. Tuck, B. A., seems worthwhile here:

"Psalm 111:9—Reverence for the Name. 'Holy and reverend is his Name.' 'Reverend' here means 'worthy of reverence.' Horace Bushnell has a striking sentence: 'This age is at the point of apogee from all the robust notions of Deity.' And therefore this age is an irreverent age. Even in the shaping of religious beliefs there are signs of undue familiarity with God. And that undue familiarity explains much of the weakness of Christian living, and lightness of Christian worship. The nineteenth century lacks awe of God.

"Jewish reverence for the Name.

Explain that in older times a name was supposed to gather up, and suggestively express, the attributes of a person. Moses asked for a name which would express God—stand for God—to the people. And though the word given him was, properly, a declaration of fact rather than a name, it came to be treated as God's Name, and such a superstitious reverence for it grew up, that the Jewish people persisted in altering the vowels of it, so that never, by any accident, should they pronounce the hallowed Name. There was at least the danger of their coming to reverence the Name, rather than the Divine Being who was represented by the Name. If they did, their honouring of God was but a helpless and degrading formalism. A proper reverence for the sacred Name was enjoined in the third commandment (Exod. 20:7); and such reverence was characteristic of all loyal and saintly souls. See Abraham (Gen. 18:22-23); Jacob (Gen. 32:29); Moses (Exod. 3:13-14); Joshua (Joshua 7:9); and also the psalmists and prophets. It may be said that reverence for the sacred Name was the keynote of the Jewish system. Of nothing were they more jealous. And if in this they were sometimes wrong, they were mostly right; for 'holy and reverend is his Name.'"

## Our Christmas Tree

John W. Beaman

We choose a fir or holly green,  
Or cedar, for our Christmas tree,  
As never fading emblem of  
Our deathless faith in Christ, you see.

We hang its boughs with candles bright  
On left, on right, below, above,  
As emblems of the blessed light,  
Shed on our way by Christian love.

The pretty gifts we offer here,  
The kind and friendly things we say,  
Remind us of the blessed gift,  
God sent to earth on Christmas day.

So let us lift our voices high,  
In cheerful song and heartfelt praise,  
To him whose love and watchful care,  
Has blest and kept us all our days.

Don't think the devil is so busy in Europe, he is not watching for a chance to slip one over on you.

Often the sight of means to do ill make ill deeds done; therefore avoid the means.

## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

Christ, God's gift to man, is an eternal gift. His work for us is not finished when we are saved. He desires to walk with us all along the way and protect us from the evil one. In the words of the poet,

And He walks with me, and He talks with me,  
And He tells me I am His own;  
And the joy we share as we tarry there,  
None other has ever known.

One of the most precious promises of God to His people through all time has been, and still is,

"I will never leave thee." God is with His people today through Christ in a more real sense. We may leave God out of the program of our lives. We may think that we can get along without

Him. We may even leave God entirely and walk in the ways of sin and death, but God will never leave us.

Our relationship with Christ, which begins when we accept Him as our Saviour, is a lasting relationship, subject only to our continued obedience to Him. He tells us in John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The man who comes to Christ is not only saved, continues to have access to the blessings of God. He "shall go in and out, and find pasture." In Romans 8:35-39 we are assured that no power "shall separate us from the love of Christ," but nowhere in the Bible are we told that we may not separate ourselves from Him. As long as we will follow Him He will protect us from evil, "seeing he ever liveth to make intercession for them." We are fond of quoting James 4:8, "Draw nigh to God, and he will draw nigh to you," seeking to forget that in 4:7 we are told, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Two things are important in

this seventh verse: "submit to God and resist the devil." So many of us do neither. We want to play around with the devil in our lives, but this verse tells us not to parley with him, but resist him, and finally he will flee from you. But there is no way to overcome sin and Satan without Christ in our lives.

That there might be no doubt in the minds of the peoples of all ages regarding the continual presence of Christ in their lives, He revealed to John in the Revelation, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will

sup with him, and he with me." What blessed communion! He not only knocks, but speaks and shares with us. Dr. Scofield says that this verse gives the "Place and attitude of Christ at the end of the Church-age."

To the man who has been born again there is no doubt regarding the presence of the real Christ, right now in his daily experiences. Can a real Christian picture life without Christ? In Acts 17:28 Paul told the Athenians, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BOOK OF ROMANS

(Continued from last week)

#### Chapter Two

Vv. 1-4—The Judgments of Man and of God.

##### I. The Judgments of Man.

- A. The judgments of man are fallible.
- B. The judgments of men are self-condemning.
- C. The judgments of men are inconsistent.

##### II. The Judgments of God.

- A. The judgments of God are infallible.
- B. The judgments of God are tempered by mercy.
- C. The judgments of God are just.

Vs. 4—The Reason for Repentance—The Goodness of God.

Vv. 4-29—God's Judgment of His People.

In chapter one, Paul was speaking primarily of the Gentiles, but in this chapter he is speaking primarily of the Jews.

##### I. God's Charge against the Jews.

- A. Slighting the goodness of God (Vs. 4).
- B. Provoking the wrath of God (Vs. 5).

##### II. How God will Judge the Jews.

- A. He will render to every man according to his deeds (Vs. 6).
  - (1) In dispensing His favors (Vv. 7-10).
  - (2) In dispensing His frowns (Vv. 8, 9).
- B. There is no respect of persons with God (Vs. 11).



Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to Him, and look up. Better be somewhat too bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God, and look at God, till you can honestly say to Him, with Dr. Newman, a great genius and a

great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.—**The Treasury of Alexander Whyte** (Fleming H. Revell Company).

The devil is forever convicting folks of other peoples' sins. The Holy Spirit convicts us of our own.

### III. The Equity of God's Judgment (Vv. 12-16). men.

Three degrees of light are revealed to the children of

A. The light of nature.

B. The light of the law.

C. The light of the gospel.

Vv. 28-29—The Definition of a True Israelite.

#### Chapter Three

**Vs. 1**—In chapter one, Paul shows the sinfulness of the Gentiles and their condemnation before God; in chapter two, he shows the sinfulness of the Jews and their condemnation before God. If Jews are condemned before God like the Gentiles, what advantage does the Jew have?

**Vs. 2**—The Oracles of God.

This is the Holy Spirit's title for the Old Testament. He here declares its authority and states that its utterances were the utterances of God. Israel was entrusted with the Oracles of God:

I. The written Word—The Old Testament.

II. The Living Word—"The Word became flesh and dwelt among men."

The church today has not only the Old Testament and the Living Word, we also have the New Testament. We have a three-fold responsibility as regards this Word:

I. Know the truth.

II. Live the truth.

III. Preach the truth.

**Vs. 3**—The unfaithfulness of Israel did not nullify the grace of God, but it did cause God to punish them for their unfaithfulness. If the church is not faithful today, the Word of God will not loose its power, but the church will be punished.

**Vv. 4-5**—In these verses man is declared to be a "liar" and "unrighteous." Man's words and ways demonstrate the truth of God's Word.

(Continued next week)

## BOOKS\*

**Winning the Children**, by Gaines S. Dobbins. Broadman Press, Nashville. 172 pages. \$2.00.

The author of this book is Dean of the School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky. He has a passion for the lost that is manifest throughout the book.

The author begins by discussing the various contenders for the world's children. He discusses in detail materialism, communism, Roman Catholicism, and Christianity. The fact that the pagan philosophies of life are making a bid for our children is emphasized, and the need for a more vigorous program of child evangelism is pointed out.

However, the author warns against a certain type of emotional "high pressure" child evangelism. He defines and pleads for a sane, sensible approach to the children.

This is a good book for one who is interested in child evangelism. The love of the author for children, his devotion to the cause of Christ, and his knowledge of his subject combine to make this a very readable and helpful volume.—FBC

**Christian Etiquette**, by Lora Lee Parrott. Zondervan. Grand Rapids. 116 pages. \$1.50.

This is a book that has been needed for a long time. Most of the popular books on the subject are large expensive volumes, and many of their recommendations are not in accord with Christian principles. This is a small volume, selling at a reasonable price, written from the Christian viewpoint. The author was born in a parsonage, the daughter of a minister. Her training and experience qualify her for the writing of this book. Although we recognize that the book is not specific enough in places, we wholeheartedly recommend its use, especially for young people.—FBC

\*Books given favorable mention in this column may be ordered from the Free Will Baptist Press, Ayden, North Carolina.

I have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands.—*Thomes Jefferson*.

# Notes and Quotes



BY J. C. GRIFFIN

## Thanksgiving Past and Gone

**T**HANKSGIVING Day for the year of 1953 is history. The opportunities for doing good to others and glorifying our Lord who makes it possible for us to give thanks is gone forever. The question, what did we do? is very important. Some did return thanks. There were many who assembled at their respective places of worship and gave thanks in the true spirit of the appreciation for the blessings of the Lord for the past year. There were some who spent the day in hunting or fishing; some who visited their friends and relatives. All these opportunities were enjoyed by those who were privileged to take part in such events.

However, there is a sad picture always connected with the day that we have proclaimed as National Thanksgiving. What is that sad picture? Let me answer: "The destruction of life." There is in this great country of ours thousands and thousands, and millions who partake of alcoholic beverages to the extent that they are not capable of taking care of themselves, and due to being intoxicated they destroy the lives of others. People who indulge in intoxicating liquors ought to be barred from driving. A habitual drinking person ought not to have the privilege of driving. A drunk under the wheel of an automobile does not only endanger his or her own life, but the life of innocent, sane, good citizens. Others are killed on the roads and little children are killed instantly by drunks who are allowed to drive. Recently I have noticed a boy, going on a motorcycle, who was knocked off the highway by a drunk. It is pitiful. It is heart breaking to those who are recent to see children ruined for life, because some drunk was under the wheel of an automobile. The devil has all the drunks on the road on Thanksgiving and other holidays that he can get going.

We have become a nation that is great in the many inventions, wealth, education, religion, benevolence, and in even looking after the welfare of other nations, but from the inside we are in a state of decadence. Some of the highest officials are addicted to strong drink. I heard a man who worked in a hotel cafe say that he served a Governor of one of the great states of this nation, who was so drunk that he could not manage himself decently while at the dining table in the cafe. It is a known fact that many of our law-making bodies have in their rank those who are drunkards. I heard of one a few years ago who was so drunk in the legislative halls that he slept right on through a transaction that demanded the votes of the representatives in that great body. But these high officials were allowed to drive automobiles. It makes no difference with me whether he is black, white, red, yellow, rich, poor, educated, or ignorant, I would love to see something done to take every one of them off the road as operators of automobiles. Those fellows are the most conspicuous on Thanksgiving, Christmas, and other holidays.

Well this is enough said for the time being about those who are potential murderers, who get their pleasure of driving and splurging in drunkenness. Let us talk about some things that are blessings to humanity.

## What Did We Do That Was Good On Thanksgiving?

Wednesday evening before Thanksgiving we had our Thanksgiving service at our church, Ruth's Chapel. The fellowship of thanksgiving was great. We felt the Holy Spirit was there in great power. We had a good representation of our congregation. Prayers of thanksgiving were made and testimonies given. Our young friend, Jimmy Hughes, who has recently been licensed to preach, brought a splendid message on Thanksgiving after which we added our little bit. A Thanksgiving offering was taken for our Orphanage at Middlesex, North Carolina, which was taken to the Orphanage on Thanksgiving by yours truly. We also took a number of children in our Ford. We had five or six car loads from our church, who went along on the trip. It was a happy group in each car. In the one I was driving the children sang choruses and laughed

and talked like children do on such occasions. They all seemed happy going, but more so on the way home they talked about the nice things at the Orphanage and the program rendered by the children, good talks, reports, and the sermon by Rev. J. R. Bennett, a former superintendent. Everyone was so glad to know that Brother Bennet could be on the program and even though his health is not good, that he was so elated to know what had been accomplished in the past in making it possible for the children to have a home. We wish that more people could have seen the seventy-seven children all on the rostrum together singing Thanksgiving selections. We want to mention the good music rendered by Mrs. R. H. Hinnant in the operation of the beautiful Hammond organ which is a gift by Dr. and Mrs. M. Hinnant of Micro. The interior of the chapel is complete and is the most beautiful of any church that we have seen anywhere. We heard it said by some on this fashion, "I had no idea that we had anything like this here at the Orphanage." If you want to know what your money has accomplished just take a trip to the Orphanage at Middlesex, and if you love your denomination and the Orphanage you will straighten up a little and thank God for being a Free Will Baptist. While thanking God for being a Free Will Baptist you will thank God because He has made it possible for us to have such an institution as "we have laboured together with God."

## "A Need to Keep On Keeping On"

Rev. W. B. Everette of precious memory to many of us used to say, "Keep on keeping on" when speaking of the things that needed to be accomplished. Right now we are in need of "keeping on" to the completion of the contemplated Girls' Cottages. The plans are to build two cottages about the old plot where the boys' old building stood, which was leveled down after the erection of the beautiful new boys' building was ready for occupation. The boys are so happy to be in the new modern building. They have a right to be happy. We are happy for them. These boys, too, delighted in showing the visitors who were there on Thanksgiving through their resi-

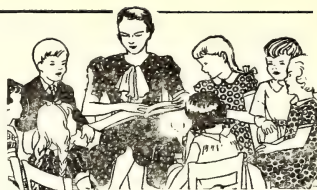
(continued on page fourteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### SUSIE'S DOLL

Olive E. Bean



"H, Mother, guess whose name I drew this morning to get a Christmas present for," Ruth called as she burst into the kitchen where her mother was busy finishing up the noon meal.

"I'm sure I do not know, Ruth. Who was it? Marion?"

"No, Susie Rubin."

"That is nice, dear. Get ready for dinner now. It is all on the table."

After a prayer of thanks had been offered to God for the food, Ruth began:

"You know, Mother, I did not really draw Susie's name. One of the other girls got her name and she said, 'I won't get old Moses any Christmas gift. They do not believe in Christ. So why should I give her a Christmas gift?' I felt so sorry for Susie. You know the children are not very nice to those Jewish children. I said, 'All right, Jean, you take the name I have and I will take Susie's name for mine,' so that is how I got her name. Mother, can't we get her a real nice gift?"

It was in a minister's home this conversation took place. The father and mother had taught their two girls to be especially nice to any child to whom others were unkind, hence Ruth's reaction to the unkind words about giving Susie a Christmas gift. It was a very hard charge this minister had and the funds were slow coming in. The children often had to wear patched clothes to school, though they were always clean and neat. After some thought the mother answered:

"We will see what we can do. Eat your dinner now and when you come home from school this afternoon we shall get the big catalogue and see what we can find that will fit our purse. You see Mary has someone, too, for whom she must get a gift."

"Yes, I drew Jerry's name," Mary told them.

The girls were very quiet for a little while as they ate their dinner, but the cheerful conversation of their parents soon cleared the atmosphere for them. When they left for school they were chatting and having a good time, being sure that Father and Mother would find a way to get a nice gift for their school friends.

"Here we are, Mother, where is the catalogue?" Ruth and Mary called as they put away their books, when they came home from school.

"You know where the catalogue is kept, girls; get it and bring it here. We will see what we can find." They turned to the toy section. Leafing through the pages, they came to the doll section. What little girls does not love a doll? The girls looked at the lovely big ones although they knew the price was too much. But they could enjoy looking at them anyway. Presently Mrs. McBain said:

"See here, girls, those twin dolls are about right for us I think."

"Oh, but Mother, they do not have any clothes on them! We want a nicely-dressed doll for Susie, if we give her a doll."

"I know, girls," Mother answered, "but do you remember that big bag of silk pieces Aunt Merny sent us from California a short time ago? I think I can make a beautiful outfit for the doll from some of those pieces. Shall we order the twins? We could give Susie a doll and have one left for someone else."

"That will be grand, Mother; you make such nice dresses for us, I am sure you could make a nice outfit for Susie's doll," Ruth replied smiling. "I will get the scrap bag and we will pick out the goods for the dress right now." Away she went with a hop and a skip to get the big scrap bag.

As she turned the bag upside down on the couch, Mary standing by said:

"Oh, Ruth, wouldn't this make a lovely dress?" It was a piece of royal blue silk with a black jagged sort of check in it. A very pretty piece of material.

"Oh, yes, and there is plenty to make a whole dress. I will lay all the pieces of this material out here. Then I can press them when we have all we need," Ruth replied.

Mary still fingering through the pieces of silk brought up a wide piece of white rayon lace. Ruth reached for it and turning to her mother said:

"Mother, could you make a sort of evening wrap for the doll from this piece of lace? She surely would look like a very stylish lady with this royal blue dress and a lace evening wrap." Mary was smiling as though she was already seeing the doll in her finery.

Mother entering into her daughter's happiness answered:

"I think you girls have chosen well. We shall soon see what can be done. If Susie is not a very happy little girl over her Christmas gift I will be greatly surprised."

That evening the order was mailed and the early morning train whisked it away to the big mail order house. The girls could hardly wait for the dolls to reach them, so they could begin getting the clothes made.

Just about a week passed, then one morning when Mr. McBain brought the mail in at breakfast time, there was a package from the mail order house. Two excited girls unwrapped the parcel, very carefully. There were two dolls, as pretty as you would want to see.

"Oh, look, Mother! Won't she be beautiful in that royal blue dress?" Ruth exclaimed.

"She will indeed, girls. I have my work arranged so I will get busy this morning and make her underclothing. It will not take so long to get her outfit made. We will have plenty of time before the day to give the gifts. Are the gifts to be put on the Christmas tree in the evening of the program or are they given at school?"

"The gifts we give to those whose names we hold, are given to them in the afternoon when school closes for the holidays. Oh, I can scarcely wait to see Susie's face when she sees that doll!" Ruth babbled ecstatically. "I wonder who got my name? I have not had a hint yet. Oh, well it does not matter! It is all a lovely, lovely surprise. Christmas is such a wonderful time of the year. And, Mother, just think we are giving a gift to a little girl who belongs to the people of our Blessed Saviour. I am so happy about it. It is like giving a gift to Jesus, isn't it, Mother?"

"Yes, girls I think it is. All the

me we are making these little doll  
other, we can think we are doing it  
for Him," Mother replied happily.

"When we think of it that way it is  
so wonderful," Mary mused. "I am  
thrilled. I am getting as much joy  
as you are, Sis, out of your Christmas  
exchange gift."

The days sped by. With the many  
things that had to be done at this  
busy season of the year, the dolly  
was not ready to be wrapped until  
two days before she was to be taken  
to school. When she was all dressed  
and a nice box prepared for her and  
she was placed in it Ruth said:

"Let's not wrap up the box until  
the very last, so we can see her every  
time we come home. I can tell you  
I would be happy to have such a beau-  
tiful doll."

School had closed for the Christ-  
mas holidays. Mother looking out  
the window saw her girls coming  
stripping home. Each had a package  
under her arm. When they burst in-  
to the house, it was not of their par-  
tals they were thinking as their  
words revealed.

"Oh, Mother, you should have seen  
Susie's face when she opened that  
box! She looked at the doll, then she  
kissed it up and held it in her arms  
just like a little mother. She smooth-  
ed the dress and looked at the lace  
trim with the pretty rose lining.  
When she looked at me there were  
stars in her eyes. It seemed like she  
could not say a word. Then swallow-  
ing hard she said in a choking voice:  
'Thank you, Ruth, ever and ever  
much! She is so lovely.' That was  
all she could say, but the way she  
sat at her back in the box and carried  
it so tight in her arms made me all  
happy inside. I'm so glad, so glad,"  
Ruth said very quietly.

"I saw her too, Mother, as she went  
away from school carrying her gift.  
She looked like something wonderful  
had happened to her. I never thought  
Susie was pretty before, but this af-  
ternoon she was beautiful, yes, just  
beautiful! I wish you could have  
seen her, Mother. I think I feel like  
Ruth does about Susie's gift. I am  
glad I could help in making the doll  
gift. We all had a share in Susie's  
Christmas gift," Mary said as she sat  
down on the arm of Mother's chair.

"Girls, you have been so excited  
over making a little Jewish girl hap-  
py you have forgotten to look at your  
own gifts. Let us see what you have."  
The girls sat as if they had not  
heard. Mother sat still, waiting for

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

801 Pollock Street  
NEW BERN, N. C.

## Mrs. Louis Moulton Leads Georgia's Woman Auxiliary

The Georgia State Woman's  
Auxiliary Convention was held at  
Thomaston Free Will Baptist Church,  
Thomaston, Georgia, on November  
10. The theme of the Convention  
was "Lighting the Way of Truth."  
The worship center was most inspir-  
ing as each one looking on was filled  
with a desire to light the way for  
people in our communities and  
throughout the world, with the body,  
influence, abilities, thoughts, posses-  
sions, estate and time, using the Book  
of books, the Bible, as the guidebook  
which was so plainly brought out in  
the message that was given by Mrs.  
Doris Sheffield.

The Convention opened by every-  
one repeating the Preamble of the  
Constitution of the Woman's Auxil-  
iary. Mrs. Irene Underwood made  
the delegates and visitors very wel-  
come after which Mrs. Laverne

them to speak. Presently Mary ex-  
claimed:

"What were you saying, Mother?  
We are so happy I guess we did not  
hear what you said."

Just then her eyes wandered to the  
couch where her gift lay.

"Ho! Ho! we are so engrossed in  
the thought of Susie we forgot our  
own gifts, Ruth," she exclaimed. "See  
the lovely scarf Lena gave me,  
Mother. Isn't it a beauty? I am so  
pleased!"

Ruth opened her package. "And  
isn't this a beauty, too," she cried as  
she shook out a mauve and yellow  
changeable scarf for her.

"You girls have been so happy in  
bringing cheer to another I am sure  
you have found the real joy of Christ-  
mas. I think as our blessed Saviour  
looks down on you at this Christmas  
time He could truly say: 'Inasmuch  
as ye have done it unto one of the  
least of these My brethren, ye have  
done it unto Me.' Thus will it be  
through life if you live for others."

—Juvenile Pleasure.

Purcell, of the Savannah Auxiliary  
gave the response. Mrs. C. J. Harvy  
of Greenwood Auxiliary gave the  
morning devotional.

All seven of the districts in the  
state were represented at the Con-  
vention with one or more delegates.  
Women from the different districts  
received a different color ribbon to  
wear during the day while the dele-  
gates wore a badge of the auxiliary  
emblem with a delegate streamer at-  
tached, and were seated in pews  
which were marked off with the  
auxiliary colors.

After the Convention Message, the  
women from the Midway District  
presented a missionary playlet,  
"Lighting the Way by Giving Your  
All," which was written by Mrs. Doris  
Sheffield of Patmos Auxiliary. The  
playlet was a message within itself,  
bringing the question to our minds,  
"Are we willing to give up all for  
Christ?"

Mrs. Alma McDonald of the Col-  
quitt Auxiliary gave the afternoon  
devotional. A short panel discussion  
on the auxiliary work was led by the  
President. Several questions arose  
and were discussed which settled  
questions in many of the women's  
minds who did not fully understand  
some of the Points of Achievements.

We feel like this was the best con-  
vention we have ever had and we  
praise the Lord for giving us knowl-  
edge and understanding how to carry  
on our auxiliary work more and more  
as the years pass by. May we al-  
ways praise Him for His glorious  
grace.

There are 48 auxiliaries in the  
state, and 32 of these were represent-  
ed at the Convention with a delegate  
or reports. This is the first time we  
have had such good reports, there-  
fore we are progressing in the wo-  
man's auxiliary work for which we  
are thankful.

To climax the Convention a most  
impressive Installation Service was  
held for the newly elected officers.  
The service was conducted by Mrs.

(continued on following page)



## WOMAN'S AUXILIARY

(continued from preceding page)

K. V. Shutes, our National Vice-President and State Study Course Chairman. Mrs. Louis Moulton was elected as President to succeed Mrs. Edith D. Shiver. We are so happy to have Mrs. Moulton and Brother Moulton back in Georgia with us as they have been away in Virginia for a year. She is a member of the Savannah Woman's Auxiliary which has been organized in the past year when the church was. She is serving as the Youth Chairman of the South Georgia District Woman's Auxiliary Convention also.

Other officers elected to serve were: Vice President and Enlistment Chairman—Mrs. W. J. Star, Arlington, Georgia; Youth Chairman—Mrs. Doris Sheffield, Newton, Georgia; Study Course Chairman—Mrs. K. V. Shutes, Blakely, Ga.; Program Publicity Chairman—Mrs. W. B. Knight, Glennville, Georgia; Personal Service Chairman — Mrs. Laverne Purcell, Savannah, Ga.; Field Worker—Mrs. G. T. Hamilton, Glennville, Ga.; Secretary and Treasurer—Mrs. S. T. Shutes, Colquitt, Ga.; Assistant Secretary—Mrs. Eva Clenny, Colquitt, Ga.

We know Mrs. Moulton will make us a good president as well as the other officers filling their duties well. They will lead us on in laboring together. Let us all pray for them and give them our full support so that God will be glorified.—Mrs. Edith D. Shiver.

## The Incarnation of Christ

(continued from page three)

of the Lord; be it unto me according to thy word" (Luke 1:38). Then that body was prepared by the Holy Spirit. The conception of this body was Divine. Said Gabriel:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

In this mysterious way the body of Christ was prepared. Here reason falls back, and inspired by reverent faith, bows in adoring worship. Here unbelief finds a thing incredible and

sneers and denies. But, beloved, remember that the denial of that Divinely and supernaturally prepared body, the denial of the Virgin Birth of Christ, is the denial of His Deity; it is the denial of the truth of God; it is the denial which annihilates the Gospel and takes away from us every hope of eternal salvation. Let us therefore believe and worship.—Gospel Herald.

## Billy's Christmas Visit

(continued from page five)

"Yes, Mr. Tom, it means you too," said Billy. And as old Tom and Billy bower their heads to pray, the jailer said, "Sonny, remember that Scripture said 'Whosoever.' I want this wonderful Saviour too that caused a little lad to leave a warm home and toys on Christmas to come and make an old man happy on Christmas day."

They all bowed and prayed. Billy prayed for Jesus to help them to have the same peace in their hearts that the angels sang about when Jesus was born that Christmas day nearly 2,000 years ago. The jailer and old Tom prayed for God to forgive them their sins as they want this loving Jesus in their heart that had sent this little boy their way with the message of love and hope.

This was a happy trio as they arose from their knees in the jail cell, for Mr. Tom and the jailer had accepted the same Jesus whose birthday was Christmas day.

## NOTES and QUOTES

(continued from page eleven)

dence. The sleeping halls and the furnishings are so complete and comfortable with built in wardrobes and individual beds with beautiful spreads. The walls of the building are finished in knotty pine which is varnished with the orange type of varnish. The bath rooms are of the latest style, the study hall is all that a group of boys might desire.

Well, everything is so nice that we are praising the Lord for those who first began to talk Orphanage back yonder about fifty years ago. They did not only talk, but they planned and prayed for the work to be done. In those days there were some who said, "It can't be done." I remember well on the floor while the Western

Conference was in session that a dear brother, John Exum Davis, was advocating the building of an Orphanage. One brother arose and said, "We are too few in number and too poor for such a thing as the building of and the supporting of an Orphanage. It was talked, advocated, and prayed for until we have reared hundreds of children. It finally developed that the State Convention instituted this work and it has been made possible by the efforts of the State organization as the Free Will Baptists of the State have cooperated. Over all the Lord has been at the head of the work for which we, as your scribe or long time in NOTES AND QUOTES is justly proud. Let us "keep on keeping on."

## FOREIGN MISSIONS

### From the Field

November 17, 1950

Free Will Baptist  
Foreign Mission Board  
3501 Richland Avenue  
Nashville 5, Tennessee  
Dear Bro. Riggs:

We are happy the Lord made it possible for us to send you the enclosed check for our missionary work. Also we are glad to report that our church voted to send 10% of our offerings to the Board of Foreign Missions.

We greatly enjoyed our first issue of "Contact" and are looking forward to the forthcoming issues.

Thank you for your October 5 letter and we will continue to pray for you and your work at the Foreign Mission Board.

Sincerely yours,

GRACE FREE WILL BAPTIST CHURCH  
Geraldine C. Thomas, *Treasurer*

## Tyndall Leaves Free Will Baptists

This is to notify all churches that M. L. Tyndall is no longer connected with the Original Free Will Baptist Church. His credentials having been revoked and are in possession of the Western Conference.

R. N. HINNANT, *Secretary*

Some men pride themselves on being true to conscience, but they are careful to see to it that conscience is under their personal control.

# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## "Thy Kingdom Come"

(Lesson for December 27)

**Lesson:** Matthew 6:9-10; 28:16-20; John 17:18-21; Acts 1:6-8; Revelation 11:15.

**Golden Text:** Revelation 11:15.

### I. The Heart of the Lesson

In the opening sentence of this model prayer, the doctrine of God is clearly set forth. The relationship of God and his followers is given in these words: "Our Father." If God is our Father, then it must follow that we are his children, and that having the same Father all Christians are brothers. This makes of all Christians one great family.

If we understand that as a Christian God is our Father, we shall be greatly encouraged to pray. Does not a Father love his children? Is it not a Father's responsibility to care and provide for his children? Does not a Father rejoice in the prosperity of his children? God is our Father; what an encouragement to pray!

There is the story of the man who, one day, became sorry for his goldfish. They had such a small place in which to live. Their lives were so narrow as they swam round and round in their bowl. The man filled his bath tub with water and emptied the fish into it. He was going to give them more room. But to his amazement, the fish still went round and round in a circle the size of the bowl they had been in. This bowl had become their world and they were not able to go beyond it. God save us from the life of a goldfish and help us to be worldwide Christians.

The story is told of a young Christian minister who felt an urge to give this life for the evangelization of the world. He found himself surrounded by many difficulties. He went to Chinese Gordon, a Christian general, and laid before him his perplexities with a request for advice. The great soldier asked the minister, "What are your marching orders?" In response the young man quoted Matthew 28:16-20. Then Gordon said, "Obey your orders."—The Bible Student (F.W.B.).

### Helpful Hints

1. When the kingdom comes with the coming King, then God's will shall be done on earth as it is done in heaven today (Matt. 6:9, 10).

2. If we would see Jesus, we must make sure of the heavenly rendezvous (Vv. 16, 17).

3. Doubt always injures our worship, even if Jesus is there (Vs. 17).

4. Those who dare to go at Christ's command are continuously flanked by His omnipotent presence (Vv. 18-20).

5. It is surprising but most encouraging to know that Jesus prayed for us nearly 2000 years ago (John 17:20, 21).

6. It is only human for us to enquire about the things that God has not seen fit to reveal (Acts 1:6, 7).

7. The thing God's people need most is the witnessing power of the Holy Spirit (Vs. 8).

8. The ultimate goal of God through Christ is to make the world-kingsdoms the kingdom of His Son (Revelation 11:15).—The Bible Teacher (F.W.B.).

### Things to Note in the Study of this Lesson:

1. The model prayer for the disciples.

2. The meaning of God's Kingdom.

3. The disciples with Jesus on the mountain.

4. Christ's command unto the apostles.

5. His promise to the disciples.

6. The disciples sent forth with power.

7. Final victory foretold.—The Advanced Quarterly (F.W.B.).

### Additional Truths

1. When a sick man has a burning fever it is sometimes necessary to treat the fever itself with ice bags, but the most important thing is to treat the disease itself and its underlying cause. It is not improper to labor toward improving man's lot through social, economic and political reforms, and a great deal of the time and effort of Christian missions is spent upon such apparently irrelevant projects as the use of soap and water, rotation of crops, and vocational education. But to rest our hope

for the future of the race on such a program is no more sensible than to attempt to cure the fever patient by locking him in a deep freeze. Over thousands of years of human history, only one real cure for sin ever has been discovered—faith in the cleansing power of the blood of Jesus. Its efficacy has been proved by millions, and for two thousand years it has been responsible directly or indirectly for whatever upward progress men have made.

2. The mind of man has made incredible strides in unlocking the secrets of nature, but the heart of man is no different nor better than when it caused the crucifixion of the Saviour. Until men's hearts are purged of wickedness, it would be better to have no more scientific discoveries. It would be better to travel by ox cart than by airplane on bombing missions. Atomic power came before we were spiritually ready for it, and unless a merciful Providence intervenes, it will be used to destroy us all.—G. R. Winters.

### II. The Lesson Illustrated

#### "Safe in the Arms of Jesus"

God is always with His children. There is not a moment of the day or night when God is not with His children. God said to Moses, "My presence shall go with thee, and I will give thee rest" (Exod. 33:14). Before Jesus went back to Heaven, He said to His disciples, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). When we are surrounded by dangers, Jesus is with us. We have great peace, knowing that God is with us. Long ago, a missionary by the name of John G. Paton went to the New Hebrides with the Gospel story. He said, in telling one of his experiences, "I climbed into a tree, when the howling native savages swarmed about me to take my life. I was left there alone, and yet not alone. The hours I spent there live before me as if it were but yesterday. I heard the frequent firing of muskets. I heard the yells of savages. Yet, I sat there among the branches, **safe in the arms of Jesus!** Never in all my life did my Lord draw nearer to me. Never did He speak more soothingly in my soul than when the moonlight flickered among those chestnut leaves. The night air played on my throbbing brow. I told all my heart to Jesus!"—Selected.

•  
If you've money to burn, someone is always willing to lend you a match.





M/Sgt. HUBERT L. LEE  
USA



Lt. COL. R. R. MYERS  
USMC



MAJOR CARL L. SIFFER  
USMC



M/Sgt. HAROLD E. WILSON  
USMC



Pfc. H. A. CAFFERATA, JR.  
USMC



T/Sgt. R. S. KENNIMORE  
USMC



Sgt. J. C. RODRIGUEZ  
USA



Lt. THOMAS HUDNER, JR.  
USN



Capt. LEWIS L. MILLETT  
USA



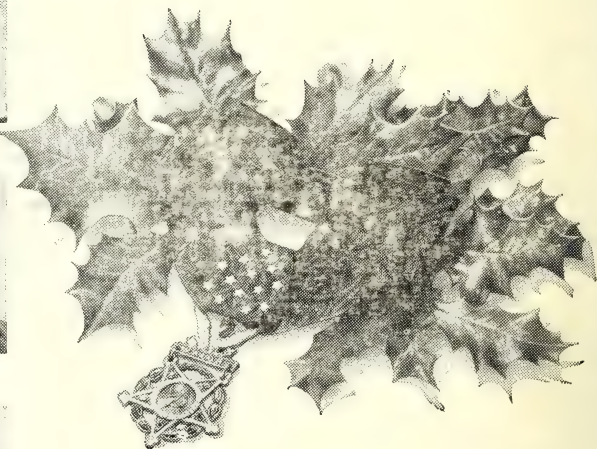
Capt. RAYMOND HARVEY  
USA

In all, 104 men have won the Medal of Honor in Korea. The men here are representatives of them—and of the service men and women who have made America owe its freedom to the blood of 1953.

Library  
Duke University

# Peace...

*their Christmas Wish for us!*



THESE are some of the bravest men on earth.

Yet these young holders of the Medal of Honor were never fighters for the love of fighting. They are men of war with a dream of peace.

They want a world in which small wide eyes can gaze in rapture at a tinselled tree. Where a happy Christmas is a child's inalienable right—because fear and force have at last given way to peace and law and goodwill.

They have fought ably for peace, with courage "above and beyond the call of duty." Can we, at home, do something for it, too?

Yes. Beginning now, each of us who earns can put some part of his earnings into United States Defense Bonds. For by these Bonds we make our own families secure, first of all. Then, out of the security of our families, we build the strength of America—to stay at peace in a world where peace still is only for the strong.

★ ★ ★

You can invest in Defense Bonds *best* through the Payroll Savings Plan where you work or the Bond-A-Month Plan where you bank. Won't you begin—today?

The U.S. Government does not pay for this advertisement. It is donated by this publication in cooperation with the Advertising Council and the Magazine Publishers of America.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, DECEMBER 23, 1953

## OUTDOOR NATIVITY SCENE, SMITHFIELD, NORTH CAROLINA



The Smithfield Church is sponsoring this Nativity scene with live characters. Last year, large crowds gathered each night to witness the scene enacted by the members of the church. This year the scene will be presented from 7 to 10 p. m. through Christmas night. Rev. Earl Glenn is the pastor.



## CHRISTMAS GREETINGS

We wish everyone of our Free Will Baptist Family a Christian Christmas. By this we mean a Christ-honoring, joy-continuing Christmas. The day which commemorates the birth of Christ is noted more for feasting, for giving and receiving gifts; yet, the most precious and costly Gift, the Lord Jesus Christ, is undervalued by the majority of people. Let it not be so among us who profess to serve and follow Him.

### IF THERE WERE NO CHRISTMAS . . .

Of all the days of the year, Christmas is perhaps the one looked forward to most. Some look forward to it for economic reasons, some for pleasure, and some for the spiritual significance of the day. For one reason or another, there are not many who do not look forward to Christmas.

But did you ever stop to think what life would be if there were no Christmas, no angel message over the hills of Bethlehem, and the Messiah had not come?

If there were no Christmas, the brightest hope of the ages would never have been fulfilled. At the gates of the lost Eden, God promised that One would come who would take away the power and guilt of sin. That promise was repeated to Abraham, Jacob, Moses, and hundreds who came after them. Some day a Messiah was coming to set men free.

If Jesus had not come, the fires of hope that burned so brightly on human altars would have gone out forever. What a tragic world this would be without a ray of light to illumine its darkness and night!

If there were no Christmas—if Christ had not been born—we would never have known the love of God. The Old Testament gives us the picture of man seeking God through nature, through reason, and through suffering. The New Testament gives us another view. It is God seeking man. The Good Shepherd has counted the sheep. There are some missing. So he leaves the comfort of the fold to go out into the darkness to find those who are lost. Without the coming of Christ, we could never fully know the love of God for man.

Some years ago, the late Morgan Cook, in his editorial column in the *Philadelphia Inquirer*, told of a tiny lad who was praying a day or two before Christmas. He had finished his childish petitions and arisen. Then he said, "I forgot something." Kneeling down again, he closed his eyes, and said, "Dear Jesus, I hope you have a happy birthday." This lad led us to the very heart of Christmas. Without the coming of Christ there would be no Christmas and all the things it brings. Therefore, let us joyfully worship Him this Christmas season.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:11-14).

[●]

I wish you the **joy** of Christmas,  
The Spirit's sweet repose;  
I wish you the **peace** of Christmas,  
To mark the old year's close.  
I wish you the **hope** of Christmas,  
To cheer you on your way,  
And a heart of **faith** and gladness,  
To face each coming day.

—Copied.

[●]

What is the thought of Christmas?  
Giving!  
What is the hope of Christmas?  
Living!  
What is the joy of Christmas?  
Love!

—Copied.

## The Mail Box

### APPRECIATION

"I would like to express my appreciation to the kind ladies of several auxiliaries for remembering me with beautiful cards and gifts on my seventy-third birthday. Words can't express my gratitude for the kind deed, but I pray the good Master to bless each one in all of their undertakings for Him.

"Wishing each and all a very Merry Christmas."—Mrs. E. T. Phillips, Tarboro, N. C.

[●]

### PASTORATE OPEN

The Jacksonville, Florida, Church desires the services of an experienced man in filling this work. A man able to supplement his income from the church. This is a full time work.

Ordained ministers that are interested please contact Maurice D. Futch, 3426 Lowell Avenue, Jacksonville, Fla.

[●]

### UNION CHAPEL PLEASE NOTE

"Please allow me space in THE FREE WILL BAPTIST to announce to the members of Union Chapel Free Will Baptist Church, Beaufort County, North Carolina, who were unable to be present at our last quarterly conference on December 12, that the members of the church are requested to give to the church as much as they feel the Lord has blessed them with as a Christmas donation to the church. Those who wish to donate in this Christmas fund please try to do so by Sunday, December 27.

"It is more blessed to give than to receive" (Acts 20:35). —Mrs. F. A. Edwards, Chocowinity, N. C.

VOLUME 68

NUMBER 50

## THE FREE WILL BAPTIST

F. B. CHERRY, Editor

R. B. SPENCER, Editor Emeritus

Published weekly by the Free Will Baptist Press, Ayden, North Carolina. Subscription prices: One year, \$2.00. Six months, \$1.00. All subscriptions must be paid in advance. Board of Directors: R. N. Hinnant, Chm., W. Burkette Raper, M. L. Johnson, Bruce Barrow, J. W. Alford, Sec., D. W. Alexander, Kirby West. Approved by National Association of Free Will Baptists. Entered at the post office at Ayden, North Carolina, as second class mail matter.

# Can Christianity Meet the Needs of Our Times?

"I will not destroy it for ten's sake."—Genesis 18:32.

In the latter part of the eighteenth chapter of Genesis God reveals to Abraham that He is going to destroy Sodom and Gomorrah, because their sins were very grievous. These cities had become corrupt, such cesspools of iniquity, devoid of decency, so lawless and godless in character, that they were the source of moral infection for the whole land. God announced to Abraham that he intended to remove them as a surgeon removes a cancer from the body, for it is better to destroy the source of infection than that the whole body should perish. It was better that the wicked twin cities be destroyed than to have them corrupt the whole Land of promise.

Abraham asked God to spare the cities fifty righteous people could be found. God promised. Then Abraham came down to forty-five, then to thirty, then to twenty, and then to ten. God said, "I will not destroy it for ten's sake." Abraham must have reasoned that his nephew, Lot, who had been reared in the faith in the living God, and had been in these cities for some years, had influenced as many as ten souls among his kinsfolk and friends to believe in God and walk uprightly before Him. But it was not so. Lot long since had lost that intensity of conviction and passion of faith which influence others. He had lowered his standards, compromised his faith, and put money before morals and convenience before conscience to such an extent that when the crisis of his life came in the judgment of Sodom and Gomorrah he could only lead his wife and two daughters out of the doomed cities. His wife left against her will. Her feet carried her out of the condemned cities but her heart was still back here with all the social charm and glittering sinful life she had known.

Lot's faith did not meet the needs of his time; it did not meet the needs of his country, his city, his home or of his

own life. Can your faith and mine meet the needs of our time?

## THE NEED OF OUR COUNTRY

The revelations in recent months of the moral laxity and moral deterioration prevalent in our land, the hookup between gamblers and crooked politicians, brought out before the Fullbright and Kefauver congressional committees, was enough to shock every American wide-awake. Then came the even more shocking news that West Point's football team had broken the code of honor at that institution and that first string basketball players in New York had admitted taking bribes from gamblers to throw games or to keep the scores within certain limits. Other players have admitted their guilt in other colleges.

We have a sickening feeling that these revelations have only scratched the surface of the corruption that exists in high and low places throughout our land. We have not only been sickened, but we also have been frightened, for we remember that the mighty Roman empire was not conquered by enemies without so much as by enemies within its gates. Rome, like Sodom and Gomorrah, was full of the foulest sins, characterized by a shameless disregard of moral principles. We remember too that France became so morally corrupt that she was not conquered by the Germans so much as she was defeated by her own moral weakness. Winston Churchill said, "France put up a sorry fight." The reason France did not fight any better than she did was because the moral fiber of the nation had been weakened by sin. The young men of France simply did not believe in country, in home and fireside enough to fight and die for them. They were beaten within before they were beaten from without.

## WHAT OF OUR AMERICA?

If we have not been shocked by recent revelations, it is because we ourselves have undergone the moral de-

terioration of living on the level of Sodom and Gomorrah.

Our Christianity must meet the needs of our times in our own land, or we may go the way of Rome and France because of the enemies within our gates. We speak of the menace of Communism and the threat of the mighty armies of Russia and her possession of the hydrogen bomb. Are we not imperiled more by our sins than we are by Russia's science? Will not our moral deterioration, if allowed to continue, so weaken the moral fiber of this nation that our young men in a future war will lack the will to fight and die for what is right?

President Eisenhower said recently: "Spiritual strength is our matchless armor in our world-wide struggle against the forces of godless tyranny and oppression." Let us see that we have this "spiritual strength." Let us see that our Christianity meets the needs of our times.

We Christians must be made of better stuff, of sterner character, than Lot in Sodom and Gomorrah, if our Christianity is to meet the needs of our times.

## THE NEED OF COMMUNITY AND HOME

On the community and home level the danger is not that we shall be overwhelmed by the tide of worldliness and godlessness, but that our protest against these things will be weak or non-existent and that we shall accept them as a matter of course and as a part of these "evil times"; that our indifference will permit these poisonous weeds to flourish in the garden; that we shall, like Lot in Sodom and Gomorrah, lose our moral indignation and our righteous wrath in the presence of the sins that beset our young people and our homes; that we shall temporize and compromise until only an angel of God can tell any difference in us and the people who make no pretense of being servants of God. The angel of God could see enough dif-

(Continued on page fifteen)



# Christmas Gift

All the world seems to agree that Christmas marks a season of giving. And this is so, whether the world knows it or not, because "God so loved the world, that He gave His only begotten Son."

Christmas is a day of giving because men *remember* a gift, the greatest, most costly gift ever given. It is the greatest because the gift was God Himself; the costliest, because it cost the life of Jesus Christ. But on Christmas we also *receive* a gift. If the day means anything, if we feel different, if we act differently, then the gift is still being given. Indeed, it is again being given each Christmas Day.

A great and costly gift, however, can fail of its true value for value is always two-sided. There is, on the one hand, the value from what a gift costs the giver, and from what it can do for the receiver. That is its potential value. On the other hand, there is the value from what a gift costs the receiver, and from what he does with it. That is its actual value.

Take, for example, a book given as a gift. It may have cost years of labor in the writing. It may contain the wisdom of the ages. Such a book has potential value, but, unless the receiver will take the time and make the effort to master its message, the book remains quite worthless to him.

With this in mind may we ask ourselves, quite simply, what is the value of Christmas? And how find the value of the gift of Christ?

On that first Christmas Day, we remember, God gave Himself, humbled Himself from the heights of Heaven to become incarnate, a man on earth. This costly gift was given to all mankind. But who received its value?

Shepherds, we are told, abiding in the fields by night, heard the good tidings, and sought Him out, and found the Christ Child. How valuable a gift to them!

Wise men from the East saw His star and followed it, and found the Infant Jesus. How valuable a gift to them!

Yet of all the men to whom He was

THE RT. REV. ROBERT F. GIBSON, JR., D.D.

given how few found the value of that gift. They had not even "room for (Him) in the inn." The costly gift lay in the stable, and had no value at all.

There were other Christmas days when Jesus the Gift was here among men. Some heard His call; they gave up their way of life. Fishermen left their nets, their livelihood, and they found the Christ, the Son of the living God. How valuable a gift to them!

Yet of all the men to whom He was given how few found the value of the gift. Unheeding to His voice, unwill-



ing to forsake their way, fearful lest He disturb their lives, they cast the gift aside—not in a stable, but nailed to a Cross on a lonely hill outside the city wall. And the costly gift had no value at all. How costly to the Giver! How worthless to them!

We know the gift was not destroyed. The gift was God, priceless, infinite in cost, indestructible in value. And still "God so loved the world, that He gave" again and again. For nineteen hundred Christmas days the gift continued to be given. Some men—many men, thank God—did hear the glad tidings and sought the value of the gift. Many men saw its light, as the Wise Men, and followed. Many men, as the disciples,

gave up their way and obeyed the call of Him who was the gift.

They paid the price, endured the pain. The valuable gift costs the receiver too. And so they paid, and they found peace: peace that passeth understanding. They found good will: goodness that transcends the will of men. They found forgiveness that bridged the gulf of willful separation and hope that has assurance of its end. They obeyed the call and found new life that is the costly gift of God. How valuable a gift to them! But other men—most men, Lord have mercy on us—unheeding, unwilling, fearful lest He disturb their lives, cast the gift aside. Or worse, they misused the gift. They set it up in a pretty building to look at, forgetting that its value depended on its use. Or, they hid it in the closets of their hearts, forgetting that its value depended on their sharing it with others.

They misused the gift, did everything with it that in their petty, human way they wanted to do, forgetting that its value depended entirely upon what the giver wanted to do. And so the gift, the costliest gift in all the world, had no real value for them at all.

Now again before us is another Christmas Day. Again the gift is given, this time to us. What is its worth? Will we put the gift away tomorrow with the tinsel? Will we use it to promote our pride or our ambition? Will we adore it and not use it? Will we hide it and not share it?

The story is so clear. That way it will have no real value at all. Remember the shepherds and the Wise Men; remember the disciples and the saints. They gave up something each one of them—their activity or their direction, their ideas, their time, or even their occupation. They reached out, acted at cost and sacrifice to themselves. God made room in their lives by casting out that which was already there.

Do we not see? Only so can Christ enter in and the gift have the value of transforming power.

"Behold, I stand at the door, and knock" this Christmas Day, "if any man hear My voice, and open the door, I will come in to him."—*The Southern Churchman*.

# . A PAGE OF POEMS .

## Gifts of Love

Christmas is a time for sharing  
Gifts of love, and so with joy  
We suggest you give to others  
Who have not a single toy.  
There are many little children  
Who are very poor, you see.  
You could give them hours of sunshine  
If you heed our Christmas plea.

—Selected.

## Our Saviour's Birthday

MRS. SALLIE CARRAWAY

So many, many years ago—  
A Babe was born on earth.  
No hospital room was prepared  
To receive him, and  
A lowly manger was the place  
Of His birth.

Yet upon this lovely earth,  
No greater, has ever been.  
The only son of our Father, and  
Loved by the wisest of men.

He was so loving, kind and true,  
Helping the weak and the lame.  
We all should love him, more and  
More and praise His Holy Name.

He knew he did suffer much, while  
On earth he did stay.  
His cross was heavy to bear alone,  
But he carried it day by day.

We must and will love him more, as  
We journey on our way.  
We'll give thanks to him all along,  
And not just Christmas Day.

We'll not let our love be only words,  
But in deed and actions too.  
Our stay on earth may not be long,  
For we are only passing through.

But, O! what joy it will be, when we  
Meet Him face to face;  
To hear him say, well done my child,  
And at my feet you have a place.

There'll be shouting, and there'll be  
Singing, and  
We'll hear our loved ones say—  
O! What a joy to be with our Saviour,  
The Babe who was born on Christmas  
Day.

## What the Star Saw

In that far-off land, Judea,  
As I shone that silent night,  
I saw the gentle shepherds  
Guard little lambs from fright.

I saw that light come stealing  
Beyond the heaven's blue,  
Heard sounds of sweetest music—  
It thrilled me through and through!

I saw the shepherds tremble,  
In terror look around,  
Till angel voice had spoken,  
"O, let not fear abound!"

Far beyond, I saw the Wise Men  
Looking upward unto me  
As they traveled, worn and weary,  
On their way a King to see.

Then I saw the lonely stable,  
And the humble manger-bed,  
With the meek and soft-eyed cattle  
Watching o'er the baby's head.

And I saw, 'way in the future,  
How the world would ever sing  
Of that night when my beams guided  
Wanderers unto their King.

—Selected

## I Wonder

I wonder how the shepherds felt  
When they first saw that light  
And heard the angels singing  
That far-off Christmas night.

I wonder what the Wise Men thought  
When following the star  
Across the great big desert  
To lands so strange and far.

I wonder, too, how Mary  
Felt when she saw her Child  
As He lay there so tiny,  
So sweet, so pure, so mild.

I wonder—oh, I wonder—  
If He should come today,  
Would people greet Him gladly  
And travel all the way

To bring Him gifts most costly?  
He comes today and you  
And I should give him love,  
Strong hearts, forever true.

—Selected.

## Christ Is Born

Christ is born in Bethlehem  
World's most wondrous story,  
Told upon Judea's plains  
By the hosts of Glory.

Unto you is born this day,  
Word for all the ages,  
Sung by prophets, priests and kings,  
And by mighty sages.

Heart of mine, look up, look up,  
Praise the Lord, the song  
From Judea ringeth yet,  
Through all the ages long.  
H. of H.

## Why Christmas?

REV. E. B. WILLIAMS

Why Christmas?  
Oh! why should God give  
The best that He had,  
That men might live?

Why the sacrifice?  
Why the price?  
Just to redeem men,  
From darkness and night.

Men whom He made perfect  
Without and within;  
Yet fallen so deep  
In the mire of sin.

Why should He pay the price  
For sin on the tree?  
To redeem unworthy creatures  
Like you and me.

Why should he leave  
His throne up above?  
John Three-Sixteen  
Tells me it was Love.

•  
Sweet is the breath of praise when  
given by those whose own high merit  
claims the praise they give.

•  
Difficulties are God's errands; and  
when we are sent upon them, we should  
esteem it a proof of His confidence.—  
Beecher



# NEWS NOTES

## Outdoor Living Nativity Scene Draws Crowds

Shepherds will be watching over a flock of sheep at the First Free Will Baptist Church of Smithfield, North Carolina, three hours each night until Christmas beginning Friday, December 18 at 7 o'clock. The shepherds and sheep will be part of Smithfield's second living nativity scene portrayed by members of the church (See picture on front cover).

The pastor, the Reverend Earl H. Glenn, conceived the idea of live characters and animals enacting the Christmas story in an outdoor setting. Only one other such scene is known to Mr. Glenn, that portrayed at Hayes Barton Baptist Church in Raleigh, North Carolina.

In cars and on foot, crowds gathered each night last year to see the scene. They found five characters symbolizing the Nativity—Mary, Joseph, and three shepherds. And each night fifteen characters, three women, and twelve men enacted the scene in hourly shifts.

A large bright star will shine down over a manger, lined with pine slabs, located at the rear of the church. In the open-faced manger the characters, Mary and Joseph, will remain immobile at the side of the baby's straw-filled bed. A stall adjoining the manger will house a live calf.

The background, immediately behind the stable will portray a scene of the city of Bethlehem.

The side and rear area around the church will be fenced in and the sheep will graze there on straw, piled by the church and around the manger. With realistic hooked canes, the shepherds will watch the sheep. Pine trees and boughs will decorate the fence and the immediate manger area.

Colorful, flowing robes will be donned by each shift of characters. The realism will be maintained with bright sashes and head-dress.

Around thirty volunteers are expected to portray the scene.

Recorded Christmas music, hymns and carols will be played continuously as the church workers bring the Christmas story to life.

Among the spectators one night last year was a little girl who, like others, forgot the tree and presents underneath for awhile. "Oh," she said, "it's just like in the Bible—Baby Jesus."

The pastor, Mr. Glenn, believes the living presentation carries more meaning to the Nativity scene.

## Adventists Seek Dollars

A goal of one dollar a week from every member for foreign missions was voted by the General Conference of the Seventh-day Adventist denomination in Washington, D. C., as it concluded its annual sessions. This compares with the present goal of eighty cents per member which many churches have exceeded, Adventist leaders said. A General Conference budget of \$20,319,648 was approved for 1954, of which \$12,469,000 was earmarked for the denomination's missionary work overseas. This was the largest general budget in the church's history, exceeding by \$2,000,000 the general budget for 1953. Total contributions by Adventists throughout the world will amount to \$57,000,000 this year, it was estimated by C. L. Torrey, the denomination's treasurer.—*Alliance Weekly*.

## Wins Award

Gilbert Lee Windham, son of Reverend and Mrs. D. A. Windham, Greenville, North Carolina, of the U. S. N., now in far eastern waters has won his ribbon for three years perfect conduct.

He also was privileged to salute the vice-president when he passed his ship. He has been promoted to plane captain.

Gilbert is a talented singer and has been able to make splendid contributions in assisting the chaplain in religious services.

The fleet in which he is serving is expected to return to the states in February.

## Edgewood Revival

Rev. Frank Davenport, Tarboro, North Carolina, held a revival in the Edgewood Church, Edgecombe County, North Carolina, beginning Monday night, November 30 and continuing through December 5.

There was good attendance each night which proves that people are still hun-

gering for the old-time gospel as presented by Mr. Davenport.

On Sunday, December 6, the pastor Rev. Elbert Edward, baptized seven teen new converts of the meeting which became members of the church.

## Cramerton Sunday School Drive

The Cramerton, North Carolina, Free Will Baptist Sunday School has on drive for 500 members by the last Sunday in January, 1954. The attendance for December 6, though it was a very disagreeable day, was 291. The pastor Rev. Roy Rickard, and the superintendent, Mr. Horace Shoemaker, are looking for 300 this coming Sunday.

The work on the New Cramerton Church is moving along very nicely, and plans are to move in by the last Sunday in January, 1954.

## Turley, Oklahoma, Missionary Rally

Rev. Raymond Riggs conducted a missionary rally at Turley, Oklahoma, on December 14. The film "Regions Beyond" was shown. Rev. Doyle Dipboye is the pastor at Turley.

## Louisiana Quarterly Meeting

Louisiana Free Will Baptists met with Olive Dale Church, November 21 and 22 in quarterly meeting. During the meeting, messages were delivered by Revs. J. E. White and Don Brown. The next session of the quarterly meeting will meet at New Hope Church, Mounds, Louisiana. Rev. D. Smith is Moderator of the meeting and Jean Butler is clerk.

## Second Union, Western Conference of N. C. Reports

The Second Union of the Western Conference of North Carolina convened at Rock Springs Church, Nash County November 29, with 13 churches represented. The eleven o'clock message was delivered by Rev. J. C. Varnell. Mrs. H. E. Mixon made a report on the Orphanage after which an offering of \$23.82 was received for the home.

Rev. R. E. Clegg was elected Moderator; Rev. W. L. Poythress, Assistant Moderator; and Luther Bissette, Clerk. The next session will meet in January 1954, at Sts. Delight Church, Franklin County.

## Arkansas News from Social Band Association

The Fifth Sunday Meeting convened with the Warm Springs Church with a good attendance. Fourteen churches were represented by delegates and letters. They are as follows: Sutton, Little Brown, O'Kean, Poplar

Valley, Arbor Grove, Pruitt Chapel, Pocahontas, Mt. Zion, Pirtle, Alice Brooks, Jonesboro, Union Grove, Warm Springs and Elnora. The Spirit of God was manifested throughout the session. The Alice Brooks Church at Sharum was

elected as the place for the next meeting.

The Fellowship Meeting of this association met at Elnora church Monday night, Dec. 7. There were fourteen churches represented: Warm Springs

Walnut Ridge, O'Kean, Little Brown, Mt. Zion, Rickey Chapel, Poplar Valley, Pocahontas, Arbor Grove, Pruitt Chapel, Jonesboro, Alice Brooks, Pirtle and Elnora. The First Free Will Baptist (Continued on page fifteen)

## NEW CHURCH ORGANIZED IN GREENVILLE, NORTH CAROLINA

On December 10, 7:30 p. m., the Free Will Baptist Mission, 557 Evans Street, was organized into the Grace Free Will Baptist Church. The Executive Committee of the Central Conference was present to perfect the organization. Members of the committee present were, Revs. C. L. Patrick, N. Bruce Barrow, C. J. Harris, and J. D. Verhelson. Rev. Henry Melvin conducted devotions, and Rev. Charles E. Keith led in the closing prayer.

The Mission had its beginning in the early part of 1952 in a cottage prayer meeting conducted by Rev. Rashie Kennedy then chairman of the Conference Mission Board and a member of the State Mission Board. Rev. Charles E. Keith assisted in the prayer meeting which continued weekly until the



OFFICIAL BOARD AND PASTOR



Left to right, front row: Rev. Rashie Kennedy, pastor; L. H. Peede, deacon; W. A. Mills, deacon; George Minch, clerk; Lester Lee Sutton, usher. Back row: E. B. Tinnin, deacon; J. W. Evans, trustee; J. J. Bullock, usher; Dennis Sutton, treasurer; and W. C. James, trustee. One not shown, M. L. Stott, trustee.

Mission was organized in July, 1953.

The Mission held its first meeting in the present location on August 2, 1953. The new church will continue to hold services at 557 Evans Street until August 1, 1954. A building site has been purchased on Watauga Avenue, one block from West Greenville School. Building operations will begin in the early part of 1954.

The Grace Church was organized with over 100 charter members. Charter membership privilege will be left open until Sunday night, January 3, 1954.

Rev. Rashie Kennedy has been elected as full-time pastor of the new church.

On December 27, Rev. James Earl Raper from the Bible College in Nashville, Tennessee, will begin a revival in the new church which will continue for one week.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

**QUESTION:** I thought I understood that the Bible taught that a person received the Holy Spirit when he became a child of God through faith in Christ, but since attending a Nazarene church I am confused. The Nazarenes from this church taught me that one receives the Holy Ghost at some definite time after he became a Christian. How am I to understand such Scriptures as Acts 8:14, 17; ("Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: . . . then laid they their hands on them, and they received the Holy Ghost."); Acts 10:44, 19:6, ("While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . . And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."), if I accept the view you have been setting forth, namely, that everyone receives the Spirit at the time he believes in Christ as his Saviour?—Evelyn Lawrence, Pittsburg, Illinois.

**ANSWER:** See John 14:15-18, 26; also John 16:7-14. In the Scriptures Jesus is promising the Holy Spirit as another Comforter which means that He is sending another person to take His place and this One, like Jesus, is to be a teacher that is to teach the followers of Jesus about Him and is going to make them understand this teaching about Jesus.

I Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This Scripture clearly teaches that it is the Spirit Himself that does the baptizing and that in this spiritual baptism the believer is placed into the body of Christ. This baptizing certainly takes place as the initial act of salvation and it is clearly stated to be one performed by the Holy Spirit.

I feel sure that the Scripture teaches that there is only one baptism of the Holy Spirit, and that it takes place when the sinner believes ("He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36), but not only does He baptize at that particular time when the sinner believes in Christ as Saviour, but that also the believer is sealed (Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."). I also think that he is sanctified at the same time he believes; I Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption." Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Salvation is an instantaneous act according to John 3:16, 3:36, and Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

### The Wise Men

JOHN W. BEAMAN

The stars looked down on Bethlehem,  
Whose dark and silent street  
Was quiet save for muffled tread  
Of plodding camels' feet.

Where weary wise men made their way,  
By darkness undismayed;  
To find the lowly cottage where  
The baby Christ was laid.

They found him in his cradle there;  
The infant Saviour sweet,  
And with their rich and costly gifts,  
They worshiped at his feet.

They gave him of their treasure store,  
Myrrh, frankincense and gold;  
Then went their way into the night,  
These three wise men of old.

from the dead, thou shalt be saved." We hear the Word and through its power are saved, Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Jesus is at the right hand of the majesty in heaven continuing to save us (I John 1:9). In this act of saving, God sets us apart (sanctifies us) from the world and the things of the world, and brings us into right relationship with Himself (I John 2:15-17).

Then by using God's Word and other means of grace while set apart we grow in grace and the knowledge of God therefore we become in a process of sanctification, set further and further apart from sin and world, day by day, yea, moment by moment. While we are still in the position that baptizing us into the body of Christ placed us, we grow and become more sanctified or set further apart in time element from the world and further in distance from the things of the world. When we exercise our selves in the use of the Word, prayer and the Lord's Supper, etc., we become bigger Christians; that is, our talents increase and there is more that belongs to us that is set apart from the world and therefore being set apart from the world and sanctified unto God. All normal Christians acknowledge the work of the Holy Spirit through the Word in their growth. They are bigger in Christian experience and activity than they were yesterday and they will be still larger tomorrow and more perfectly sanctified. This process will continue as long as we live here in these bodies, unless we let sin, through the Devil, come into our lives and hinder this process.

I believe that Dr. James M. Gray, late president of Moody Bible Institute, was correct when, in his class lectures, he often repeated to his students the statement that the Christian receives only one baptism of the Holy Spirit, but many in fillings. "Sanctification, like salvation is an instantaneous act by which a person is set apart once and for all. It is also like salvation in that it is a process that continues throughout this whole life."

The Scriptures you point out have to do primarily with the transition period some of them deal with John's baptism some with Jesus' disciples' baptism before the coming of the Holy Ghost at Pentecost. Both John the Baptist and Jesus' disciples preached and exhorted the followers that they might prepare for the Kingdom that Jesus offered to and had rejected of the Jews in His triumphant entry into Jerusalem.

# Harris Conservatory Of Music

Monday, December 14, 1953

Dear Brother Editor:

For some time I have wanted to write you a word on our progress here at the *Harris Conservatory of Music*. We opened a little over a year ago with 68 students. This fall quarter we have had an enrollment of over 200 students.

It is my desire to help all the Free Will Baptist Churches in Eastern North Carolina toward better worship music. Many of our churches do not have trained talent to assist with the musical program of the church. We offer a complete course in Church Music Director, Minister of Music, and Religious Educational Director with Majors in Piano, Voice, Organ or Dramatics. We have an opening now for a young couple, or a young man who could work their way through our two year college course in exchange for work in the office. There would be in addition a small salary. Any one interested should contact me personally before January 5, 1954. We invite all Free Will Baptists in this part of the state to come to us for further training in music.

In early spring we plan a 10-piano concert, with the use of two organs. There will be in some of the numbers as many as 30 students playing at the same time, we would be thrilled if sufficient numbers of our FWB church choirs would plan to come in for rehearsals to sing in a chorus of over 100 singers. If any church is interested, please write us so we can order enough music for you and get it to you in time to be learned for the occasion.

At the present time I am available for a few Sunday evening engagements and would enjoy nothing better than to visit some of our FWB churches.

Yours in the name of our Lord Jesus Christ with continued interest in our denomination and its musical efforts.

DR. LEONARD EARL HARRIS

When Elihu Root was called into the Roosevelt cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance instead of being the shadow now?"

Mr. Root wrote back: "I have always thought that the opportunity to do something worthwhile is the substance, and trying to get something was the shadow."—C. R. Hav-inghurst, in *New Sermon Illustrations*, by G. B. F. Hallock (Fleming H. Revell Company).

When the great missionary, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe."

He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that uses the word "believe."—Griffith Thomas, in *New Sermon Illustrations*, by G. B. F. Hallock (Fleming H. Revell Company).

•  
Temptations are a file which rub off much of the rust of self-confidence.

•  
It is always at the gateway of life's greatest blessings that the devil places his picket guard for tempting.

## THE PASTOR'S NOTEBOOK

F. B. CHERRY

NOTE—No claim to originality is made to material used in this column. Whenever possible the source is given, but this often is not known.—F.B.C.

### THE BOOK OF ROMANS

(Continued from last week)

#### Chapter Three

Vs. 3—What of It?

- I. An Admission—"Some did not believe."
- II. A Derision—"Shall their unbelief?"
- III. A Decision—"God forbid . . ."

Vv. 9-19—Human Depravity.

This is the classic passage in the New Testament on the depravity of man. Paul here gathers up many Old Testament passages on the subject:

- I. "There is none righteous, no, not one: There is none that understandeth, there is none that seek after God. They have all turned aside, they are together become unprofitable; there is none that doeth good, no, not one" (Psalm 14:1-3).
- II. "Their throat is an open sepulchre; with their tongues they have used deceit" (Psalm 5:9).
- III. "The poison of asps is under their lips" (Psalms 140:3).
- IV. "Whose mouth is full of cursing and bitterness" (Psalm 10:7).
- V. "Their feet are swift to shed blood: Destruction and misery are in their ways" (Isaiah 59:7-8).



## The Lighted Pathway

"Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119:105)

REV. WILLET L. MORETZ  
Swannanoa, North Carolina

"Thanks be unto God for his unspeakable gift" (II Cor. 9:16).

Man, as he was created by God, had no need of Christ, God's great gift, as Saviour, for:

"And God said, Let us make man in our image, after our likeness: . . .

"So God created man in his own

image, in the image of God created he him; . . ." (Gen. 1:26, 27).

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).



The Gift needed:

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6).

### VI. "The fear of God is not before their eyes" (Psalm 36:1).

Paul concludes in verse 19 that all the world is guilty before God.

#### Vs. 20—The Law and Sin.

- I. Law discovers the fact of sin.
- II. By law we discover the nature of sin.
- III. By the Law as unfolded in Revelation we discover the strength of sin.
- IV. By the Law as unfolded in Revelation we discover the guilt of sin.

—W. L. Watkins.

#### Vv. 21-31—Justification by Faith.

One commentator lists six reasons why God offers sinful man justification through his Son, the Lord Jesus Christ:

- I. The principal cause—the love of God.
- II. The meritorious cause—the obedience of the Son.
- III. The efficient cause—the operation of the Holy Spirit.
- IV. The instrumental cause—the ministry of the Word.
- V. The instrumental cause for the reception on our part—faith in Christ.
- VI. The final cause—eternal life.

### Chapter Four

#### Vs. 1—What Saith the Scripture?

- I. As a Revelation.
- II. As a Counsellor.
- III. As a Standard.
- IV. As a Judge.

(Continued next week)

### The Gift promised:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

### The Gift given:

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

### The Gift rejected:

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own, and his own received him not" (John 1:10, 11).

### The Gift received:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

### The blessings of the Gift:

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Dear reader, let me plead with you to accept God's great Gift to the world. Keep Him in your hearts and lives always, and serve Him gladly and joyfully, that He may bless you with all the things He has for His believing children.

"Thanks be unto God for his unspeakable gift."

# Notes and Quotes



BY J. C. GRIFFIN

## CHRISTMAS AND ITS NAME SAKE

**C**HRISTMAS derives its name from the Son of God, the "only begotten of the Father," as all Christians know. There are those who say Xmas for the true name of the day, but it is not Xmas to the true Christian but is Christmas. No Christian should ever use the term Xmas for to our mind, it is not right to speak of the birthday of the "only begotten Son of God" as the enemies of our Christ would speak. It is Christmas because it is named in honor of Christ.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matthew 1:18-25).

May we notice that 23 verse of this chapter which says, "Behold a virgin shall be with child . . ." Praise God for the fact that God says a virgin. This means that Jesus Christ was born a supernatural being and had a supernatural birth. The Devil has tried to rob Jesus Christ of his deity in every possible way, but evidence is plain that Christ is God manifested in the flesh, for John says so. "And the Word was made flesh, and dwelt among us, (and

we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The Devil could not destroy the name of Jesus Christ as the Son of God through the works of so-called infidels, as he began many years ago to fight the deity of Christ through organized religion. Any religion that does away or sets aside the doctrine of Christ the only begotten Son of God is of the Devil. It makes no difference what it is called. If Jesus Christ was the Son of God conceived by the Holy Ghost then he was an imposter. But he was divine. He was not only God manifest in the flesh, but he was the Lamb of God slain from the foundation of the world. He was the only one who can redeem a poor lost sinner. He is called Jesus because he shall save his people from their sins. That is why he came to the earth to be a Saviour. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12). We believe that he is the Christ. "Whosoever believeth that Jesus is the Christ is born of God . . ." (1 John 5:1). To believe that Jesus was born for any other purpose than that of saving lost sinners, is to bring down the wrath of God upon the unbeliever. We observe Christmas because we believe in the Christ of Christmas.

## KEEPING CHRIST IN CHRISTMAS

As Christ was crowded out at birth by having no place to lay his head except in a borrowed manger, so Christ is just about crowded out of the day that is named for his sake and called Christmas. As said in the beginning some say Xmas, instead of saying right out, Christmas. Months before the day arrives merchants begin to study how to get every dollar possible, and begin to display their goods; work day and night to sell their stuff. Selfishness and the love of money go along way toward shoving Christ out of Christmas. Then comes along the Santa Claus with millions of children wondering how this fellow can go into millions of homes on the same night. Parents, many who are sinners have never offered a prayer publicly to God in thanksgiving for the Christ of Bethlehem, say a lot about the observance of Christmas. Down in their hearts they have always kept Christ, the real Christ on the outside of their life. Thousands celebrate the day by getting drunk, and blaspheming the name of the Son of God.

Thus Christ is not only crowded out of the individual life, but out of the home-life or out of the house in which

they exist. "It takes a heap of living in a house to make a home," says Edgar Guest. The home that does not have Christ as the head just exists and does not live, neither can they observe the day called Christmas. Only real Christians can keep Christmas to the pleasure of God.

You can hear messages going over the air asking people to get eggnog and saying that if you want to put alcohol get your favorite brand and fix it to your notion. Those who fix it fixes it to the devil's notion. Eggnog with whiskey or brandy will make a man drunk. Thousands die while drunk by the weakness of mankind often caused by alcohol. Then men and women get so drunk that they take the life of their fellowmen or commit rape and all other dastardly hellish crimes. You can read just after Christmas of violent deaths. Just watch the newspapers. Why so many deaths, because Christ is crowded out of Christmas. Church members often crowd Christ out of Christmas by following the advice of Satan.

## KEEP CHRIST IN CHRISTMAS

The birthday of our Lord draws near  
The day of days of all the year;  
A day of hope and joy and cheer.  
Keep Jesus Christ in Christmas!

Let no old Santa crowd him out,  
With whisks gray and body stout;  
He helps the world forget about,  
The loving Christ at Christmas.

The day is Christ's by right divine,  
A day no myth should undermine  
A day when thoughts and deeds sublime,  
Should keep Christ in Christmas.  
Guard all your thoughts lest they should drift,  
Let every message, every gift,  
In some sweet joyous way uplift,  
To Christ, the Lord at Christmas.

Beyond all else this day should be,  
A day of holiest memory.  
When all the world should joyfully,  
See Christ, its Lord in Christmas.

Give other things a minor place,  
But tell to man in every race,  
The story on this day of grace  
Of Christ, his Lord on Christmas.

—Selected.

In all reality, sincerity, with devotion, appreciation, honor and respect, pay homage to the Christ of Christmas this year as never before. Do not disgrace the name of Jesus Christ by crowding Christ out of Christmas.

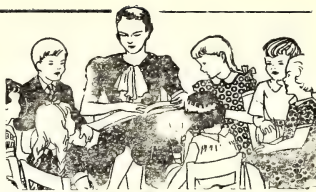
You may not be held accountable for your weaknesses, but you are accountable for fooling with them.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A Present for Jesus

ETTA W. SCHLICHTER

**H**OW many presents?" asked Dickie. "One, two, three, four—" He walked round the dining room table, touching each of the boxes wrapped in fancy paper and topped with strings of holly or bright ribbon bows, that Mother and Aunt Gladys were getting ready for their friends for Christmas.

"Forty-five," announced Dickie. "Who are they for?"

"Whom, Dickie," corrected Mother.

"Well, who's to get them?" persisted Dickie.

"Don't ask so many questions, dear," said Mother. "Can't you see that Mother and Auntie are very busy?"

"I'll tell you, Dickie," said Aunt Gladys, giving him a kiss. "These three are for Papa, and here are two for Grandma, and this is for Cousin Alice." Aunt Gladys kindly went through the whole list till every pretty box on the table had been accounted for.

When she had finished, Dickie looked puzzled. "Where are the ones for Jesus?" he asked.

"You funny little boy," smiled Aunt Gladys. Then to Dickie's mother she said, "Whatever does he mean?"

"Oh, nothing," said Mother. "He just likes to ask questions." You see, Mother was so tired Christmas shopping and wrapping up parcels that she was nervous, and that is a bad time to ask too many questions.

But Dickie would not be put off. There was something he didn't understand, and he wanted to know.

"It's Jesus' birthday, isn't it? That's what Miss Mary, my Sunday School teacher, told us. Then why don't we give the presents to Him?"

"How could we, Sweetheart?" said Aunt Gladys. "Jesus is up in Heaven."

"He's here too," said Dickie stoutly. "He's up in Heaven and He's in church and He's — He's *everywhere*. And if it's His birthday, I don't see why He doesn't get the presents."

"It isn't very cold out, Dickie," said Mother. "Don't you want to put on your cap and sweater and run out and play a while?"

"No," said Dickie, "I want to send a present to Jesus."

"But where would you send it, Dickie?" asked Aunt Gladys. "And what would you send?"

"I don't know," said Dickie, "but I know Miss Mary knows. She said He was our best Friend. And I guess she'd know all about her best Friend, wouldn't she?"

"Well, dear," said Mother, "why don't you run over and ask Miss Mary while Mother and Auntie finish the boxes?"

So Dickie put on his cap and sweater and ran down the street to see Miss Mary. He stayed a long time and when he came back, he looked very happy and very important.

"He is here," said he, "and some day we're going to see Him, but not now. And we can give Him Christmas presents if we want to, and that is what He wants us to do. And Miss Mary told me how to do it and she's going to help me. And I want all my money. May I take my money out? Miss Mary will go along."

"Why, yes, Dickie," said Mother. "The money is yours. You may spend it if you like."

So bright and early next morning Dickie went to Miss Mary's with his pig. His pig was a money box he had got at the savings bank. You pressed a spring and the pig's mouth opened and you put the money in it for it to swallow. When once the money was swallowed, you couldn't get it out again, not till you took the box and had it opened at the bank.

Dickie liked to "feed the pig," so he put into its mouth most of the money that was given him, and now the pig was quite heavy and so full that it would not be able to "eat" much more.

When the man at the bank opened the box, so much money rolled out that Miss Mary was surprised. You see, Dickie had several aunts and uncles, and when they came to visit, they gave him whole dollars and these he always fed to the pig.

"O Dickie!" exclaimed Miss Mary, "I

couldn't spend all this without asking your mother."

"She said I might spend it all," said Dickie.

But Miss Mary went to the telephone and asked Dickie's mother and she said it was all right. Dickie might spend his money as he pleased.

"Now Dickie," said Miss Mary, "do you quite understand what I told you yesterday? That whatever good thing you do for anybody that needs it, you are doing for Jesus? And the way we give a Christmas present to Him is to give it to somebody He wants us to help."

Dickie nodded. Yes, he understood.

"Now, this is such a lot of money," said Miss Mary, "that we want to be sure to spend it in just the right way. Before we go to the store, I want you to go with me to see a little boy just your age."

"All right," said Dickie. "Is he a good sport?"

"He'd like to be," smiled Miss Mary, "but you can see for yourself why he can't be."

They stopped at a neat little house and went in. There in a big chair sat a little boy. He looked glad to see Miss Mary and smiled shyly at Dickie as though he were glad to see him too. But he did not get up, and Dickie had been taught that it was not polite not to get up when a lady entered the room.

But in another minute he saw why the little boy sat still. Both of his legs were very thin, but one was ever so much thinner than the other and just sort of dangled. He couldn't walk or even stand up.

Dickie drew a long breath. Now he understood why Freddie Wilson, the little lame boy, could not be a good sport. To think of having to lie in bed or sit on a chair all day long and never, never be able to get about. No wonder Freddie looked white and tired. How he wished he could help him!

"Now we'll go to the store," said Miss Mary, after they left Freddie.

"I want to spend all my money for Freddie," said Dickie. "Won't that be giving a present to Jesus?"

"Yes," said Miss Mary. "A beautiful present."

They stayed in the store a long, long time, and what a happy day they spent! The storekeeper promised that every single parcel should be delivered that very day, for tonight was Christmas Eve.

So that evening Dickie and Miss Mary slipped round to Freddie's to see what had happened there. And what do you think they saw? Freddie was sitting on a new wheeled chair, just the

right size for him. How happy he was! His arms were not very strong, but the chair moved so easily that he could wheel himself all around the room. It was wonderful, and he was laughing with glee.

And that was not all. There were boxes and boxes. Toys, candy, oranges—it looked as much like Christmas as the dining room table did at home when it was piled with all the packages.

Dickie could hardly wait to get home to tell his parents and Aunt Gladys all about it. When he got there, here was his favorite uncle Harry too.

Uncle Harry was rich and he certainly did like little boys. "That youngster must have a little radio," said he, "and you and I, Dick, will go this very night to see about it."

"Hurrah!" said Dickie. "Another present for Jesus."

All the grown-ups looked at him in surprise, so Dickie had to explain what Miss Mary had taught him. "She had me learn a verse too," he added, "but it was pretty long and I can't quite remember. It was 'In as—in as—'"

"Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me," quoted Mother softly, her eyes filling with tears. "I'm afraid we haven't been remembering that ourselves."

"Next year," said Father, picking up Dickie and giving him a big hug, "we'll try to do better and Dickie will help us give most of our presents to Jesus."

Dickie nodded. "It's His birthday," said he.—*Herald of Holiness.*

## :- Department of Foreign Missions :-

REV. RAYMOND RIGGS  
Promotional Secretary-Treasurer

HIGHLAND PARK, MICHIGAN  
242 VICTOR AVENUE

### Prayer and Praise Letter

December 2, 1953

Dear Friend,

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." You will no doubt recognize these words from Proverbs 18:24. To be sure the true friend is the Lord Jesus Christ, and He certainly will stick closer than a brother, but just think at this Christmas time of the teeming millions of earth who have no friend like Jesus simply because they have never heard of Him.

The Free Will Baptist Foreign Mission Board accepts the Great Commission of Christ to take the Gospel to the "uttermost" part of the earth as binding upon all Christians. We believe the atoning work of Jesus Christ, the Son of God, His virgin birth and His physical resurrection are central to that Gospel Message. Since we are living in a day when whole mission agencies and denominations have come under the domination of apostasy and unbelief, surely the Lord expects much of us who stand upon "a whole Gospel for the whole world."

The need for our Board is great. As yet approximately one thousand tribes have no portion of the Bible in their own language and over one-half of the people of the earth have never once intelligently heard the Gospel of Christ. Yet two thousand years ago our Lord

said, "Teach all nations." So there is a tremendous task of evangelism before us and in this great program we must play our part.

It is true our American Missionary staff is comparatively small. Actually we have 13 missionaries on the field in India, Africa, and Cuba, but when we consider how many times their lives are being multiplied in the natives, our family is quite large. For instance, in Cuba we have over 50 full time native preachers, and each year others are graduating and will enter full time service.

This will be our first Christmas in our new office in Headquarters building, so may we extend to each of you our personal greeting, and on behalf of each of the missionaries on the field, our office secretary, Mrs. Sloan, also our family, Mrs. Riggs and our four children, from all of us, we wish each of you a "Blessed Christmas."

We would be most grateful if you could remember our Foreign Mission work with a Christmas offering. Put *Christ* in your *Christmas* and you will have a "Happy New Year."

Sincerely yours

REV. RAYMOND RIGGS  
Promotional Sec'y-Treas.

He who begins the day without God makes a false start and stumbles at the very beginning.

## Financial Statement

OF THE  
FOREIGN MISSION BOARD

November, 1953

Cash in Bank November 1, 1953 — \$10,029.31

### RECEIPTS

Lights for Cuba	\$ 531.64
Sale—A Modern Jonah	92.00
Cuban Dresser Fund	20.00
H. B. Sloan—On Moving Bill	193.00
W. N. A. C.	54.72
Missionary Prayer Band	70.01
Sale—His Name Among All Nations	4.00
Neptune Forwarding Co.	38.48
Miscellaneous	27.64
Alabama	677.93
Arkansas	79.52
California	143.02
Florida	31.00
Georgia	251.50
Illinois	27.50
Kentucky	17.00
Michigan	495.56
Mississippi	27.31
Missouri	949.47
New Mexico	5.00
North Carolina	1,134.75
Ohio	7.00
Oklahoma	23.00
South Carolina	253.58
Tennessee	509.99
Texas	283.51
Virginia	90.94
Washington	25.00
West Virginia	63.39

Total ..... 6,127.46

Grand Total ..... \$16,156.77

### DISBURSEMENTS

Salaries	\$ 553.00
Wiley's Insurance	8.71
Printing	522.43
Office Supplies	4.20
Cuba	2,485.00
Phenics	129.64
Bible College (Wiley Student)	50.00
Josephine Stevens (Africa)	121.11
Office Furnishings	93.85
Postage	85.00
Itinerate Expense (Rev. Raymond Riggs)	66.00
India	1,606.00
Unified Program	800.00
Miscellaneous	4.00

Total ..... 6,528.94

Balance December 1, 1953 ..... \$ 9,627.83

### BALANCE IN VARIOUS ACCOUNTS

General Fund	\$ 5,749.24
Rev. and Mrs. Wesley Calvary	3,062.48
Mr. and Mrs. Herbert Phenics	117.09
Rev. Thomas H. Wiley	50.00
Mrs. Harold Stevens (Africa)	278.50
Miss Laura Belle Barnard	15.00
Miss Volena Wilson	75.00
Miss Lucy Wischart	332.11
Cuban Dresser Fund	40.00
His Name Among All Nations	27.00

(Continued on page fifteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God Revealed in Christ

(Lesson for January 3)

LESSON: John 1:1-51; John 1:14-23, 29-45.

GOLDEN TEXT: John 20:31.

### I. THE HEART OF THE LESSON.

#### INTRODUCTION

A new year always carries with it a thrill of expectancy and at the same time a sense of deep responsibility. We rejoice in the new opportunities ahead of us, but we are sobered by our inadequacy and face once more our need of God's guidance and grace.

That is why we should renew our interest in the study of God's Word so that we may know the will of God for our daily living. We are fortunate indeed to spend the next sixteen weeks studying the Gospel of John, which was "written that ye may believe that Jesus is the Christ . . . and that believing ye may have life in his name" (20:31).

These lessons will be a blessing not only to you personally, but to others as you share them in the Bible school and church. This would be a good time for some folks to start attending Sunday school or to start again.

#### 1. "The Word Became Flesh" (vv. 14-23).

We begin by going back to verse 1 of this chapter where we learn that "in the beginning was the Word, and the Word was with God, and the Word was God." He already "was" in "the beginning" of Genesis 1:1. He is the Creator and the Giver of life (vv. 3, 4), and the light that "shineth in the darkness" (v. 5).

He, the eternal, living Word of God, was "the express image" of God (Heb. 1:3), and thus He perfectly revealed the Father (v. 18). He showed forth the "grace and truth" of God. Note the instructive antithesis of verse 17, law over against grace; the law was "given," whereas grace "came." The former was given to Moses, a servant of God; but the latter came by Jesus Christ, the Son.

—Moody Monthly.

#### 2. Concerning John's testimony regarding himself we quote from R. C. H. Lenski:

John is here quoting Isaiah 40:3. "While he denies emphatically that he is the Christ, he on the other hand acknowledges that he is the one whom Isaiah spoke of as the forerunner of the Messiah. Matthew 3:3; Mark 1:3; Luke 3:4 all interpret Isaiah's word as actually fulfilled in the Baptist and his work. Even without this decisive evidence, no other conclusion can be drawn from the Baptist's answer to the committee of the Sanhedrin. He furnishes this committee with more than they had asked, when they requested: 'What dost thou say concerning thyself?' He supplies them with a divinely inspired statement from the greatest of their own prophets concerning his person and work. Isaiah's words do not merely happen to fit the Baptist's thought, these words constitute the authority for his work."—Peloubet's.

#### 3. We offer the following brief hints on John 1:29-51:

1. Pointing out Jesus as the Sin Bearer is the noblest work in all the world (John 1:29).

2. Witnessing for Christ is much more powerful after we have known Him than before (vss. 30, 31).

3. There is an inseparable relationship between the Son of God and the Spirit of God (v. 32).

4. The fullness of the Holy Spirit in His life is one of the proofs of Christ's Deity (vss. 33, 34).

5. The Lord's faithful representative will witness just as faithfully before two as before two thousand (vss. 35, 36).

6. Right witnessing leads men to follow Christ, and not us (v. 37).

7. One who has truly begun to follow the Lord will always seek to know more about Him (v. 38).

8. The Lord is ever anxious to lead us into a more intimate fellowship with Him (v. 39).

9. If we believe on the Lord Jesus as our Saviour, it is our business to bring others to Him (vss. 40-42).—*Bible Expositor*.

10. Philip didn't know all the answers but he knew Someone who did (v. 46).

11. An honest inquirer is always anxious to discover the truth and accept it (vss. 47-51).

### II. THE LESSON ILLUSTRATED.

#### A UNIVERSAL CALL

Jesus saith unto him, Follow me (John

1:43).

This is a chapter of seeking and finding. Jesus goeth forth in search of every sinner. No trumpet summoned these soldiers of the cross to the battlefield, no miracle made them take up a distinctive post. And yet, what a call this was! How noble, singular, profitable! When this call of Christ is recognized and heeded it makes one a follower, and when a man becomes a follower he abridges his right over himself. He sets aside his own wisdom and accepts that of his Master. He follows always even unto the end. In the annals of the Ottoman Empire it is related that when Amurath II died suddenly, his son and successor was a day's journey distant in Asia Minor. The death of the sultan was concealed and a sealed message sent to the prince demanding he hasten at once to the capital. Upon receiving his message, he leaped upon an Arab charger and turning to his attendants, said, "Let him who loves me, follow!" I hear the Prince of Peace say, "Let him who loves me, follow!"

#### A ROYAL CALLING

In the gladiatorial contests in ancient Rome the victor had the right of life or death over his competitor. However, the conquered man had one source of appeal. If, from his prostrate position in the dust of the arena, he lifted a finger in appeal, the prince or king had the power, if he felt so disposed, to send a courtier down to the dust of the arena and deliver the defeated gladiator from death. The Romans called the sending of that courtier a mission and from that we have our word, missionary. Christ has seen the uplifted finger of defeated humanity and is seeking to send his missionaries to rescue the helpless victims of Satan's power. To be real missionary then is a royal calling.—*Selected*.

(Note: Every person who can read should read the gospel of John at least once, and also study the lesson comments in our quarterlies prayerfully.)

## Jesus Uses His Authority

(Lesson for January 10)

LESSON: John 2; John 2:13-25.

GOLDEN TEXT: John 4:24.

### I. THE HEART OF THE LESSON.

Our Lord had now been through His baptism, which in a sense inaugurated Him to His public ministry. He had been victor over Satan in the awful Messianic temptations of the wilderness. He had performed His first miracle at Cana of Galilee. He had met John, Andrew, Peter, Philip and Nathanael. And now He asserts His authority in the house of God, the temple.—*Moody Monthly*.

## HELPFUL HINTS

1. The Lord is willing to participate with us in the celebration of special days of worship (John 2:13).
2. The commercialization of Divine things is defiling and very displeasing to the Lord (vs. 14).
3. It is possible to defile even the objects that are used in the worship of God by commercializing them (vss. 15, 16).
4. The zeal of Christ was not zeal without knowledge, for He had a definite purpose in the cleansing of the Temple (vs. 17).
5. The authority of Jesus Christ has been confirmed by the most powerful sign—His resurrection from the dead (vss. 18-21).
6. We have no occasion to question Christ's authority by asking for further signs before we will believe (vs. 18).
7. Many of the great spiritual facts revealed in the Scriptures are not understood by unsaved men because they are not spiritually minded (vss. 19, 20).
8. The Lord would have found it no more difficult to rebuild a brokendown Temple than to raise and glorify a dead body (vss. 20-22).
9. It is possible to believe in the genuineness of Christ's miracles without receiving Him as Saviour (vs. 23).
10. It is a sobering thought to remember that the Lord Jesus knows every thought that passes through our minds (vss. 24, 25).—*Bible Expositor*.

## ADDITIONAL TRUTHS

1. Some have tried to make it appear that Jesus was a rebel against the religious authority of His day, and would be sympathetic with religious revolutionaries in our day. Nothing could be further from the truth. The Passover of the Jews had come and He, faithful to the faith of His forefathers, humanly speaking, went to the temple.

His revolt was not against the true faith in God and right worship, but against the perversion of that faith by men who dared to interpret the truth of God for their own advantage. — *Moody Monthly*.

2. By his action Jesus forever settles the question of a moral distinction in places. What is proper in one place may be profane in another. In itself the traffic which was indignantly expelled from the temple courts was legitimate, and had received express divine sanction (Deut. 14:24-26). But even the necessity of purchase and exchange in providing offerings for the vast and varied multitude (Acts 2:5-11) could not excuse the invasion of the sacred courts. "Make not my Father's house an house of merchandise," is a command of wide

application and permanent obligation, the violation of which has, unfortunately, continued to modern times.—*Selected*.

3. His reference to the temple was interpreted literally by them, and scoffed at as one might expect. Even His disciples did not understand until later. Why did He thus speak?

Some think He may have pointed to His body as He spoke. It is also suggested that He saw in this first act of rebellion against His authority, the token of what would ultimately lead to the cross—and so He challenged them with that great fact of death and resurrection—and victory!

4. There is an analogy between the Temple and the Church of Christ. For just as men corrupted the Temple and its services, so will men seek to corrupt the church and its services. We speak here of the visible church. The real Church of the living God, the Body of Christ, shall not be corrupted. Christ said of it, that the "gates of hell shall not prevail against it" (Matt. 16:18). Our Lord in His parables warned us of what would take place. Tares would be sowed among the wheat; leaven would be mixed with the meal. Paul warned the Ephesians that "of your own selves shall men arise, speaking perverse things, to draw away disciples (from the faith)" (Acts 20:30). In Revelation chapters 2 and 3, we have a prophetic preview of the history of the church. It shows a steady decline.—*Sel*.

## Can Christianity Meet The Needs of Our Times?

(Continued from page three)

ference in Lot to save him from the fiery judgment of Sodom and Gomorrah, but we wonder if the citizens of those wicked cities had seen enough difference in Lot and themselves to want to be like him and embrace his religion and serve his God. We think not. God said, "I will not destroy it for ten's sake." Lot's influence for God and for good had been nil.

His influence in his home has been on the debit and not on the credit side, religiously speaking. His daughters alone got out with him, but their subsequent acts showed them to be the daughters of Sodom and Gomorrah and not the daughters of God. Lot failed even in his own home.

Much of the moral pollution in our land goes back to the home life. Coach Bee, of Long Island University, speaking in Newport News, Va., recently,

said, "We, you and I, have flunked! We have not done the job expected of us in training our young people. We must not forget we have kids coming up. They must pick up the banner that has fallen." He went on to say: "Lack of family life, family unity and the trend away from religious training is responsible for the moral laxness and the moral breakdown of youth."

Lot failed in his country, his community, his home and his children. He could not be desperately hurt by the moral degradation all about him, he could not weep over the moral ruin of men everywhere, because he had lost his sensitiveness to sin. Let's not let this happen to us. It is not too late for us to say, "As for me and my house we will serve the Lord." If this is your resolve, then you can begin now making a better life, a better country, a better community, a better home, and a better church.—*Selected*.

## FOREIGN MISSIONS

(Continued from page thirteen)

Lights for Cuba ..... 934.79  
\$10,681.21

DEFICIT ACCOUNTS			
Rev. Dan Cronk .....	\$ 30.00		
Rev. and Mrs. Hanna .....	176.45		
A Modern Jonah .....	846.93	1,053.33	

Accounts Balance Dec. 1, 1953 ..... \$ 9,627.83

## SPECIAL NOTICE!

December 31st marks the close of the first half of our Associational Year. In order to have one-half of our budget we need \$11,623.60. Please do not forget our Foreign Mission Program this Christmas. What will you do in December for Foreign Missions?

## NEWS NOTES

(Continued from page seven)

Church at Walnut Ridge was selected for the next meeting place. Monday night after the first Sunday in each month is the appointed time for our Fellowship Meeting.

Our next League Rally will be held with the Pocahontas Church January 3, 1954. Our goal is representatives from every church in this association. We would like very much to have representatives from other associations.

No man can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to do the best he can to keep out of it.



# A Joyous Christmas in the Spirit of Christ



The personnel of the Free Will Baptist Press wishes for all our readers a joyous  
Christmas. May the blessings of Christ rest upon us all as we celebrate  
His birth.

Library  
Duke University

Com.

L. A. Dunn  
Myrtle Jones  
Mary Davenport

Edith Dunn  
Sybil Forbes  
Hazel Holland  
Kenneth Long

Wade Long  
Wilbur Dunn  
Graham Olive  
David Cavanaugh

F. B. Cherry  
Ralph Bowen  
Emily Pearl Spain













**For Reference**

Not to be taken from this room





D03639965+



Duke University Libraries